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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 1

Boston, September 5, 1914

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Items of Interest

Foremost among the problems to be solved by the constitutional government, when once it is fully established at Mexico City, Mexico, is the distribution of land. It is expected that some authority will be asked to draft a measure that will facilitate the transfer of lands from the present large holdings to individuals who will be required to till the soil. The local governments of the different states, including nearly all the important public offices, are almost always in the hands of, or controlled by, wealthy families owning large tracts of land. These owners look after their own interests entirely. Large estates, called haciendas, pay only 10 per cent of the taxes levied by law, as a result of misrepresenting the value of the property; while the small landholder is obliged to pay the whole tax imposed, as he is unable successfully to misrepresent the value of his small holdings and lacks the political influence to obtain reductions. As the result of this system of inequitable taxation, there has come the gradual disappearance of small holdings, which were absorbed by the large estates.

The section of railway joining the lines of Mecca and Bagdad was recently completed, and railway service has already been inaugurated. The ceremony of the inauguration of this line was attended by many notable people, speeches were made by the Vali, by the railway authorities, and by many guests of the Turkish government. The Oriental Railways Company has presented a petition for a concession to construct the railway line from Mouradli to Rodosto, and the minister of public works has ordered that this project be examined immediately, in order that the concession be granted without delay, should the project meet with approval. The minister of finance has been asked to consider this project and to submit a report on the matter, which will be the subject of a subsequent discussion at a ministerial council.

The loss of about three million dollars to the government through recent decisions of the court of customs appeals, has resulted in the Senate passing a bill to amend the law which makes the court's decisions final on customs disputes. The bill would give the supreme court the right to require the customs court to certify to it for review, upon petition of either party, any case drawing into question the construction of the constitution, a treaty, or any other case in which the attorney-general shall, before the customs court has rendered its decision, file with the court a certificate that its importance would justify a review by the supreme court.

A bill providing for a general revision of the patent laws is under consideration in Congress. Sentiment in Congress for several years has been shaping itself in favor of the proposed revision. The bill on which the one recently reported favorably to the House of Representatives is based, was introduced in the House in the early part of 1912, at which time there were extended hearings. Inventors, patent attorneys, manufacturers and vendors of patented articles appeared to express their views pro and con. Many who were not present in person, forwarded their views to the committee in writing.

It is believed by good authorities that if Brazilian sugar planters were making use of the more modern equipments that have advanced the industry in some other lands, Brazil would be one of the greatest cane producing countries in the world. The government is anxious that better methods for refining be employed, and for that reason admits into the country free of duty machinery and other materials necessary for plant equipment. The methods employed in the sugar mills are generally such that no more than 6 per cent of the 15 per cent saccharine is obtained.

Japan, in an ultimatum to Germany, requires Germany to undertake to withdraw immediately from far eastern waters all men-of-war and armed vessels or to disarm those which cannot be withdrawn; next, by date of Sept. 15 to hand over unconditionally the leased territory of Kiau-Chow with a view to its eventual restoration to China. An undertaking to accept the terms of this ultimatum was required by Aug. 23. As Germany made no response to the ultimatum, Japan has declared war and is taking steps to enforce her requirements.

Four public markets for the sale of food direct from producers to consumers were opened in New York city on Sept. 1. Until further notice there will be no charge for space. The markets are to be located at ferry and bridge entrances on the main routes used by farmers in bringing their produce to the city, and as these places are near the centers of congested districts, the borough and city officials hope to see a return to market-basket days and the elimination of the jobbers.

The will of Baron Basile der Schlichting, one of the notable Russian residents of Paris, leaves his magnificent collection of paintings, bronzes, and sculptures, valued at twenty million dollars, to the Louvre. Among his objects of art are one hundred and fourteen snuff-boxes for which the late J. Pierpont Morgan is said to have offered two million dollars. One of these boxes, painted by Fragonard, is valued at one hundred thousand dollars.

It is believed that the House of Representatives will take early action on the bill, already passed by the Senate, authorizing the establishment of regular lines between the United States and South American ports, and the United States and European ports, by naval ships, to carry mails, passengers, and freight. The bill as it went through the Senate also provides for a reserve active list of the navy, to which line officers will be transferred upon their own application and selection.

Mexico City is in the hands of the Constitutionalists. In accordance with a prearranged plan, General Obregon with his army marched in and took peaceful possession of the city Sunday afternoon, Aug. 16, amid the cheers of the populace. The evacuation of the Federals was completed, and Constitutionalist troops are now quartered in the barracks which the government soldiers recently occupied.

Estimates furnished by the International Apple Shippers Association from all sections of the United States, point to a record apple crop this year. The total production, it predicts, is about double that of 1913. An official declares that the total yield, for 1914, including box apples, will be between fifty-five and sixty million barrels. This estimate will give to 1914 the biggest crop since 1896.

Tuesday night, Aug. 18, President Wilson signed the amendment to the Panama Canal act, under which alien-built ships may be admitted to American registry for the overseas trade. The measure becomes effective at once, and is expected to aid materially in solving the problem of handling American exports while the European situation exists.

Imports of South America amount to $1,000,000,000 a year. British exports to South America in 1912, the latest data available, amounted to nearly $250,000,000. Germany supplied goods valued at $150,000,000, with France next to the extent of $80,000,000. Belgium's total is placed at $50,000,000, and Austria's approximately at $40,000,000 worth of merchandise.

The nomination by President Wilson of Attorney-General James C. McReynolds to the United States Supreme Court, to fill a vacancy, has been confirmed by the Senate, and Thomas W. Gregory of Austin, Texas, assistant to the attorney-general, has been named to succeed Mr. McReynolds as the head of the department of justice.

According to engineering opinion, the spillway of the Gatun dam, Panama canal, carries a greater volume of water, when all the gates are opened, than that passing over Niagara Falls.

Certain that there is ample money on hand to meet the situation, the relief fund committee of Salem, Mass., has ordered the fund closed, the total now being $619,124.

The first of all warships to pass through the Panama canal was the Peruvian destroyer Teniente Rodriguez, which made the trip Aug. 18.

The value of the grindstones and pulpstones produced in the United States in 1913, according to the United States geological survey, was $855,627.

The total weight of hides exported from Ecuador last year was 1,967,905 pounds. There was a decrease in exportations to the United States.

The International Municipal Congress was held recently at the Anglo-American exhibition, Shepherd's Bush, London.

In 1913 Argentina bought in the United States ten hundred and sixty-two touring cars, worth $1,181,785.

The total value of exports from Cuba during 1913 was $165,125,069.

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Christian Science Sentinel

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

Vol. XVII **September 5, 1914** **No. 1**

Mind's Activities

IRVING C. TOMLINSON, M.A.

IT is generally believed by mortals that disease is accompanied either by too much or too little action in the physical parts involved in the discord. For example, fever is thought to be a case of overaction, while a chill is ascribed to inaction of the bodily functions. The fact, however, is exactly what Science and Health declares of real being (which is eternally spiritual), and what we must affirm for ourselves whenever discord manifests itself in the body, namely, "There is . . . no inaction, diseased action, overaction, nor reaction" (p. 427).

One who is instructed as to the truth of being, intelligently declares that all wrong action or lack of action is unreal, because he knows that in reality God, divine Mind, is the only source of action. Science reveals divine Mind as ever active, and this continuous action of the one cause and creator, our God, must be harmonious. God being All-in-all, the only real activity there is, must be the activity of God, and it is therefore perfect. Thus the spiritual Scientist reaches the assurance that a manifestation of either inaction or overaction is but a false and unreal condition. This understanding, and the realization that God is ever present and manifest in perfect, harmonious action, is the remedy with which to destroy the discordant action of mortal mind, and establish the harmonious action of divine Mind.

As one progresses in Science, he awakens to the importance of holding a steadfast thought as to the harmonious activity of divine Mind, and it is inspiring to recall the complete faith of Jesus in the power of this Mind to overcome every physical discord. Anger, irritability, excitement, appear to be accompanied by overaction. Indifference, sloth, poverty, repression, seem to be marked by inaction, and are signs of one's separation from Truth. When we realize that conditions are but thoughts expressed, we shall be more careful of our thinking. One can free himself when he perceives that these erroneous expressions are signs of his being "absent from the Lord;" and his only need is, therefore, to become present with Him. This he does by knowing for himself that the divine all-action is expressed in health, harmony, peace, love, and joy. To reverse the error, is to establish the truth of being.

It is helpful to consider and be grateful for the divine activity which manifests itself in so many silent and unobtrusive ways. Every good impulse that we have, every right step that we take, may be traced to the manifestation of divine law, the expression of Truth; for whatever action is spiritually good, means that the divine Mind is being expressed. To think clearly and truly is to possess spiritual consciousness, and this it is that triumphs over sin, disease, and death. Mankind are apt to forget these unheralded witnesses of the divine immanence, and take their blessings too much as matters of course, instead of uplifting their hearts in thankfulness to God for all the good that is their heritage. When one comprehends that every expression of harmony, every manifestation of health, which he experiences, is a sign that God is with him, that He is blessing and caring for him, he then trusts God more and more, and comes to know with rejoicing, as our Leader tells us, that "all that God imparts moves in accord with Him, reflecting goodness and power" (Science and Health, p. 515).

A fundamental characteristic of Christ Jesus was his consistent and persistent manifestation of the divine Mind in thought, word, and deed. He was ever about his Father's business. He was in the right place at the right time, doing the right work in God's way, ever knowing that he possessed unlimited power from on high to fulfil the behests of his heavenly Father. He asked nothing for himself, because he admitted but one selfhood, and that spiritual, and he knew that every need of God's child is already met. All any one really needs is to be made each day more worthy to do God's work aright. We can thus see that Jesus' pupils were not of his own seeking, but were gifts to him from the one Mind; that his patients came to him not because he sought them, but because his ways were God's ways, and his paths led him directly to those who were ready for the healing truth he manifested. His journeyings through Palestine, his sojourning in Samaria, his holiday visits to Jerusalem, were not his own plans, but were in accordance with the wise and ceaseless activity of divine intelligence. His entire life-work, as Scripture declares, was simply to manifest God in the flesh; and he knew no other Mind or will.

Jesus said of every one who believed on him, "The works that I do shall he do also." His disciples not only repeated his works in regenerating the sinner and healing the sick, but their redemptive labors were wrought in the same divine way. When his students healed in the name of Christ Jesus, as they always did, they were working, not according to their own methods, but according to that Mind which, as the Master had taught them, is ever-present Life, Truth, and Love. The activities of those early missionaries were the reflected activities of God.

Christian Science is making plain to its adherents that the only sure way in which they can be effective instruments for good among men, is to follow Jesus in recognizing and expressing this activity of divine Mind. It is an obligation of the Christian Science practitioner to know daily that his work is God's work, that the healing is wrought, not through any power of his own, but in accordance with the Scripture: "There is no power but of God: the powers that be are ordained of God." The business man instructed in Science knows, as he leaves home in the morning, that throughout that day he is to be about his Father's business. He labors not for himself alone, but for his fellows, secure in the knowledge that "whatever blesses one blesses all" (Science and Health, p. 206). So with each and every present-day disciple: he realizes that his life is not mapped out by himself, but that in so far as he loyally seeks for guidance he is following God's behests. Such a one surely finds that God's ways are "ways of pleasantness," and all His paths peace.

Conscious that God is the source of all true action, one is helped and strengthened in each day's activities, for he learns, as Science and Health states, that "God rests in action" (p. 519). The more one works in conscious unity

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with God, the more easily he accomplishes his labors, and if he feels that his work is God's work, continually recognizing that he is about his "Father's business," he rejoices in His strength and abides in His peace. Thus harmony is established through the realization that there is no activity but of God, and that all the activities which be, are ordained of God.

Value of Denial

JOHN C. LATHROP

AFFIRMATION of truth and denial of error constitute in Christian Science the mental argument which attunes human thought, brings it into harmony with divine Mind. This is forcefully illustrated in the "scientific statement of being" as found on page 468 of the Christian Science text-book: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." As here presented, the denial of error is actually a declaration of the truth; so, too, affirmation of the truth includes the denial of error.

No one questions the value of an intelligent affirmation of truth, when understandingly made. Such an affirmation is all-inclusive, effective, and sufficient. It is the spiritual knowing which instantaneously obliterates an erroneous thought, and leaves no trace of it. With this perfect realization always ready in consciousness, health and harmony would be assured. Would that we all had gained this perfection and poise of thought, this Christlike purity of mind, where positively no attention need be paid to evil, because all sin had actually been overcome! Moments of this clear vision and calm of thought are experienced by every Christian Scientist. During these periods great good is wrought, and this consciousness of absolute dominion should at all times be claimed as the natural and present possession of every individual.

It is because this perfect sense is not instantly realized and always maintained, that a denial of error is found to be of value and necessary; in fact, it is because there is some seemingly tenacious error to be denied and cast out that the truth is not readily realized. Mortal mind is a base deceiver, and is itself basely deceived. It loves its own, the erroneous material sense, and the trouble is that it is indisposed to face and give up this attachment; but the law of divine justice (divine Love) compels mortals finally to awaken, to repent in humility, to evidence love of good in practical reform, and to heed the command, "Thou shalt have no other gods before me [Spirit]." This change of thought is a "denial" of real value, and is an indispensable preliminary to a perfect affirmation of truth. What human mind does not still contain an iota of this tenacious self-love and self-will? Then what human consciousness has risen wholly beyond the need of denials?

In the affirmation of truth and the denial of error, much care needs to be exercised. This caution applies especially to denials. The fear and disfavor regarding denials is wholly caused by erroneous procedure. Christian Science teaches that evil is false and unreal, hence nothing. But when resisting and denying evil, it is very easy to make something of it, and herein lies the danger. If the denial of evil is for the necessary purpose of unmasking, denouncing, and abolishing evil, because it is a liar from the beginning and its claims are false and powerless to deceive, surely this is not making evil real, it is understanding it to be unreal. Thus it is the power of Truth, or God's law, which uncovers sin, and not the human will, and therefore no possible suffering can result. On the other hand, if one consciously or unconsciously still loves evil, or believes in its power, and then denounces it through a sense of fear or of duty, the belief in it is only aggravated thereby. Here it is seen why aggressive newspaper criticisms, personal attacks and exposures, the emphasizing of crime and suffering, investigations into the health of children, etc., are found to be far more harmful to humanity, as a rule, than they are beneficial. Evil and disease are sure to be known by mankind, but their unreality should be scientifically recognized in order that they may be destroyed and health and righteousness established.

Recognizing the imperative need of uncovering and uprooting the myriad claims of sin in human consciousness, expressed in countless forms, why this objection on the part of mortals to the facing of error and the demonstration of its nothingness? Why this tendency to excuse and ignore error and so prolong human suffering? Is it self-righteousness, moral blindness, and an unwillingness to confess and forsake sin which opposes this honest advance? Is it a disinclination to be practical, to take the sensible, human, and indispensable footsteps leading up and through the resurrection stage of mental progress? Is it a desire to be easy-going, to progress no higher than blind faith, and to be Christian Scientists only when the sun shines? Then it were well to ponder those words of our revered Leader: "Blindness and self-righteousness cling fast to iniquity . . . but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself" (Science and Health, p. 448). Underlying this nature of thought, as Mrs. Eddy avers, is evil itself, subtly producing this very mental apathy or opposition to Truth, a condition of mind which thwarts better physical healing and the real progress of the student.

In the measure that mortals progress in purity of thought and spiritual understanding, argument will be less and less necessary, and the time cometh when to every human consciousness an intelligent affirmation will be an intelligent denial, when the denial of evil will simply be the affirmation of the truth about evil. But the danger lies (and here is the chief point) in assuming, talking, and acting as though one had already achieved the ultimate, thus brushing aside or ignoring the intermediate steps of sense-denial, and unconsciously nurturing evil, thereby exposing the vulnerable thought to the poisonous suggestions of ignorant or malicious wicked purposes. There is an argument which says that humanly everything is just as it should be, because everything is all for the best. Grave danger lies hidden in this supposition. It may be calling evil good, of which the prophet Isaiah has said, "Woe unto them that call evil good, and good evil."

Evil must be seen and known as evil, not as good, before it can be destroyed. Evil once besought Christ Jesus, "Let us alone; what have we to do with thee, . . . art thou come to destroy us?" and again it said, "Peace, peace; when there is no peace." The way of least resistance is not the radical method of truth and harmony, unless it is taken understandingly through divine Love, when the other cheek is turned. In "Retrospection and Introspection" (p. 64) Mrs. Eddy says: "It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love. To do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed; if this is not done, mortals will become the victims of error."

Nothing arouses or awakens thought as does the honest and determined but loving effort to unmask and overcome

evil, and evil is neither one person nor another. It is not confined to this sect or that, nor is it called by the name of any particular denomination or person; rather is it an impersonal usurper of God's power and prerogatives, and it is thus to be rebuked and denied utterly. This wise course, instead of increasing the sense of fear or exciting hatred, should wholly remove fear and prevent hatred, as it does with every honest thought. In fact, it is the only sure way of annihilating the cause of fear, and of supplanting it with a calm and peace of thought which merges into unity of interest and real love. An honest and loving rebuke of error (material sense) will separate it from truth and from spiritual sense; then conscious spiritual dominion will follow, and error will not be stirred up (chemicalized) till it be destroyed.

Coming daily in contact with mortal mind and its various suggestions of error, there is great need that one's affirmations and denials be always ready and instantly applied; more than this, it is important that one's mental work be so watchful and discerning that mental dangers are foreseen and discords forestalled. Thus the pathway of life will be made smooth and harmonious, for then one will be realizing what is so essential, namely, that the truth of being never was and never can be reversed. This watchful affirmation and denial will prevent or quickly overcome ignorance, fear, and sin,—the causes of all physical disease,—and the law of the Christ-healing will thus be established.

The affirmation of truth is the first and last declaration of awakened human thought; it is the beginning and the ultimate; but in the maturing stages of the human mind, the scientific denial of error is the indispensable correlative and safeguard which discloses and reverses subtle mental dangers, prepares thought for quicker and more lasting physical healing, and develops the true watchman in Christian Science. A true watchman is one who is conscious of his danger, meaning not one who is afraid of danger, but the very reverse, one who discerns and overcomes evil thoughts before they have had any opportunity to overcome him. Such a one grows stronger and stronger in righteousness, and makes rapid progress toward heaven, harmony.

Fitness and Blessing

HENRIETTA A. FIELD

A YOUNG Scientist sat by the window with open books upon her lap, but somehow the morning's study had failed to bring the needed help. She was thoroughly unhappy; discouragement, self-pity, and a half-conscious rebellion had wrought a sorry mood within. Her conception of Christian Science had led her to expect that honest effort to grasp the spiritual would be quickly followed by material blessing, and yet there were certain much longed-for demonstrations which seemed hopelessly far away in spite of all the earnest striving. Mortal mind assured her that she had spent ample time and effort in the attempt to gain the desired result, and had been conscientious in her work. It also reminded her of the fact that others were obtaining far quicker and better results than she was. Altogether, it seemed a most unfair proposition, and the troubled heart asked bitterly, Why are these things so?

That her "why," like that of many another young student, was really prompted by an honest desire to know the facts about this puzzling problem, was evidenced by the swift and satisfactory way in which Truth itself answered her question. Turning to the table, she picked up "Miscellaneous Writings," and opening it at random, her eyes fell on these words (p. 212): "When they [Jesus' disciples] were fit to be blest, they received the blessing." Slowly she read the words again, and yet again, while peace and understanding poured their healing balm into her waiting thought. It was enough. That short statement covered the whole ground. It revealed the underlying Principle upon which the bestowal of all actual good was based, and brought both a rebuke and a promise,—a rebuke to any latent sense that injustice or partiality existed on the part of the divine giver, and also to the possible thought of demanding a reward which had not been fully earned, even if one's effort had been his best. It was a promise as certain as Truth itself, that a right mental preparation would bring the full reward.

The cloud of discontent was banished in the glad realization that there was nothing to complain about, not even a just reason for any disturbing comparison with the progress of others, because the blessing which Truth had bestowed on another was but the pledge that when her own fitness was complete the same happy result would follow. True, there might seem to be sudden promotions in Science, as in the army, but no honest soldier of the cross would care to accept a reward that had not the foundation of genuine merit and just recompense.

It was comfort enough for that hour to be thoroughly convinced that God is ever perfectly just to His children; but not until later years brought a clearer understanding of the divine methods, was it recognized that the All-wise makes no arbitrary decisions regarding fitness and blessing. The young student then saw that they sustain to each other the simple relation of cause and effect. "Whatsoever a man soweth, that shall he also reap [experience the resulting conditions thereof]." To attain some degree of spiritual harmony and restful assurance, is to obtain a more healthful body and satisfactory surroundings. He who cultivates true courage and strength of character, will surely find the error fleeing from his presence. The grateful, humble thought inherits the earth, gains an ever-increasing sense of present good, as surely as the grass covers the hillside.

The one who acquires the true sense of justice, knows that in Truth there is no injustice, no loss, no wrong, since justice and judgment are forever enthroned with Him who maketh the very wrath of man to accomplish good for them that love God. The "pure in heart" are free from all the pangs of envy, hate, and lust, because their eyes do ever behold "the king in his beauty" and "the land that is very far off." He who has a thorough understanding of any fundamental truth, is indissolubly connected with the results accruing from that knowledge. In the words of our Leader on page 325 of Science and Health: "He who perceives the true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit," the blessing for which he is truly fitted. As the poet has said,—

The waters know their own and draw
The brook that springs in yonder heights,
So flows the good with equal law
Unto the soul of pure delights.

Jesus' First Miracle

LUCIA C. COULSON

THE first miracle that Jesus wrought is of special significance to the student of Christian Science. In the second chapter of John's gospel we read of the turning of water into wine at Cana of Galilee, a demonstration which evidently made a deep impression upon all who heard of it, and which prepared the way for the healing work, as we learn from the fifth chapter of the same gospel.

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Just how Truth finds us, just where Truth finds us, there the healing transformation begins, so that in most instances the first miracle wrought in us is the turning of the water of our daily experience into wine, and there is no detail too small, no condition too commonplace, for the exercise of Truth's power. It must have been soon after Jesus had finished uttering the sublime truths of the Sermon on the Mount that he came down and with tender consideration ministered to the needs of the wedding party. In "Miscellaneous Writings" Mrs. Eddy speaks of "the Principle that moves all in harmony,—from the falling of the sparrow to the rolling of the world" (p. 174), and this illustrates the universal and comprehensive effect of the Principle that is Love. It is very likely that most of those present at the feast regarded this miracle as simply a manifestation of the power of mind over matter, as many estimate the healing work of Christian Science today; but its spiritual significance may be gained as we follow the Master's work as recorded in the gospels.

One of the interesting points of this miracle is the fact that Jesus did not discard the water. It was not cast away; it was transformed. He changed the water into wine. This takes away the fear which comes to many beginners in Christian Science, the fear of losing something. The dread of a vacuum between the known and the unknown comes to some of us, and for such the lesson of this miracle is full of comfort,—not loss, but transformation! Here we may see that as our concepts of things change, the outward appearance changes also. As our concept of God grows clearer and truer, as it becomes enlarged, we become better able to see His reflection in ourselves and others; and in raising our concepts we help to raise the thought of all humanity, and this change is mirrored in what we call nature. Human experience is transfigured in proportion to the transformation of our consciousness, till at last we see that in the realm of Truth there is nothing "stale, flat, and unprofitable."

Again, Truth gives us just what we can understand. Jesus met the human need, and though, as some one has said, "the highest thinking and its externalization is purely spiritual," yet human beliefs must be improved and human experience enriched first. As Mrs. Eddy has so beautifully expressed it, "Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit" (Science and Health, p. 485). The divine Mother-love will not give us the good we cannot understand, but will gently lead us by paths that we can follow, while ever pointing higher.

Mary Magdalene reached the place where she could receive the command, "Touch me not;" but in the first instance she had faithfully followed and served the Master. It is in such incidents as these that Christ Jesus reveals to us the tenderness of our Father-Mother God, and it is our privilege as Christian Scientists to reflect this in our dealings with others, and to pray for the discernment which will enable us to give to those who ask our help that which they will best understand.

Forgiveness

ALICE HALE COHEN

In the light of the illuminating example of the great Wayshower we are enabled to discern the nature of true forgiveness, and to discover that to forgive and forget is not sufficient; we must also forgive and remember. In other words, we must forget the false sense of man and replace it with a true or correct view of him. It is not sufficient simply to refuse to think of the supposed wrong that has been done; that is to leave our work unfinished. To reach the full accomplishment of forgiveness, we must correct our view of man, see not a sinning, suffering, discordant mortal, but the perfect man, who is spiritual, not material.

In the light of Christian Science we are eagerly and gladly learning to correct our old view of God as personal and limited, and to substitute therefor His completeness as revealed in the seven words given in the definition of God on page 465 of Science and Health. We are tempted, however, to leave the mist and vapor of materiality on the surface of that crystal thought which reveals man in God's image and likeness. The call today is to dispel this mist through a deeper study and a clearer sense of the definition of man in Christian Science. If we see in each fancied wrong or grievance (for they never possess the qualities of reality) an opportunity to obey this call, and an occasion to magnify and glorify God rather than the mortal selfhood, we shall find ourselves going forward in a unity of purpose which is irresistible. The war of clashing thoughts will cease, and we shall love spiritual man as our neighbor—or that which is nearest and dearest to our hearts.

To attempt to divide the thought of man, or to separate it in any way from the ideal, is to becloud one's comprehension and to place an obstacle in the way of progress, not only one's own, but that of the whole race struggling to be free. When we find a discord in music, we do not practise the discord, presenting it to all who hear us as our interpretation; we simply rule it out, substituting harmony in its place. This is voluntarily and gladly done, because we are able to perceive the basic law of music as harmony and to make the individual notes subservient thereto.

There is but one way in which an enemy (so called) can harm us, and that is to rob us of the correct view of God, man, and the universe. Hence the attack is directed against the citadel of individual consciousness, which, in order to resist it, must be built upon "the stone which the builders rejected," just as today error would have us reject all that is unlike itself. In the place of man in the unadulterated purity of Spirit, error suggests a mixed or composite man, combining good and evil, love and hate, spirit and matter. Once we yield to this temptation, and consent to build our walls of this adulterated composition, we find that they fall, and must continue to fall until we learn to build aright.

One of the strongest characteristics of love is loyalty. The highest sense of human love protects and is loyal to the object of its affection. The mother-love abides by a child through every trial, unchanging. A friend's faithfulness remains unshaken in the face of the world's condemnation. Through Christian Science we learn that the higher call to love our enemies can be accomplished only by faithfulness to the spiritual view of man as revealed in Science and Health, preserving it unclouded, even though the sense of injustice and wrong press hard for recognition. To love God is to be faithful to good, and to be faithful to good is never to forsake it in our thought of God and His creation. In "No and Yes" (p. 26), it is written, "Man's real ego, or selfhood, is goodness." Here is declared our standard of faithfulness to man.

Truly to forgive must be to "bless them that curse you, and pray for them which despitefully use you;" in other words, to open consciousness to the blessing of God's impartial sunshine, the sunlight of Christian Science, which fosters the growth of every thought faithful to God and the spiritual ideal. Thus we shall hold unshaken the correct view of man, and follow the example of our Master, "whose humble prayers were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love" (Science and Health, p. 12).

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Selected Articles

[Frederick Dixon in *South London* (England) *Press*]

In a recent issue there is an interesting reference to Christian Science in an address by the Rev. Dr. ——. It is pointed out that he insisted that Christian Science was merely a fact which the church had hitherto overlooked. A fact that has led to the formation of a new church, which has spread all over the world, which maintains a great publishing house, and issues a vast quantity of literature, including a great daily paper, surely constitutes rather a serious omission. Again, if Christian Science is simply a fact which the churches have overlooked, why do the so-called orthodox sects one and all combine to attack the movement? The fact is, that Christian Science is a restatement of primitive Christianity. It is not new, inasmuch as Mrs. Eddy never maintained it was anything but the teaching of Jesus the Christ. At the same time, it has this element of newness, that for an enormous length of time, probably from the second century, the churches have been so busily engaged in persecuting one another for not being orthodox, that they have certainly omitted much of great value. Even while this critic was speaking, a controversy was going on in the columns of *The Times* as to the fundamental orthodoxy of the creeds themselves, and this controversy was being waged not by people like dissenters, whom the Bishop of Oxford is not sure can claim membership at all with a Christian church, but among the bishops and deans of the Establishment and great church scholars of the universities.

If it had not been for these centuries of quarreling and of dealing out torture and persecution, the fact that Jesus' command to his disciples was to preach the gospel and to heal the sick, might not have been overlooked. At the same time, even if it had not been overlooked, it would have been found that the demonstration of healing, in proof of the truth of the preaching, required not merely faith, but a scientific understanding of divine Principle, and that this was referred to in the New Testament itself, in a Greek phrase commonly translated "knowledge of God," but which everybody knows should be translated exact or scientific knowledge of God, that is, of Principle.

Faith-healing, in the ordinary acceptance of the term, is based upon the belief that God in His infinite wisdom sends disease, which men in their ignorance request Him to remove. Christian Science teaches that infinite good cannot be responsible for evil, that the wisdom of infinite Mind cannot be improved upon by the ignorance of finite belief, and that infinite Spirit is incapable of creating infinite matter. Christian Science healing, in consequence, is no process of mental suggestion, a process which claims to be able to produce evil equally with good. It is a recognition of the scientific fact of the allness of God, good, which destroys the human ignorance that is constituted in a belief in evil. Jesus said, "Ye shall know the truth, and the truth shall make you free." A knowledge of absolute truth necessarily frees man from a belief in ignorance. As this knowledge of the truth permeates the human mind, it necessarily destroys a belief in evil and inharmony. In this way Christian Science heals the body by first healing the mind, and in healing the mind it destroys the ignorance which is expressed in sin equally with sickness.

The only way, then, in which it is possible in Christian Science to make a man healthier, is by making him better; and in making him better it necessarily makes him healthier. This is not faith-healing; it is scientific spiritual healing. It is brought about by what the epistle of Peter calls a scientific knowledge of God, that is, of Truth. This scientific knowledge of Truth can be demonstrated like all scientific knowledge. That is why Jesus said, "He that believeth on me, the works that I do shall he do also." In other words, "He who understands my teaching will be able to demonstrate it as I have demonstrated it." In the exact proportion, therefore, in which a man gains a scientific knowledge of God, he acquires the ability to demonstrate that knowledge. He acquires that knowledge, however, solely as he lets that Mind be in him "which was also in Christ Jesus."

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[Frank Bell in *The Public Ledger*, Philadelphia, Pa.]

"Several months of study" are credited with having equipped the clergyman quoted in a recent issue, to condemn Christian Science as unchristian, because, among other things, "it denies the existence of sin, whereas the Bible specifically recognizes sin and denounces it as the curse of the race." Yet on page 29 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, it is averred that "Christians . . . must grapple with sin in themselves and in others, and continue this warfare until they have finished their course." And on page 37 we read, "Does not Science show that sin brings suffering as much today as yesterday? They who sin must suffer." Christian Science attracts those who would rather be equipped with a demonstrable method of overcoming sin than hear the most scholarly discussion of the origin and qualities of sin. And the same is true as to sickness and other discordant conditions. It should be added that "several months of study" may afford one less actual knowledge of Christian Science than several hours of open-minded testing of its simplest rules.

✧

[Don E. Gilman in *San Diego* (Cal.) *Union*]

The text selected by the Rev. Mr. —— for his sermon, as reported recently by the *Union*, forms a fitting basis for correction of his misstatements regarding Christian Science. Quoting from Paul's second letter to Timothy, the doctor took for a text, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Terming Christian Science a "strange mixture of truth and absurdity," the speaker said that it "teaches people not to use the medical knowledge and skill which God has put in their power," and that "it proceeds upon the strange assumption that the less use we make of the knowledge and the powers God has given us, the more He will come in to supply the place of them."

A strange mixture indeed, but fortunately Christian Science lays claim to no such mixture. On the contrary, its very foundation is laid in an exact, demonstrable knowledge of God, and of man in his relation to Him. It does not teach that God has given man a knowledge of medicine, but that the use of medicine and material remedies is the outcome of lack of knowledge of and trust in Him. To believe that God has endowed man with such knowledge, would be to hold Him responsible for most of the ills to which mortals are heir. If God has a knowledge of medical practice, He must as well have a knowledge of the need for its application, and sickness and death must be good, for in Habakkuk we read that God is of "purer eyes than to behold evil," and cannot "look on iniquity." To admit that God is the author of medicine, is to admit that He is the author of sickness, for we learn in Genesis that God made all that was made. Without sickness there would be no need of medicine, and to believe that God sends sickness, then endows man with the knowledge by which to overcome sickness, is to set up a

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kingdom divided against itself, and accuse God of being its author.

Christian Science is not a negative philosophy, teaching truth by a process of "don'ts," but is positive in its assertion that absolute reliance upon God to heal all our diseases is more efficacious than a poisonous drug, and more conducive to spiritual being. Christian Scientists refrain from using medicine because they have determined that that which is without intelligence is unable to affect them unless they are endowed with faith, and faith is a quality of mind. They therefore take the short cut and deal primarily with mind, knowing that disease is but a product of mortal or carnal mind, as the apostle Paul termed it, and is destroyed only by reliance upon divine Mind.

Medicine is not a science. None of its hypotheses are provable absolutely, as every conscientious physician will admit. Mrs. Eddy, the Discoverer and Founder of Christian Science, says: "Deductions from material hypotheses are not scientific. They differ from real Science because they are not based on the divine law. . . . The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal" (Science and Health, p. 273). Christian Science rejects the opinion that medical knowledge and so-called skill are derived from God, and holds with Paul that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Spiritual power, love, and a sound mind protected the ancients from the plagues, saved them from the jaws of the lions, and were with them in the fiery furnace. In the works of Jesus and the apostles, and during the first three centuries of the Christian era, this power, love, and a sound mind healed the sick, raised the dead, and performed many wonderful things.

Four thousand years of medical knowledge have not lessened disease, but with the increase of that knowledge diseases have increased in number. Christian Science has no quarrel with the medical fraternity, and respects the conscientious endeavors of the many broad-minded physicians who are endeavoring to lift their fellow man out of the bondage of sickness, but it cannot accept the statement that medical knowledge is derived from God, because its fruits attest otherwise. In fact, thousands of Christian Scientists know from experience that medical practice has not infrequently left them worse than it found them, while the "spirit of power, and of love, and of a sound mind," has resulted in health, harmony, and longevity. The practice of medicine, or medical knowledge in action, is not absolute in its effects, and an infinite, all-knowing, all-powerful God could not confer knowledge lacking in accuracy.

Jesus said, "Ye shall know the truth, and the truth shall make you free." Can it then be said of Christian Scientists that they do not exercise the knowledge God has given them when they "know" that God has created man perfect, in His own image and likeness; "know" that the same Mind which casts out sin will heal sickness as well; "know" that when they have the Mind "which was also in Christ Jesus," they will be able to do the things that he did, and that he said they should do, and even greater; when they "know" that absolute faith in God is not possible while there is still faith in drugs? Possibly Christian Scientists are profiting by the experience of Asa, who, as we read in Chronicles, "in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

If our critic, in his inference that Christian Science does not teach the full gospel, refers to some religious doctrine which includes both spirit and matter, good and evil, as being coequal and powerful, then he is correct; but if he refers to the "good news concerning Christ and his salvation," then he errs. The first tenet of Christian Science, as stated in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 497), is: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." It accepts in its entirety Jesus' command to "heal the sick, cleanse the lepers, raise the dead, cast out devils," and considers the methods he employed as the highest manifestation of the divine intelligence.

Christian Science can be judged only by its fruits, and if its critics busied themselves with demonstrations of the truth of their teachings, there would be little time left for attacks upon or criticisms of a movement which has brought happiness to thousands of homes, and health and strength to hundreds of thousands of men and women all over the world.

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[Algernon Hervey Bathurst in *Weymouth* (England) *Telegram*]

May I trespass again on your space in the endeavor to show a recent critic that Christian Scientists are not vitally concerned with matter and what is generally known as the material creation. The situation might, I think, be best summed up by quoting those magnificent words of the Founder of Christianity, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Again, Paul, writing to the Corinthians, said, speaking of the reality of Spirit, and therefore the unreality of matter, "The things which are not seen are eternal." I quite agree with this critic that "all things are good," if by that he means that all that is real is good, although I am inclined to think that this can scarcely be the interpretation he would have put upon the sentence, since he is so determined to uphold matter as something real and therefore eternal.

It is evident to every student of the Scripture that Christ Jesus and his disciples never overcame a single difficulty, whether it was a case of healing the sick, feeding the multitude, or stilling the tempest, by giving reality to matter or the so-called laws of the carnal or mortal mind, which the apostle says so distinctly is "enmity against God." The whole trouble arises through the illogical and therefore false reasoning with which the world has endeavored to be contented during so many centuries. Nothing was more simple than the teaching of Jesus, nothing was more logical; and nothing is more simple or logical, and therefore practical, than the teaching of Christian Science. Knowing the truth which alone can free mankind from the bondage of evil, Jesus was able to prove the truth of the statement that he had come to fulfil the law of God. Christian Science is the reiteration of that same teaching, and because it is so, the signs do follow.

If, however, a Christian Scientist, or anybody else, were to endeavor to practise the teaching of the Master on the basis of the reality of matter, he would not proceed far. The belief in the power or reality of both good and evil is typified in the Scripture by the "house divided against itself," which Jesus declared must inevitably fall. Reasoning from cause to effect, therefore, we find one creator, one "great First Cause," which the world has generally agreed to call God, Spirit, infinite, omnipresent, and omnipotent. If there is one cause, the effect or creation of that cause must be as perfect as the cause itself. Now, it does not matter how real evil appears to be, it does not matter how serious a physical trouble seems to be, the difficulty can be overcome today just as easily as two thousand years ago, if the teaching of the Master is properly understood and applied.

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The only way to overcome evil is to prove its powerlessness, and the only way its powerlessness can be understood is by knowing something of the omnipotence of God. It follows inevitably, therefore, that to the extent the omnipotence and omnipresence of God, Spirit, is understood, the belief in the power of evil vanishes.

If the critic will forgive my saying so, he should not accuse "these people" of being "no good at healing the sick," because he shows so clearly that he has really, to put it mildly, obtained no reliable information on the subject. A famous doctor quite recently acknowledged that Christian Science heals, while a dean of the Church of England referred, in the course of a lecture, to the crowded condition of the Christian Science churches. It is not usual for churches to be crowded regularly to that extent unless there is good reason for it. The reason is, that the sick are being healed by Christian Science daily, many of them of troubles from which they had been unable to find relief in *materia medica*. The pressing necessity of proving the truth of Christian Science by healing the sick is emphasized by Mrs. Eddy in the text-book, "Science and Health with Key to the Scriptures," from beginning to end, and I can assure the critic that if Christian Science were nothing more than a mere theory, it would never have reached a fraction of the world-wide proportions it has already attained.

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[H. Cornell Wilson in *Brooklyn* (N. Y.) *Eagle*]

Judging from Dr. ——'s attack on Christian Science, reported in a recent issue, it is quite evident that our friend is uneasy because of the growth of Christian Science in Brooklyn. In order, therefore, to allay any fear on his part, permit us to assure him that, as a rule, people turn to Christian Science for physical healing only after exhausting their faith in other methods. The Christian Science movement is made up largely of those whom *materia medica* could no longer help. Christian Scientists have learned from experience not to offer their assistance unless those whom they would help are ready to forsake reliance on aught but God. Surely our critic will not deny to such the right to turn to Christian Science, especially if he cannot help them.

Our critic's proposition to compel all who practise healing to take a medical examination, however, is absurd. As well appoint lawyers to pass upon the fitness of students to practise medicine, as to appoint members of the medical profession to pass upon the fitness of Christian Scientists to practise their method of healing. Those who pass upon the fitness of others to practise, should themselves be masters of that system. Jesus of Nazareth healed the sick without medicine. It is not recorded that he failed in a single instance. If medicine had been the preferable method, Jesus certainly would have used it. If Jesus were here today, our critic would probably want a law passed compelling him to take a medical examination before he would be considered eligible to heal.

It is equally absurd for our critic to assert that Christian Scientists ignore sanitation and contagion. Christian Scientists are, perhaps, more careful than any other class of people to observe all reasonable sanitary and quarantine regulations. It has never been proved in a single instance that Christian Science has caused the spread of contagion. Medical critics should have less fancy and more fact. Mere hearsay testimony is worthless.

Christian Scientists do not claim to have any supernatural power. Jesus assured his followers that the works he did, and even greater works, would be done by those throughout all time who should understand his teachings. Christian Science is the discovery of the divine Principle underlying Jesus' teachings. That this claim is valid, is proved by the fact that through the study of the Bible, in connection with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, vast numbers have been healed and saved, many of whom have learned to heal and help others. The time is not far distant when the world will look with as much incredulity upon disbelief in Christian Science as we today look upon the persecution of Columbus for daring to declare that the world was round and of Galileo for daring to declare that the earth revolved.

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[Charles E. Jarvis in *Pasadena* (Cal.) *News*]

Our critic assumes that opposition to Christian Science "is aroused by its emphasis on disease and its use of sickness to draw people to its lectures and meetings." While it is true in many instances that people have turned to Christian Science for physical healing after having exhausted all that "expert skill, perfected through costly years of experiment and study," could offer, it is not alone freedom from disease and sickness that humanity is seeking, but for relief from sorrow, sin, and the emptiness of barren lives as well. Those who have turned to Christian Science in response to the inherent longing for better things, have proved that God is "a very present help in trouble," regardless of the nature of that trouble. To say, then, that "if everybody were well physically, there would be no Christian Science," is about as logical as to argue that if everybody were saved, according to orthodox belief, there would be no Christianity.

While we cannot agree with our critic that Jesus healed the sick only "under protest," it is true that the purpose of physical healing, then as now, was to "teach some spiritual lesson," namely, the operation of God's immutable laws and the application of these laws to the solution of every human problem.

If Christian Science offered nothing beyond the cure of physical ills, it would not differ from the various therapeutic agencies to which mankind has resorted for centuries past. It is, however, a Christian religion,—Christian because its teachings are based literally upon the words and works of Christ Jesus; and scientific because it is full, exact, and demonstrable knowledge of God. That humanity should seek freedom from pain and discord, should not be regarded as unreasonable, nor should the healing of "all manner of sickness and all manner of disease" by spiritual means be deprecated, especially when both conditions prevailed in the time of Jesus, whose test of a man's Christianity was his ability to heal the sick. "He that believeth on me," he said, "the works that I do shall he do also; and greater works than these shall he do;" and James tells us that "faith without works is dead."

Christian Scientists are earnestly striving to realize more of that Mind "which was also in Christ Jesus," to follow the golden rule, and to obey the injunction, "Seek ye first the kingdom of God, and his righteousness," for they fully realize that only as they do so shall "all these things be added unto" them. "Seeking is not sufficient," Mrs. Eddy tells us on page 10 of Science and Health. "It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life."

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The opportunity to practise Christian Science in the home is perhaps one of life's greatest blessings. The seeming trials are stepping-stones to those who value having brought to light the idiosyncrasies of mortal thinking.

MARY L. FREYTAG.

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Editorial

Good the Only Power

In something like a half score instances in Science and Health, Mrs. Eddy uses the words God and good synonymously, as, for instance, "God, or good, never made man capable of sin" (p. 480); and again (p. 398), "Evil has no power, no intelligence, for God is good, and therefore good is infinite, is All." It is likewise upon the basis of an entirely good God that Mrs. Eddy elaborated her discovery of the Christ Science, and thus gave to an ever-increasing number of Christians a saner, more consistent, and more comforting concept of Deity than they formerly held. That this newer and truer concept of God has helped them to become better men and women, and to deal more justly and compassionately with all mankind, is, to them at least, a settled fact, and through this improved understanding they are giving up the erroneous belief in a dual power, good and evil, with its correlated belief that sin and disease are a necessary part of human experience.

As Mrs. Eddy writes on page 381 of Science and Health, "Ignorant of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery." That sin and sickness are in the same category, and equally to be resisted and overcome, she makes clear in her elucidation of the previous statement: "Be no more willing to suffer the illusion that you are sick or that some disease is developing in the system, than you are to yield to a sinful temptation on the ground that sin has its necessities." We occasionally find persons who try to justify the doing of evil upon the plea that good has resulted from it, or will result from it; but this on the face of it is an impossibility. To assert that good can be the product of evil is to assert that "sweet water and bitter" can proceed from the same fountain, a logically unthinkable proposition which necessarily assumes the reality and desirability of evil.

It cannot be supposed that persons who desire good to prevail in the affairs of men will voluntarily resort to the practice of evil, unless they believe that evil is more powerful than good and that good cannot do as much for the welfare and prosperity of the race as can evil. The logical outcome of this belief would be the postulate that evil is primary and good secondary, a postulate to which no Christian can assent and which finds no justification in the teachings of Christ Jesus. Our Master in no wise sanctioned evil in cause or effect, and to be consistent Christians his followers must avoid even the semblance of evil.

The text, "Surely the wrath of man shall praise thee," is sometimes warped to do duty in support of the erroneous belief that evil can result in good, but this use of the text will not bear analysis. The fact that the wrath of man can be checked and made to praise God is one of the most convincing proofs that evil has no inherent power and that its use is inconsistent with true Christianity. The supposition that evil has any quality upon which goodness can be based, is a harmful illusion that does not harmonize with right reasoning, and that leaves no unvarying standard by which conduct may be judged and morality enforced.

Christian Scientists should be especially alert to detect the error which seems to say that evil has a place and a use in our "passage from sense to Soul" (Science and Health, p. 566). Christian Science presents no halting, changing, obscure method of salvation, which needs to be, or can be, reenforced by evil. On the contrary, it moves along the straight and narrow path of righteousness which admits no evil. The statement, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), the truth of which Christian Scientists demonstrate daily, not only leaves no place for evil and no need for its aid in Christian living and Christian teaching, but also no possibility that God is its author or in any wise responsible for it.

ARCHIBALD MCLELLAN.

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Humanity

CHRISTIAN SCIENCE does not, as some mistakenly suppose, deny to humanity the rights and privileges of God's children, but establishes these upon a sure foundation in getting rid of all erroneous concepts of man's being and of his relation to God. It is deeply interesting, as well as very helpful, to trace Mrs. Eddy's teachings on this subject, as found in Science and Health and her other writings. While it is true that she makes a clear distinction between man as God's likeness and the material and mortal concept of man, it is noteworthy that she seldom uses the word human, or any of its derivatives, without pointing upward, away from the false to the true, from the perishable to the enduring, from the material to the spiritual. Her words respecting "human ability to reflect divine power," as found on page 52 of our text-book, are very significant; also those on page 52 of "Unity of Good," where she emphasizes "the need that human consciousness should become divine, in the coincidence of God and man."

It is very apparent that we all need an enlarged sense of man's nature and possibilities, which would blossom out in a pure, loving, and lovable humanity. No one has ever been really great who has not expressed this truer sense of humanity, the mental qualities which mark the noble man and woman, and who has not seen the divine possibilities of all men, whatever their station or disadvantages. Such a one was Victor Hugo, who gave to the world in the character of Jean Valjean an ideal of the uplifting and ennobling of one who seemed hopelessly crushed, and that through the touch of human sympathy and love. It was because of his marvelous presentation of this ideal that unnumbered thousands followed the great writer's mortal remains to the grave with more love and honor than was ever bestowed upon the mightiest potentate.

In speaking of Christ Jesus our revered Leader says, "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love" (Science and Health, p. 54). She says this of the one of whom we are accustomed to think as our Exemplar, and it assuredly calls upon us to measure ourselves anew, and to do it daily, in order to learn whether we are at all approaching what Paul names "the stature of the fulness of Christ." It was the true humanity of Christ Jesus which attracted to him the suffering, sinful, and sorrowing, and through this channel the infinitude of divine Love reached them and healed them every one. At the same time he did not fail to discriminate between the true idea, the pure gem, however it might seem to be covered up by the clay of mortal belief, and the tawdry counterfeit which hid its baseness under a robe of self-righteousness, as in the case of the publican and the Pharisee. It was, however, impossible to mistake mortal falsity for the ideal presented and lived by our Master, and well might Pilate say to his accusers, at that memorable trial, "Behold the man!"

Pilate had a glimpse of that rare humanity which is God's reflection, but his own humanity responded so feebly to its appeal, that through the long centuries he has been thought of only as a moral coward, as one who saw the right but

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feared to follow it. And what of the one who stood that day before him, condemned to death because of his brave devotion to God and to his fellow men? To Christian Scientists he is one with Truth and Love, the demonstrator of Life eternal.

Though men have strayed so far from the perfect Father that they fear to claim any relationship with Him, they stretch out toward Christ Jesus their "feeble hands and helpless," and touching his humanity they awaken to what God means they shall be, and that is, perfect. Then they are healed, made whole, and through Christian Science they go on until they "are complete in him, which is the head of all principality and power."

ANNIE M. KNOTT.

"It is the hour of man"

THE need of the world is and ever has been the appearing of man. This transpired in the coming of the Master and he taught that this appearing was to continue after him. His disciples were to think as he thought and do his works, and practical Christian Science is the faith and endeavor that would realize this redemptive assurance.

Today aspiring Christian believers of every name are beginning to see that if men were but right, the world would not be wrong. Moreover, regardless of their interminable confusions, and their present appalling conflict, all who merit the name "Christian" join sincerely in the poet's prayer,—

> And ah! for a man to arise in me,
> That the man I am may cease to be;

and the universality of this union of moral perception and honest desire still supplies a ground of hope for humanity.

In view of its distinctive teaching, one who spoke for Christian Science might be expected to say that healing is the world's greatest need, and he too would be right. Indeed, St. Paul would have said that these two are manifestations of the "same Spirit." The Christian Scientist who forgets for one moment his responsibility to demonstrate divine Truth after the manner of the Master, misses at that moment his "high calling of God." We need also to remember, however, and with equal devotion, that genuine healing follows every disclosure of the Christ-man; that many of the physically well need supremely that cure which perchance is to be brought them only through the impress of our clean, fine every-day living, our justice, our purity, our reliability, and our kindness. Revelation is always concretely expressed. As one has said, "A purely theoretical truth is a barren absurdity, the real is not something independent of us." So Christian Science teaches that man is God manifest, the infinite Life, Truth, and Love reappearing, "coming now as was promised aforetime, 'to preach deliverance to the captives [of sense]'" (Science and Health, Pref., p. xi).

Today it is demanded of us that we heal the sick. It is also demanded that we lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings;" that we be "all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous . . . eschew evil, and do good." And what an impressive demonstration, what an irresistible fact, such living has proved in many a family and neighborhood. Markham is right, the world was never in greater need of

> The fine audacity of honest deed;
> The homely old integrities of soul.

Men may attribute Christian Science healing to suggestion, hypnotism, etc., but when through personal touch they find spiritual aspiration and intuition, unselfishness and love and, withal, thoroughgoing honesty in the practitioner, they are ready to acknowledge the healing works as of God.

As Christian Scientists we have insisted upon the possibility of the appearing of God's perfect man, and this has not only surprised the Christian world, but it has given warrant for the expectation that this man will begin to appear in us; that our every-day walk and conversation shall reveal a distinctly advanced and advancing ideal of Christian living. This is the least demand of our fellows that would be complimentary to our genuineness and to the practical values of Christian Science teaching. To command confidence and respect, one must be true to that for which he stands. Any absorption in material projects and pleasures, in the world's struggle for wealth, its devotion to profitless social events and amusements, ill comports either with the spirit of Christian Science or with the privileges and obligations resting upon every Christian Scientist. Religion and morality are not two but one, and we make this most impressively apparent as we express the purity, integrity, spiritual-mindedness, and all-embracing compassion of a Christlike man.

JOHN B. WILLIS.

Large Type Edition of Science and Health

A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers, is announced by the publisher of Mrs. Eddy's works. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, will be about the same thickness as the cloth edition of Science and Health. The printed page will be 8⅝ inches long, 6 inches wide, with fair-sized margins. The price of this edition will be $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address. Orders for the above book should be sent to Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Mass.

Among the Churches

Current Notes

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

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

VICTORIA, AUSTRALIA.—Increase of interest on the part of the press has been evidenced during the year by remarks made to the committee on publication personally by members of editorial and reporting staffs, and by the almost entire absence of scoff in the editorial columns of the Melbourne dailies. The "Tract on the Christian Science Movement" which was threatened last year in the report of the publications committee of the Presbyterian Assembly, materialized in a special editorial in the organ of that denomination, answer to which was rejected by the editor of the paper but was published through another medium and circulated among the Presbyterian clergy, since which time there has been no recurrence of the flouts and gibes on

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Christian Science and Christian Scientists which were formerly not infrequent in that paper.

Concurrent with the Presbyterian attack, a popular Melbourne preacher, who has since left Australia, attacked Christian Science through what was advertised as a "Lecture on the Life of Mrs. Eddy," delivered in several suburban churches of different denominations, at the instance, according to rumor, of the council of the Melbourne churches. Replies to the attack were inserted in *The Herald* and the *Weekly Times*, and distributed among ministers of various denominations in and around Melbourne.

Increase of interest on the part of the public is evidenced by frequent conversational remarks made to the committee in daily intercourse in his limited circle; but the most satisfactory and convincing proof of greater local interest in Christian Science is the increasing attendance at the Sunday and Wednesday services of the church, the upper hall of the Athenæum being now crowded to its utmost capacity every Wednesday evening.—*Correspondence.*

SAN FRANCISCO, CAL.—Working drawings are being completed for a church building which will be erected by Second Church of Christ, Scientist, on their property at the corner of Dolores and Cumberland streets. The auditorium will have a seating capacity of about one thousand. Completed, the church will cost about sixty thousand dollars.

San Francisco Examiner.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 6, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 14, 1914.

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

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Liverpool, England

A large and appreciative audience assembled in the Picton Lecture Hall to hear Bicknell Young deliver a lecture on Christian Science. The lecturer was introduced by J. W. Harwood, who said in part:—

Every student of the Scriptures must have recognized the fact, that although some portion of the gospels is given to the recording of the sayings of Christ Jesus, yet a greater portion is given to the recounting of his works. The emphasis laid on the works by our Saviour was sufficient to warrant the writers in so doing. He said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." He went still farther when he said, "He that believeth on me [that is, he who understands my teaching], the works that I do shall he do also." The teaching of our Master, relating as it does to metaphysical or spiritual facts, was so contrary to the prevailing systems of religion and worship that it would not have been accepted if not accompanied by the works, which included healing the sick, casting out devils, and raising the dead.

It is a matter of history that the immediate disciples of Jesus and his followers for three hundred years proved their understanding of Christianity by doing similar works. Before Jesus went away he promised to send another Comforter, who should abide forever, and guide us into all truth. He defined the Comforter as the "Spirit of truth."

Undoubtedly this promise is fulfilled in Christian Science, for it is guiding us into all truth, and proving itself a comforter by healing the sick, freeing sinners from their bondage, displacing sorrow and mourning with happiness and joy. The signs which Jesus said should "follow them that believe," are again being made manifest.—*Correspondence.*

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Coeur d'Alene, Idaho

The Rex Theater was crowded to hear a lecture on Christian Science by Col. William E. Fell. The speaker was introduced by Atty. Frank W. Reed, who said:—

A religion that teaches a rule of thought and action which delivers its followers from sin, sorrow, poverty, disease, and every other discordant condition, is no less than scientific and Christian. Such a teaching is exact and complete in its ministrations; it leaves nothing further to be accomplished or desired by mankind. When men and women everywhere have found such a religion, they will be satisfied, and they will not be satisfied with anything less.

Man does not willingly suffer. He is ever searching for a remedy which will give him relief from disease and from every other condition which makes for unhappiness. It may not be known by all here today, but it is a fact, that many thousands—yes, I may say many hundreds of thousands—of people in every part of the civilized world, have found such a remedy and such a religion in Christian Science, for they have proved its teachings to be the exposition of Truth, which heals and saves.

The Cœur d'Alene Semi-Weekly Journal.

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Los Gatos, Cal.

There was a large attendance at the lecture on Christian Science by Willis F. Gross at Ford's Opera House. Edward B. Stone introduced the speaker, and said in part:—

It is gratifying to see assembled here so large an audience. Jesus came to this world, in fulfilment of prophecy, not only to proclaim the gospel to mortals, but to speak the truth to every form of error, to preach deliverance to the captives, which is but freedom from sin, disease, and death. All of this he did, as we read in Matthew, in fulfilment of the law of God, the fulfilment of the spiritual law, to the utter destruction of the so-called material law; and then he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." It is because of our desire to do this, to have that Mind in us "which was also in Christ Jesus," to live the Christ-life, and to show others the way, that we give this lecture tonight.—*Los Gatos Mail.*

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Arlington, Wash.

Prof. Hermann S. Hering delivered a lecture on Christian Science to an intensely interested audience at the Opera House. He was introduced by the Hon. A. H. Moll, who said in part:—

If Christian Science is what its followers believe it to be, then it is the greatest and most important subject before the

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world today, one in which every man and woman is vitally interested, because it deals with the living present and with the everlasting future life of mankind. The fact that it has made such rapid gains in membership, and that its members are so firm in their belief, is but one proof that there is something more to it than appears on the surface.

When I first heard of Christian Science, I, like a great many others, thought it was only another ism, introduced by some person who wished a little notoriety or who wanted to make an easy living. When I learned a little more of it, and saw the personnel of its membership and the influence for good which they exerted, I concluded that the religious part was all right but that the healing was imaginary. I am frank to admit it has taken a number of years to convince me that it was other than imagination; but the many instances of healing that have been brought to my personal attention, have finally compelled me to lay aside my prejudice and admit that there is something to it which is beyond the comprehension of mortal mind.

I am not familiar with all the teachings of Christian Science, nor do I fully understand all that its followers claim for it. I do know, however, that their fundamental belief includes all the essentials of the Christian religion, and that Christian Science is a great power for good in the world today.—*The Arlington Chronicle.*

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Calgary, Alberta, Canada

The Hon. J. A. Tweedie, M.P.P., in the Sherman Grand Theater, Calgary, in introducing Judge Clifford P. Smith, who lectured on Christian Science, said:—

The Christian Scientists in this city have been in the habit of giving at least one lecture a year during the past few years. I had the honor and privilege of presiding at one of their lectures given by Professor Hering in the Al Azhar Temple some two or three years ago, and I am glad to see that there is a great increase in the attendance here today. I think many people entertain a feeling of suspicion toward Christian Science, or perhaps they come to a lecture with a prejudiced or biased mind; but undoubtedly, so far as the fundamental teachings of the Christian Scientists are concerned, they have a religion, and they have principles which can recommend themselves heartily to the thinking people of any community in any country. They have their foundation in God, and they have the mental and physical welfare of the human being at heart. They endeavor to apply the principles of Christianity toward the prejudiced feeling of the individual.—*Correspondence.*

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University of Michigan, Ann Arbor

In introducing Bliss Knapp, who lectured on Christian Science, Mr. Frost, president of the Christian Science Society here, said:—

As students in this university, we are all seekers after the truth. We are studying in the realm of law, engineering, mathematics, accounting, and so on; but wherever we may be at work, we are striving to master the principles which lead to the solution of the various problems involved. If in any particular case the principle is not thoroughly understood or properly applied, the problem is not solved; but it is the student and not the principle itself which has failed.

However, with all our learning, many have failed to become interested in anything beyond our material world, and have been stamped by the outer world as unbelievers,—unbelievers in the Principle of Life, which is God. In the past we have relied upon material remedies to solve our life-problems; but today Christian Science is teaching us, with the Bible as its authority, of the one Principle of life, which is God, and that when this Principle is fully understood and correctly applied, it does meet and satisfy every human need.

Correspondence.

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Danville, Ill.

Virgil O. Strickler appeared before a large audience at the Fischer Theater and lectured on Christian Science. In introducing the speaker, Frank M. Ferris said in part:—

Christian Science brings to us and to the world a message of love; a message of that perfect love which casts out fear. This message will be presented to us by the lecturer.

Correspondence.

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Lectures to be Delivered

Chicago, Ill. (Seventh Church).—Bicknell Young, Church Edifice, 5318 Kenmore avenue, 8:30 p.m., Sept. 13, and 8 p.m., Sept. 14 and 15.

Detroit, Mich. (First Church).—Bliss Knapp, Light Guard Armory, 8 p.m., Sept. 15.

Fremont, Mich.—Bicknell Young, Opera House, 8 p.m., Sept. 8.

Gary, Ind.—Bicknell Young, Commercial Hall, 8 p.m., Sept. 18.

Goldfield, Nev.—William D. McCrackan, M.A., Lyric Theater, 8 p.m., Sept. 18.

Harrogate, England.—Clarence C. Eaton, Kursaal, 8:15 p.m., Sept. 27.

Honolulu, Hawaii.—Prof. Hermann S. Hering, Opera House, 8 p.m., Sept. 13 and 17.

Lead, S. Dak.—Clarence W. Chadwick, Assembly Hall, 8 p.m., Sept. 15.

Newark, Ohio.—Virgil O. Strickler, High School Auditorium, 8:15 p.m., Sept. 17.

Park Ridge and Edison Park, Ill.—William R. Rathvon, Clark's Hall, 8 p.m., Sept. 15.

Philippi, W. Va. (auspices Parkersburg).—Jacob S. Shield, Philippi Opera House, 8 p.m., Sept. 15.

Reno, Nev.—William D. McCrackan, M.A., Majestic Theater, 8 p.m., Sept. 15.

Richmond, Surrey, England.—Col. William E. Fell, Twickenham (Middlesex) Town Hall, 8 p.m., Sept. 28.

Sacramento, Cal.—William D. McCrackan, M.A., Tuesday Club House, 2722 L street, 8 p.m., Sept. 14.

San Francisco, Cal. (First Church).—William D. McCrackan, M.A., Dreamland Rink, Steiner street near Sutter, 8 p.m., Sept. 13.

Springfield, Ohio.—Virgil O. Strickler, Springfield High School Auditorium, 8 p.m., Sept. 13.

St. Louis, Mo. (First Church).—Jacob S. Shield, Church Edifice, Kingshighway and Westminster place, 8 p.m., Sept. 17 and 18.

Tonopah, Nev.—William D. McCrackan, M.A., Nevada Theater, 8 p.m., Sept. 17.

Webster City, Iowa.—William R. Rathvon, Opera House, 8 p.m., Sept. 17.

Winnipeg, Manitoba, Canada.—William R. Rathvon, Walker Theater, 8:15 p.m., Sept. 13.

Youngstown, Ohio.—Virgil O. Strickler, Masonic Temple, 8 p.m., Sept. 14.

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Testimonies of Healing

We read and hear of so many cases of quick healing in Christian Science, that a sense of discouragement often tempts those whose healing is slow. That is one reason why I desire to give my testimony, the other reason being the pleasure I take in publicly expressing my gratitude to Christian Science for all it has done for me during the past sixteen years.

I was persuaded to try Christian Science through the healing of a dear friend. At that time I was in very poor health, longing to die, for I thought I would then find release from my suffering. Our family physician and an eminent specialist had done all they could for me, but I was growing worse. I had nervous trouble in many forms, and was not able to lift my hand above my head or take a quick step. I had so much fear of everything that my life became a dreadful nightmare. Severe headaches would cause me to stay in bed for two days at a time; then I had other serious ailments, and such trouble with my eyes that I could not read more than one page at a time, and never after dark, without pain.

Christian Science found me in this condition, and I consented to see a practitioner on the recommendation of my friend. At first I would not permit the practitioner to talk to me about this teaching, and I refused to read Science and Health; but after my first treatment I asked him how often I would have to come to his office. He replied, "You had better come every day this week." It seemed a long time to me, for immediately many material demands seemed to claim my time; but I resisted them with the thought that as I had started, I would be as faithful to Christian Science as I had been to the doctors. Then the fault would not be mine when it failed, for I was sure it was going to fail in my case.

For ten days I was as faithful as I knew how to be, and at the end of that time I walked into my practitioner's office in a very different mental attitude. For the first time in many years I was feeling better, mentally and physically; I was more humble and grateful. I said to him: "You have something I have not, and I want it. You can now talk to me about Christian Science and I want to read the book." After that I was treated every day (except Sunday) for three months. At the end of that time I was healed of many ills, but not entirely cured. I then discontinued treatment to work out my own salvation.

It was six years before I was healed of the trouble for which I came to Christian Science. Mentally, everything looked dark and gloomy when Christian Science was brought to my notice; I did not see one ray of light ahead. I felt I had nothing to live for. Trouble over which I had no control seemed to close in around me, with no possible means of escape, and a bright day seemed a mockery to me. My first thought upon awaking in the morning was: "Another day to drag through! How long will it all last?" Now I awake feeling happy that I have another day in which to work for God. When I started to read Science and Health for the first time, I saw very little in it. I kept looking ahead to see how many more pages I had to read before finishing the book, for I thought that when I had finished reading it I would then have the whole of Christian Science. Poor creature that I was! I have now been reading it sixteen years, and each time I read it, it is a new book to me. I enjoy it more, and it means more to me, because I understand it better as I grow spiritually. It has made the Bible mean more to me, as it has explained the Scriptures and has brought me nearer to God in understanding. It has made Him an ever-present help in time of trouble.

When I first attended a Christian Science church service and looked around into the faces of those happy persons, I felt it was not for me, and when I was told that "God is no respecter of persons," and that I too could be healed, it seemed too good to be true. Now my days are bright, and I am happy and well. The healing has stood the test of years, and best of all I am able to help others. All I am, all I have, I owe to Christian Science. How can I help being grateful to Mrs. Eddy, who has made this possible by her faithful work!

I thought I knew God in my former church. I was a teacher in the Sunday school for a time, and a member of the church, but Christian Science has given me a better understanding of God and made my healing possible. "Science and Health with Key to the Scriptures" has given me a nearer and more practical sense of God. To those who have not yet been healed, but who are seeking, I would say: "Press on; the healing is there for you. Be patient, and love more."

LULU PARSONS BROWNE, New York, N. Y.

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[Translated from the German]

The blessings which have come to me through Christian Science impel me to make public acknowledgment thereof. In 1910 I received three copies of *Der Herold der Christian Science* from my sister in New York. She called my attention to Christian Science, as she knew that we were often struggling with illness. I was very much pleased with its contents, although it seemed strange to me that God should not permit sickness, and I could not then make up my mind to investigate the subject further.

I had been afflicted since childhood with a throat trouble which recurred regularly in winter time, manifesting itself in loss of voice. The least effort in speaking caused great distress, and the various physicians and specialists, as well as a professor who was considered very able, succeeded in relieving me only temporarily. In January, 1912, hoarseness again set in. At that time I had lost all faith in physicians, as I had tried so many "cures" for this as well as for the relief of an abdominal complaint and a severe bowel trouble. All the remedies which I tried failed to benefit me. I had been at two sanitariums and gone through a well-known "cure" in Wörrishofen, but, as I said, without being benefited.

Although I had been told that God does not send disease, I seemed comfortless, till finally, in January, 1912, I decided to go to Frankfort-on-the-Main and attend a Christian Science service. I also had a talk with a practitioner and was treated that same day, whereupon my voice began to return and I was able to speak, the pain having yielded considerably. The first thing I learned was that divine Love is omnipresent and omnipotent, that God sends only good, and creates only that which is perfect. The result was that my fear disappeared. The physicians had forbidden me to speak, and I had to desist from many other things without ever being benefited by so doing. The abdominal trouble had necessitated my wearing a truss for years, and it was difficult for me to do housework, so that many things had to be attended to by others. The bowel difficulty was accompanied by great suffering, and I often became frightened as to the possible outcome. I had a great desire to know the liberating truth, to have spiritual food, and this I received when treatment in Christian Science was begun by the practitioner, who also explained the subject to me.

I was completely healed of the throat and bowel trouble and the abdominal complaint in three months, through the power of Truth. Since then I have been doing all my work with ease and have become a very different woman, praising

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God for the grace which He daily bestows upon us,—the God, who, as David says, "forgiveth all thine iniquities; who healeth all thy diseases." I had twelve operations of the nose and throat performed in the course of eleven years, and two operations for the abdominal complaint. Twenty-one physicians have attended me, four of whom were "nature-cure" physicians.

I had always inclined toward religious subjects and had felt the desire for a better explanation of the teachings of the Bible. Now my wish has been fulfilled, as Science and Health furnishes me with the answers to all these questions. I have had beautiful results through the application of the truth taught in Christian Science, and I now understand the meaning of the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Would that all who suffer in body might recall the words of the Bible, "I am the Lord that healeth thee;" and "The Lord is my strength."

I am deeply grateful to God, who governs all things so wonderfully, for enabling me to discern the truth which was promised to us by Christ Jesus, and by which I have been blessed so abundantly. I will gratefully continue on the way which Mrs. Eddy has shown us in the spiritual understanding of God, good.

FRAU ANNA SCHWANINGER, Darmstadt (Hessen), Germany.

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It is with deep thankfulness to God that I send this testimony to the *Sentinel* in acknowledgment of the manifold benefits which have come to me since I took up the study of Christian Science. It is several years since I heard of this teaching. At the time I was journeying home from South America, and while in New York I attended my first Christian Science church service. I remember very little about that service save that it pleased me. Christian Science appealed to me as soon as I heard about it, and the point which first drew and claimed my attention was the Christian Science concept of God,—that He is Love, the creator of good, and good only, and because He is Love, He is not the creator and source of disease, want, woe, and the myriad troubles and miseries which we had been taught that God sent us for our good.

When this new concept of God dawned upon me, I embraced it joyfully; and when I began to realize dimly the great truth that God is the only power and is all-powerful, I remember thinking to myself, If that is so, He is more powerful than an incurable disease; and this was the God I wanted to know about and learn to worship. I had always believed God to be all-powerful theoretically, but not until I began the study of Christian Science did I begin to learn that His power is a demonstrable fact, always present, and available to mankind at all times.

I have experienced the healing power of Christian Science physically, mentally, and morally, and for all this I am very grateful. One of the first physical healings I received was of a hard, troublesome cough which I had had several winters in succession, and which lasted weeks and even months. All the material remedies I took failed to heal me, but after reading Science and Health I was healed. Till this last winter, when I had a slight attack which was quickly overcome with Science treatment, I have not been troubled with a cough of any kind for the last five years.

Christian Science has completely changed my outlook on life, bringing into it happiness and contentment. Whereas before I had much to make me happy, yet life seemed vague and aimless; now, Christian Science has shown me that we have a goal to reach, and that each one of us has a place to fill in God's infinite plan, that our work is daily to know more about Him and so work out our own salvation. My heart goes out in gratitude to Mrs. Eddy, our Leader, for her wonderful book, "Science and Health with Key to the Scriptures," which has given me an understanding of the Bible I never had before, and is helping me daily to become better acquainted with the truth contained in the Scriptures.

DORA COOPER, Kensington, London, England.

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Many years ago, when I visited my daughter in Boston, we attended the services at Trinity church, but I found my daughter more interested in the Christian Science church than in the one of which she was a member. This quite disturbed me, so I called on Phillips Brooks and told him the cause of my anxiety. Very much to my surprise, Dr. Brooks asked, "Why are you disturbed? Are they not a good people, are they not serving God? Do they not strive to follow in the footsteps of Christ?"

Some years after this I found my faith in drugs all gone. While in Chicago, I was taken very ill with a severe cold and was under a physician's care for several weeks. My daughter had a similar attack, but she had Christian Science treatment and was quite well in a day or two. This quick recovery made a deep impression on me, for I was very weak and miserable, and quite discouraged about myself. We then started for California, and while in Los Angeles, to add to my other troubles, I suffered from a painful felon on my thumb. My daughter asked, "Can you not trust that one thumb to the care of Christian Science?" I did so, and was helped at once. In a week's time I was quite another person, for all my ills had disappeared. I bought a Bible, Science and Health, and the *Quarterly*, and commenced the daily study of the Lesson-Sermons. I had an instantaneous healing of pleurisy, and was also healed of rheumatism, stomach disorder, and other ailments.

I am very thankful for this wonderful privilege of knowing God as divine Principle, Life, Love, Truth, unfolded to us by our inspired Leader, who has given Christian Science to the world.—MRS. PERRY H. SMITH, Santa Barbara, Cal.

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With heartfelt gratitude I wish to testify to all that Christian Science has done for me. I had been a constant sufferer from what the doctors called chronic inflammation of the stomach, with a periodic displacement of that organ, during which time I suffered untold agony. Day and night for three years and a half I was in constant pain, until life was nearly unendurable. I had tried every material means for obtaining relief, even to the fasting cure, going without food at one time for fifteen days, but without relief. As a last resort I turned to Christian Science. After the first treatment I could see improvement, and in a few weeks I was entirely cured, and the healing has been permanent.

I can never express all that this wonderful truth has meant to me, not only in my physical healing, but in a spiritual sense. Several years ago I became dissatisfied with the doctrines of the church in which I had been brought up, and I determined to find the truth for myself, if it could be found. I studied earnestly every form of religious belief, but found nothing to satisfy my longing for a practical religion, one that could be taken into my daily life, making it sweeter, better, and more worth living. Christian Science has proved to be all that I had been seeking. The Bible, which was to me both uninteresting and enigmatical before, has become

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an inspired book, and my whole life is being transformed by its glorious truths.

My heart goes out in thankfulness to God for leading me into this wonderful light, in gratitude to Mrs. Eddy, and to those who have helped to set my feet firmly in the path leading to our Father's house.

E. Marianne Ihde Wendt, Buffalo, N. Y.

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With pleasure I give my testimony as an expression of gratitude for benefits received from Christian Science through the study and application of the rules laid down in its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

About four or five years ago, at the time of a most distressing condition of human existence, I drifted into Christian Science, there to be healed and comforted through the apprehension of its divine Principle. I had suffered for years from headache, nervousness, sleeplessness, and the torture of the fear of insanity, to which I held day and night, believing it to be an inheritance to which I must submit. I had consulted many physicians during these years, and every one of them gave a different name to my trouble. I tried many oculists, and they prescribed strong glasses, claiming that I had strained eyes, a structural defect, and so on; but I did not notice any benefit, because it was my mentality that needed to be set right. In this condition of pain, distress, poverty, and weakness, mental and physical, I kept moving from place to place in order to change climate and see different people and scenery, thinking thereby to get away from myself. It seems good that I had enough sense left to search a little farther for some truth unknown to me then. Among things and theories, I tried phrenology, mind-readers, etc., to see if they could tell me what was my trouble and give me any remedy or information that would help to cure me. Then, after all these things had failed, I was told to try Christian Science by a man to whom I was telling my trouble, although he said he did not know anything about it but had merely heard of it.

At this stage I was afraid to try anything if it was of a mental nature, for fear of overtaxing my mind, because I was a mental wreck and nervously exhausted. I did not even care to exert myself at all. I was afraid of work, afraid to meet people, also did not want to be responsible for any least undertaking; but I felt very keenly the need of help and strength outside of myself, therefore I went immediately to a Christian Science practitioner and told her of my condition. I had no faith in Christian Science, did not even know what it was, for I had never heard of it before. No wonder I could not see anything in it then. The first time I had a treatment the practitioner bowed her head and prayed. I did not understand what she was doing, and could not see that anything was being done. So I went out of her presence very much disheartened, with the thought that there was nothing else to try, therefore there was no more hope for me. The practitioner, however, was kind enough to offer me her book, Science and Health, that I might take it with me on a trip I was about to make.

I kept the book and began to read it. Every time I read I would get confused with the teaching therein, but as soon as I stopped reading my thoughts began to clear. I wondered at this experience, but kept reading and having help off and on, until now I can say with all my heart that I am a better man physically, mentally, and spiritually. No reader need think that the struggle was easy on my part. At times I was so discouraged that I threw the books away and condemned myself and my life, because I was tired of it,—tired of reading, and living, and work. Many nights I went out under the clear sky and prayed to the then unknown God to keep my mind sound and I would submit to the destruction of my sight; but I thank Him who is "altogether lovely," that He did not and would not harm either of them.

Now I can say with perfect assurance that I am well and happy; therefore I testify to the truth that is taught in Christian Science. It has power to heal and save men from all human trouble, and is efficacious even in poverty and financial limitation. I am thankful to God, and to our Master Christ Jesus, and grateful to Mrs. Eddy, as well as to every true Scientist who has helped me on my journey from sense to Soul.—William A. Baz, Camas, Wash.

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The deep sense of gratitude that I feel for Christian Science is beyond words to express. I had never been strong physically, and the last few years my condition was deemed serious. In 1906 we went to Denver, in the hope that the climate would improve my health, but in September, 1908, I was confined to my bed, it seemed to me for the last time, when my sister came to see me and advised me to have Christian Science treatment, as I had tried everything else. She knew nothing of this teaching herself, but had recently heard of a case of healing.

After she came, I waited a few minutes for some one to make an effort toward getting Science help for me, but every one was silent. Then I told them if they were going to do anything, it would have to be done soon, for I was getting very weak. My husband went to the telephone and called up First Church, then came and told me the conversation he had had with the one who answered his call. He had told the one in attendance that his wife was very sick and wanted to try Science, so he would like to know if it could do her any good, and the answer was, "Yes, it can." A practitioner's address and telephone number were given my husband, who then tried to call up the lady. He was given the wrong line, and thought it useless wasting any more money telephoning for Science treatment, so he did not try to call the second time. Seemingly he was very much discouraged, but I was not. A great weight was being lifted, and in about twenty minutes I rose and walked into the front room and sat down. My husband watched me closely, but did not say anything. This occurred on a Wednesday afternoon about three o'clock. A little later I began attending to my household duties, and remained up after that. I did not know how this healing had been done; I only knew it was through Christian Science. The following Tuesday I went to see the practitioner, when I learned I had found the truth in Science, and that it was through the simple desire for truth that I had been raised from the seemingly serious illness a few days previous.

This first experience in Christian Science has been a daystar before me always. The practitioner told me among other beautiful things, that we read in the first chapter of Genesis that God made all things good; that He made man in His image and likeness, and gave him dominion. She said that sickness is not good, and to be sick is not to be like God. The truth dawned upon me so clearly that it seemed I was just beginning to comprehend life. She told me to get a copy of Science and Health and read it, and I would be all right; but I insisted on having treatment. I took five or six treatments, and in the mean time got Science and Health. Through the study and application of its teachings, I needed no more help. The ailments of which I was healed were what the doctors had called serious stomach disorder, abnormal con-

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dition of one kidney, which, according to *materia medica*, only an operation would relieve, nervous trouble that caused paralysis of the right arm at times and affected the left arm and both limbs, also weak lungs, two of my family having passed on from lung trouble. I told the practitioner only about the fear of this last-named disease, and of a minor complaint which had given quite a little trouble. The other ills were all forgotten, and when I say forgotten I mean all the word implies. It seemed as if they never happened, and spiritually I know they never did.

To me this healing meant, "He spake, and it was done." I have lived in this sweet atmosphere most of the time since. *Although the cross has seemed heavy at times, I know there is nothing impossible with God and that His love never fails.*

ROSA BUECH REID, Chicago, Ill.

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This testimony is given in grateful acknowledgment of the help received in Christian Science by myself and family. Although I did not come to Science for physical healing, the following is one of many proofs of the efficacy of Truth to heal. About six years ago, while feeling much troubled because of sickness in the home, a sense of lack and also of discouragement, I began to question why prayer was not answered, and earnestly to ask to know my relation to God. One day I was privileged to read the chapter on Prayer in Science and Health, and it was plain to me, as it says on page 10, that "there is some misapprehension of the source and means of all goodness and blessedness, or we should certainly receive that for which we ask." I at once began the study of Christian Science, attending services regularly, and studying the Bible with the help of the Christian Science *Quarterly* and Science and Health.

Two years later I began to have serious difficulty with one of my eyes. There seemed to be paralysis of the eyelid, with ulcers forming under it and deep inflammation of the eyeball. Having gained a little understanding of the truth taught in Christian Science, I was sure it was possible to be healed, so although able to read only a little at a time, I continued the study of Christian Science. After about four months, as the conditions did not improve, there was a great deal of fear entertained by the members of the family who were not interested in Christian Science, as well as by friends. I finally consented to go to an oculist, but told him I did so under protest. Up to this time I had no pain in the eyeball, but after the material remedies were used, both eyes showed the same trouble, and pain was also felt in both.

Without telling any one, I discontinued the use of material remedies. Relief was experienced at once, and a slow but steady improvement in conditions began. In five months more all trace of the trouble had disappeared. At the present time no one can see any difference in my eyes. There is no regret for the long period of time covered in this experience, as many helpful lessons were learned. The oculist has since said that there is no cure in *materia medica* for this condition, which finally leads to total loss of the eye. Surely God does heal all our diseases.

KITTIE E. FLEMING, Jackson, Mich.

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After many months of sleepless and painful nights I was healed of a goiter through help received in Christian Science. I was relieved of the pains in my heart after the first treatment, and I was completely healed with seven absent treatments. There has not been any return of the trouble. I am very thankful to God, and grateful to Mrs. Eddy for the blessings I have received through Christian Science.

EMMA ROWLAND, Chicago, Ill.

From Our Exchanges

[The Universalist Leader]

The ancient patriarch Job, stripped of all the things that seem good to man, and beating up against the infinite with his insistent demand for justice and fair dealing, is like those figures which our explorers dig from the ruins of Pompeii, or from the rock sepulchers of the Nile, or from the eternal ice of the poles. Frozen, incinerated, mummied, fixed forever on the spot where he sat that day, a thousand generations come and go, and as they pass this figure every one of them who has eyes to see or ears to hear, or mind to question or heart to understand, will look into his face and think his thoughts again. The same losses, the same sorrows, the same distress that made his problem there, make ours here. Evil besets us as it did him. And as we listen to his story, all the centuries have disappeared, and we sit with Job amid the ashes of our desires.

For this is the immortality of such creations of the literary art, that they fix forever in the persons they portray the immortal and universal problems of existence. This is as far as we can get. We only know that somehow there is a strange, mysterious chord of sympathy which binds the ages all in one, and ties the heart of man to the heart of man, round the whole globe and across the centuries. We only know that whoever touches the deep experiences of life and lifts them to the light where other men can see, plants a beacon on the broad highway which will light the pilgrim soul of man forever, on his way to God. He who can paint in words the incarnate personality of man's eternal brooding, questioning desire, has left an immortal heritage to all coming generations. Job will never die. When our children's children come this way, they will look at him and understand him as we do. He will speak to them as he does to us, out of his great misery, but of his great faith.

[The Christian World]

Loisy says a very striking thing in one of his books: "It was the kingdom that was expected, but it was the church that came." When there was no second coming to set up the kingdom, the social development of the spirit of Jesus continued. It was inevitable that those moved by him should come together. It always will be inevitable; there must be churches of one kind or another. But to suppose that the first century fixed the type is quite untenable. Congregationalists have often justified their own church polity by telling us that the churches of Jerusalem and Antioch were separate and independent communities. The statement is probably correct, but nothing follows so far as the England of the twentieth century is concerned. Congregationalism today, and any other ism, must justify itself by its spiritual and moral utility, not by reference to the past. Every kind of church is right that does right; every kind of church is good that does good.

[The Christian Register]

Let no one say that churches have ever yet been busy with the purpose of making good will prevail in the world. Say rather that churches of every name have thought least of this end, practical and spiritual as it is. They have really taught that this is a most distant and well-nigh impossible end, that it is too difficult for man, and not indeed normal to expect of him. They have taught that only one has ever lived this normal human life, and that true life is to be looked for in another world. With noble exceptions this has been

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the weight of the teaching of the historic church. The call today is for a type of church such as hardly yet has existed. Give us a church, men begin to cry, that shall bring faith, hope, love to bear upon common life, that shall abolish injustice and war, create human welfare, and show the secret of happiness to common men.

Now the interesting thing today is that this very gospel is being apprehended and preached and applied here and there in churches of every name. Unitarians have no monopoly of it; Christians, as such, have no monopoly of it. There are noble rabbis who are teaching it, and Roman Catholics also. There is coming to be a real, though as yet invisible, brotherhood of all who hold to this faith. It is a faith that tends preeminently to make men free. Its natural mode of organization will be in free churches. The bond of a strong good will is the strongest bond that human beings can have. Already, wherever there are free churches in polity, the tendency shows itself to become free altogether,—free in thought, in open-mindedness, in breadth of sympathy, in the disappearance of prejudice and caste, or class feeling, in the largeness of outlook and generous activity.

[Rev. R. F. Horton, M.A., D.D., in *The Christian Commonwealth*]

I would suggest that the fundamental need of our time is not, as some seem to think, more religious zeal or more evangelical fervor, or more philanthropy—of those things I doubt if there was ever so much in the history of the world. What is required now is something which underlies these manifestations, namely, such a statement or setting of religious truth as will carry complete conviction to the thought of our time. We want to present the message of Christ to men so that it commends itself to every man's conscience in the sight of God, so that a man in receiving it does not feel for a moment that he is repressing his sense of truth, or playing fast and loose with his better and nobler feelings. We want to make the spiritual life seem to be what it really is,—the most reasonable, the most attractive, and, indeed, the only real life for men; so that men once again may desire it with an intense passion, and be ready to sacrifice everything to gain it, seeing that all other things they gain vanish away, and this alone can last.

[*Zion's Herald*]

Jesus Christ, on departing from this earth, bequeathed to his disciples a curious species of blessing,—peace. We are not aware that this kind of property was ever left to anybody by any other person's will than that of the crucified Judæan. The world might well be astonished at this form of bequest, since it itself knows nothing of peace. The life of the world is constantly soiled with selfishness, torn with passion, and agitated by ambition followed frequently by remorse. The peace which Jesus gives, then, is not given by the world, since it is never possessed by the world, nor can it be understood by worldlings. Nevertheless, it is a real peace, and the only peace worth having, since it involves an appeasing of the conscience, a calming of the passions, a redirection of the desires, and a balm for the wounded heart.

[*Northwestern Christian Advocate*]

The kingdom is brought in, not by impatient wishing and praying for it, but in a constant and assured faith that God is not going to be permanently defeated in His purposes concerning this world. He will triumph. Nor are the signs of His coming triumph wanting. Only let His own be instant in prayer and in holy character and in fruitful work, and the kingdom will be hastened to its consummation.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

❖

From the Editor

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

❖

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

"God's Lovingkindness to Man," a lecture by the Rev. William P. McKenzie, has been translated into German and is now on sale in pamphlet form.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

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

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Published January, April, July, and October

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

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Boston, September 12, 1914

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

Items of Interest

Massachusetts is to have a three thousand-acre fish and game preserve on the end of Cape Cod as the result of the efforts of the chairman of the harbor and land commission, who has succeeded in getting trees and grass to grow on the sand dunes, thus keeping them from drifting. There are thirty-three hundred acres of sand owned by the commonwealth on the end of the cape. They form the northwestern part of Provincetown. Race Point light stands at the extreme northwestern angle of the proposed reservation. The ocean at high tide makes up into the sand back of the light, forming a fair-sized but shallow basin called Race run. It is proposed to dam this water and make a pond of it. The fish and game commission has promised to put fish here and in several other ponds in the reservation. A public park may be made out of this former waste of dunes, and a refuge afforded for the thousands of sea birds that frequent the New England shores. No hunting or fishing will be allowed in this preserve. The possibility of having such a reservation on Cape Cod grew out of the success achieved in getting trees and grass to grow in the sand. Brush was distributed over the sand and grass planted between. This has taken hold.

Mt. Washington, in New Hampshire, is the nation's property at last. The government and the owners have now agreed upon the purchase price, the foresters are satisfied with the terms, and it is altogether probable that the forest reservation commission will at once authorise the transaction. This is the most important purchase that the government has made in connection with the White Mountain National Forest establishment. Already the government owns some of the summits of the Presidential range, Madison and Adams and their northern slopes. This latest purchase of thirty-five thousand acres includes all of the great central peak, Mt. Washington, together with its flanks and spurs and six other Presidential peaks as well, Clay, Jefferson, and Adams of the northern group, with Monroe, Franklin, and Pleasant in the southern chain. Included within this area are the Great gulf, a wild ravine six miles long on the easterly side of Mt. Washington, and the Huntington and Tuckerman ravines, where, in ages past, glaciers dwelt.

It is intimated as being probable that the world is about to shake itself free from the domination of the German Kali syndicate. Potash in immense quantities has been discovered only recently in Spain, and already French and Spanish engineers have proved up deposits in the vicinity of Barcelona, which, it is said, contain more than two hundred million tons of the highest grade potash salts the world has yet discovered. These discoveries are of incalculable value to the fertilizer companies; they also mean much to the woolen industry, which uses potash in wool scouring and for other purposes. Potash goes into a wide range of industrial endeavor. These Spanish deposits outcrop in certain cases, something which rarely happens in Germany. Some of the German mines run down fifteen hundred to two thousand feet, and the shafts through which operations are conducted, are expensive to construct owing to the necessity of keeping all water seepage out of the mine.

"The army and navy branch of the Young Men's Christian Association is making a college course of an army enlistment," said an officer recently at a United States artillery training camp. "I know of a number of men who enlisted because they were unable to find profitable employment," he continued, "and who, realizing that it was a lack of elementary education that handicapped them as civilians, began studying arithmetic, English, and other subjects at Ft. Meyer. Many of them continued to the advanced grades, and some even perfected themselves in technical subjects. The consequence was, that when they had served their enlistments they got paying jobs, which, but for their army service and the Y. M. C. A., they would never have been able to hold. Even foreign languages are taught at some of the posts."

In the twelve months ended with June the total trade of the United States, both import and export, with the two empires of Germany and Austria, reached the grand total of $577,542,594. Of this great trade, $42,829,092 represents import and export transactions for the year between Austria-Hungary and the United States, while the balance, $534,713,412, is German-American trade in both directions. During the same period the United States shipped to the United Kingdom merchandise valued at $394,271,863, while British imports here reached $293,661,304.

The amount of coal mined in Sweden annually is only about eight hundred and sixty thousand tons, while the importation of coal amounts to about five million tons, besides four hundred and eighty thousand tons of coke. It is estimated that there are ten million acres of peat bogs in Sweden, and that there are approximately five thousand tons to the acre, or a total deposit of about fifty billion tons.

"The year 1913 is our banner year in the production of minerals," is the announcement made by Secretary of the Interior Lane. The secretary further said: "Our mineral production in 1913 reached the unequaled amount of two and a half billion dollars, which was an increase of more than two hundred million dollars over the output for 1912, and of five hundred million dollars over the 1911 figures."

The importance of mineral oil exports is attracting attention now that these have been almost completely shut off. The ratio of the value of these to the total exports of the United States during the past five years, has been approximately 5 per cent. Mineral oils have been exported in the past five years to the value of six hundred million dollars, comprising 9,215,265,000 gallons.

Estimates coming from all over the state of Kansas indicate that all previous wheat acreage will be exceeded this fall, the figures showing that probably more than ten million acres will be planted. Something more than eight million acres was harvested this year, producing a crop of approximately one hundred and eighty-six million bushels.

After many days' consideration, the federal reserve board has decided that it will open all twelve reserve banks at the same time. This decision was reached after discussion of a proposal that the New York, Boston, and possibly other banks in the East, be opened first. The board felt that such a plan would be unwise.

Germany, on Aug. 17, acknowledged receipt of the United States mediation proposals. Answers have been received from the King of England, the President of France, and the Emperor of Austria. The mediation proposal has reached the Russian foreign office.

Nine hundred thousand barrels of oil are reported burned in the Healdton and Cushing oil fields of Oklahoma. Lightning started the fires. The loss is estimated at four hundred thousand dollars, with about one hundred and fifty thousand dollars insurance.

President Wilson personally, by letter, has called the attention of the attorney-general to the general rise in food prices, and has asked the department of justice to conduct an investigation to ascertain corrective measures and whether there is conspiracy.

During the first week of business the Panama canal earned approximately fifty-five thousand dollars, not including the amount collected for barge service and payments made in advance for ships on their way to use the canal.

The United States Senate has passed the emergency war risk insurance bill, carrying an appropriation of five million dollars for the purpose of insuring American vessels and cargoes against the hazards of war

The railway returns for Great Britain for 1913 show that the number of miles of running track open were 40,689, and the miles of sidings were 14,749. The number of passengers of all classes totaled 1,228,316,000.

In conformity with the ruling of the United States Supreme Court, the interstate commerce commission has issued an order vacating its previous decision, which held oil tap lines not to be common carriers.

Russia, it is announced, has offered autonomy to Poland in return for her loyalty, and the Czar will sign a proclamation giving Jews civil and political rights equal to those of other Russian subjects.

The total cultivated surface of Argentina at the present time is 59,532,000 acres, the increase for 1913 being placed at 2,728,000 acres. Wheat, linseed, oats, and corn are the leading farm products.

The output of gold in the Transvaal for June, 1914, was declared at 717,926 ounces, valued at £8,049,558.

Germany has raised the embargo on exportations of dyestuffs.

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Christian Science Sentinel

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

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The Perfect Concept

ROBERT NALL

A GREAT preacher in his latest book has written: "The anticipation of triumph is one of the secrets of victory. Now, this is a most important truth in Christian Science. . . . Christian Science counsels its disciples to keep their minds fixed on finished achievements. They must steadily foresee the condition at which they want to arrive."

While the foregoing statement does not express correctly the teachings of Christian Science, it nevertheless hints at an "important truth," otherwise the command given by the Master, "Be ye therefore perfect," would have little or no meaning. Scholastic theology has always accepted this in theory; Christian Science, as revealed through Mrs. Eddy, has made it practical, for it has shown that there is a true or perfect standard ever before mankind, and that the whole basis of salvation, of man's redemption from sin, want, and woe, is based upon it. This conviction is fertile in wonderful results. It means annihilation to all sense of doubt and fear, and to a whole brood of false beliefs,—beliefs which for thousands of years have corrupted human thought, shackled aspiration, beclouded the vision, and perverted the teaching of Jesus. On the other hand, it stimulates effort, encourages men to "fight the good fight of faith," and to know that heaven (harmony) is not a fantastic dream, but a reality,—a state of consciousness to which all may attain.

One of the very first things which the student of Christian Science learns, is that "the Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). Moreover, he soon accustoms himself to being governed and guided by this truth, that is, when he has cast off many traditional views and opinions. It is on this basis that all the healing works of Christian Science are done; and it is because human thought outside of Christian Science refuses to accept this basis in its entirety that the search for physical health is limited to matter, thus ignoring the claims and the power of Spirit. Christian Science reckons with absolute confidence on mankind's ultimate triumph over sin, sickness, and death. A little consideration will show that there are the most unanswerable reasons for this, reasons which make a strong appeal to all who flee to Christian Science for help.

The belief of uncertainty and imperfection which pervades mortal experience is a source of terror to most people. They are sure of nothing and are in fear of a hundred things. It is a travesty on the perfection of all God's creation that men should so placidly accept the normality of the evils which affect them, should reckon them as part of the divine order of government, and therefore inescapable. Now there is no warrant in the teachings of Christ Jesus for any such interpretation of the divine attitude toward man or God's dealings with men. All the fruits of Christian Science—even in the comparatively small measure of attainment that has so far been reached—reveal the very antithesis of this false concept of the creator and His works.

It is the "perfection of the rule of Christian Science" which "constitutes its utility" (Miscellaneous Writings, p. 233), and it is this thought of perfection, of ultimate triumph, of victory, of mastery, of freedom, which we must ever keep in view if God's will is to be "done in earth, as it is in heaven." For Christian Science in its final analysis is the complete and perfect knowledge of God,—the consciousness of His allness, the spiritual understanding which unfolds the truth that "in him is no darkness [materiality] at all," and that all which is real and eternal is Spirit and spiritual. Therefore to be a Christian Scientist is to be daily learning and proving that imperfection can never come from perfection, that a perfect Principle can never be conscious of anything opposed to its own nature, and that as man is the spiritual idea of this perfect Principle, he is now just as God made him—neither more nor less than perfect.

Beliefs contrary to these truths lead to despair. One sees this on every side. How often we hear of men who have become so-called "derelicts"! Mortal thought decides that they are worthless, incapable of reformation. Hope for such men is abandoned, and they are too often left to drift because they have never been encouraged to know what the perfect man is, and what therefore are his possibilities and his possessions as a child of God. And so with the sick and the halt and the lame and the blind. When all these and other conditions are calmly accepted as real, they become mental fixtures, escape from which is deemed impossible. It is this attitude that is responsible for the anachronism of all modern Christian institutions—hospitals for incurables. In the face of what Christian Science is achieving on the basis of this perfection of all God's creation, and bearing in mind also the clearer understanding of Christianity which is beginning to dawn upon the thought of the world, it is lamentable that hopelessness with regard to man's relief from sorrow and sickness should still prevail. Yet it is not surprising. In its valiant and inspiring efforts to restore the truth of primitive Christianity to the consciousness of humanity, Christian Science has to wrestle with the belief that flesh and blood are the arbiters of health and life, that matter is as real as spirit, and that in some way or other man is the medium of imperfection.

It is the inertia of material thought which bars the door—but only for a time—against Love's compassionate achievement. The omnipotence and omnipresence of good can never be overlooked by those who are walking the way that Jesus trod. For a time the testimony of corporeal sense is seemingly an impenetrable barrier against the power of Truth; but the perfect concept is here, slowly but certainly unfolding itself to human apprehension, and revealing that every lie of mortal belief will assuredly be destroyed.

One may well be encouraged by the steady progress which Christian Science is making. The fact that it has changed the concept of prayer for tens of thousands of people, is in itself a cause for deep thankfulness. It has long been an axiom that many prayers are not answered because answers are really not expected—a clear absence of faith. This is in line with what Jesus expounded. Mrs. Eddy went

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farther in interpreting the Master's idea of prayer, for she taught that without a right understanding of the perfect source of all blessedness, and without the enlightenment that comes from "the Spirit of truth," prayer is in vain. Here again it is important that the basis of fruitful prayer should be perfection,—that one should know that God has provided all good for us, and that it is our part to take Him at His word, to become reconciled to Him, to arise from the false consciousness in which we have been submerged, and know that there never was a time, nor ever can be, when He will withhold any good thing from those who sincerely look for His omnipotent aid.

How practical this is, any Christian Scientist can testify. He has found that the first message of Love which came to him when he entered upon this way of life, was not the last. It has been followed by other messages, winged with truth day by day, just in proportion to his fidelity and his sincerity; and he rejoices accordingly. From what a Slough of Despond has he been rescued! The horizon of his thought has now been expanded into a vision; yea, more than this, into a realization of what it means to know, as Mrs. Eddy says in "Miscellaneous Writings" (p. 104), that "according to Christian Science, perfection is normal,—not miraculous," and that "clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal."

Manifestation

LUCY NICHOLSON

Of all the similes used in the Bible to illustrate the power of Truth and Love, the most frequent is light. In the first chapter of Genesis it is recorded that God said, "Let there be light: and there was light." The dawn of spiritual understanding dispels the unreal phenomenon of darkness, making manifest the spiritual universe with perfect harmony.

In the material world, light is perhaps the most loved thing there is. The day brings cheer and joy and opportunity to the strong and well, while those who are bound with the chains of suffering or sickness or fear, greet its coming with relief, and there is scarcely any human grief which the sunshine does not heal a little. The essential quality of light is that it makes manifest. "Whatsoever doth make manifest is light," said Paul in his epistle to the Ephesians; and Jesus said of his followers, "Ye are the light of the world," meaning that those who followed him truly, in deed as well as in word, did make manifest to the world man's true selfhood, which was ever in its perfection, needing only the light, or realization of the truth of being, to break through the darkness of erroneous human belief and make it apparent.

In the book of Job we read of God's graciousness to man, and His promised deliverance of the one who seeks divine aid from fear and pain. When the light of spiritual understanding makes manifest the perfection of God's idea, man, then all the false beliefs of imperfection must disappear like mist in the sunshine.

In reading, in a recent *Sentinel*, a most interesting article upon the spiritual meanings of oil, namely, charity, consecration, gentleness, prayer, and heavenly inspiration, the thought came to the writer, that if these meanings were considered in connection with certain parables and narratives in the Bible, a clearer understanding of them might be gained. For instance, in the parable of the wise and foolish virgins, one sees how insufficient care to keep their lamps filled with oil (their lives continually expressing gentleness, charity, and right desire,—that is, unceasing prayer) caused the foolish virgins to be shut out from the perfect realization of their true selfhood, which is the kingdom of heaven within us. So too in the narrative of the widow who had only a handful of meal and a little oil, just enough to bake a cake for herself and her son; yet when Elijah came and told her to bake a cake for him, she obediently and trustfully did so. We read that "the barrel of meal wasted not, neither did the cruse of oil fail." The doing of the obedient act filled her whole consciousness with charity, gentleness, and right desire, and the supply, which it had been her difficulty to perceive, was made manifest; the abundance of oil had made the light of true perception reveal every good and perfect gift which had before appeared to be withheld from her.

Mortals take it as a matter of course that each new day will bring its supply of light, which seems to need no oil of prayer or charity or consecration to make the objects of our daily existence manifest to us. But if we have not the light that comes from God, our ways are dark indeed; while to him who has even a glimmer of this light, the facts of being are beginning to appear.

When it seems hard to realize that God's children have all good things, when the Father's simple "All that I have is thine" seems to be a dream-promise, too good to be true, let us ask ourselves if we are not hiding our inheritance away in some dark corner of the human mind, under a bushel of doubt and fear and responsibility. Let us remember that we have to let our light shine before men, and so show that we too can claim sonship with "the Father of lights, with whom is no variableness, neither shadow of turning." Jesus said, "While ye have light, believe in the light;" and that is what Christian Scientists all over the world are trying to do. They know that they have gained through Mrs. Eddy's teachings an understanding of the light which makes manifest to them the creations of Life, Truth, and Love.

"Count it all joy"

HILDA TAYLOR

Every earnest student of Christian Science is awake to the need of overcoming all that falls short of divine perfection. The command, "Be ye therefore perfect," comes unceasingly to each individual, and our revered Leader says, "God demands of man every hour, in which to work out the problem of being" (Science and Health, p. 261). Some are awake to the fact that there is a need for overcoming sin, sickness, and death, though they rarely make the effort till some unhappy, painful, or discordant condition comes into their experience; nevertheless the demand is of God, and requires instant and loving obedience. Again, there are those faithful followers of Christ who are so eager to detect and uncover error in themselves, so fearful lest they should fall short of the divine requirement, that their thought begins to be wholly taken up with how much they have to overcome; thus fear, discouragement, or a hopeless sense of inability may creep in, and their problems grow into heavy and great burdens. They begin to feel that the demands of Truth are beyond their understanding, and that obedience to them is impossible.

The writer, during a recent experience in which she seemed quite unable to solve her problems in spite of weeks of what she felt had been honest and faithful work, began to grow so discouraged that she felt she must give up even trying. In this way she began to listen to the voice of error, which said, "Wait till you have a fuller understanding of Truth." Then there came to her the thought of joy, although at the time she could not possibly see what place joy could have in an unsolved problem. She therefore opened the Bible to see if that would help, and read these words from the epistle of

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James: "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

To "count it all joy" when confronted with seemingly insurmountable problems, surely that was not possible. Yet the command was clear enough, to rejoice "when ye fall into divers temptations." What were temptations but the suggestions of mortal mind,—which possesses neither intelligence nor power,—trying to make evil a reality to the human consciousness. The need was to see them as such, in order to "count it all joy" that we had awakened to our opportunity for demonstrating their nothingness through the understanding of the Christ-ideal given us in Christian Science. In a moment the writer was able to count the whole of her experience joy, for Truth was awakening her to the need of overcoming. It was seen to be an opportunity for demonstrating the perfection of God and His idea, whereby man might be found "perfect and entire, wanting nothing." In the consciousness of this new occasion for joy, the clouds of discouragement and fear and the self-centered thought of inability vanished.

So may all who are laboring under the weight of problems unsolved "count it all joy" that they are awake. The mere fact of realizing that there is something to overcome proves this, and the joy is that one is awake to the demand of Truth for perfection. Because it is the call of Truth, we can take up the work of demonstration fearlessly, even gladly, knowing that only through these experiences do we make any progress toward the true understanding of God, and man perfect as His likeness. Mrs. Eddy tells us in Science and Health (p. 233) that "progress is the law of God, whose law demands of us only what we can certainly fulfil."

How well this incident illustrates some of our experiences in our spiritual journey. God is ever with us, ready to guide each step of the way. As the children of Israel were guided in the best possible paths through a long and troublesome journey, so the obedient ones of today are guided. But when we fail to follow the divine guidance closely, how different is the story! The true path of life is lost, and all about us we see only the tangled thickets of error, while there seems to be no path out of them. We forget that when we "wait patiently on God and seek Truth righteously, He directs our path" (Science and Health, p. 254). Instead of this, fear, self-will, pride, or some other human belief, argues that if we only set out in some certain direction, where the thicket of error seems less dense, we shall come out all right. It would be foolish, useless, and even wrong, to pause and wait for guidance when we have such a long and difficult journey ahead and many difficulties to overcome. So we start in the way that human belief tells us is right, and at first perhaps we may seem to be following the right course; but after a time things begin to go wrong. We do not feel quite so sure of the way. Moreover, error's thorns tear the flesh, and its undergrowth trips our feet, until we find it impossible to follow the chosen path after all. Then at last necessity compels us to cease following the guidance of human belief, and we begin to open up our consciousness to Truth. We begin to know that God will find every honest seeker and give him the guidance of true intelligence.

And how quickly and surely divine Love does find us! When we listen for our Father's voice and follow His bidding, soon we are once more on the homeward path, the path of spiritual understanding. Here are no thorns, no tangled thickets of error to hurt us and check our progress. Here each step is marked out by divine Truth and Love, and during the whole journey we are supported and strengthened. The right path may lie entirely opposite to that which mortal sense chose as the right one; but when we are following God's leading we need not be anxious, even though we must pass through the deserts and the wildernesses of human belief, for Love will make springs of water to break forth in the desert and the wilderness shall blossom as the rose.

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True Guidance

B. E. LANGDON

THE absolute futility of relying upon so-called human intelligence and wisdom to direct our footsteps, and the necessity of pausing and waiting on God when in doubt what path to pursue, was brought home to me very clearly one day some months ago.

Together with a friend, I went up on a mountain to pick berries. I knew nothing about the place, but my companion knew the vicinity well. When, therefore, we were ready to come home, she led the way, while I followed, closely at first; but finally I lingered to get a few more berries, only to find, upon looking up, that she had disappeared from view. I had no idea which way she had gone or which way one ought to go to get down the mountain, but fear and dismay urged me to do something, and seeing what looked like an opening in the thicket which surrounded me, I set out in this direction, thinking it might be the proper path. Before I had gone far, however, I found that the opening was deceptive, for it only led into a growth of brambles and underbrush so dense that it was impossible for me to go any farther.

Necessity having compelled a pause, I began to realize that I did not have to try to find my way home myself with only blind belief for a guide, for my friend, with her thorough knowledge of the place, would come back for me when she saw I was not following her. Even while I was thinking thus, I heard her calling, and soon she joined me. Soon we were started safely on the homeward path, which, by the way, led in a direction directly opposite to the one in which mere conjecture had led me to start.

Environment

LOUISE KNIGHT WHEATLEY

ONE midsummer afternoon two friends were gathering pond-lilies. One had been a student of Christian Science for some time, the other was still fresh from the wonder of her first healing. As they had not met for years, there was much to say, so even after the lilies had been captured they were in no hurry to return home, but let their little boat drift idly among the cool shadows of the willow-hung banks, telling and retelling "the old, old story," which grows ever more beautiful with the telling.

Presently, however, the radiance seemed to fade from the face of the younger student, and it was evident that in spite of her new-found physical freedom she had still much to trouble her. "I want to progress," she explained; "I want to be a good Christian Scientist, to join the local church and The Mother Church, to learn to heal people, and all that; but how can I ever hope to do anything, situated as I am? You know how things are at home. You must have noticed how opposed mother is, and father just laughs, and the rest are too indifferent to care one way or the other. I supposed that when they saw my healing they would all want to be Christian Scientists right away; but while they are glad, of

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course, that I am well, and admit that Christian Science did it, they do not seem to care to take it up for themselves. And the more I talk, the worse they seem to get. So what can I do, all alone among so many?

"I get so discouraged," went on mortal mind's excuses. "If I were only in different surroundings, I know I would get along faster. But what is the use of trying to grow or progress when everything seems to be against me? How can I ever expect to accomplish anything, situated as I am?"

Still the other was silent. She seemed to be looking at the flower she was holding in her hand, but in fact she saw only the unhappy face beside her, the cheeks wet with hot, rebellious tears. "Show me how to help her," she was praying, "in just the right way, dear Father. Thou knowest, and I am listening." Experience had taught her that her friend was passing through a phase of human progress to deal with which the utmost care and delicacy must be exercised by those who would help, a phase which by its very nature usually comes to those who are but babes in Christian Science, whose tender, sensitive thought, just unfolding like some frail bud, is easily shocked, confused, discouraged.

"Oh, Love," she breathed, "Thou that carriest the lambs in Thy bosom, tell me what to say. I know the Christ-consciousness is here, and that consciousness is mine. Help me to know that I can help and heal this little child of Thine." A breeze fluttered the surface of the lake, and with it came the perfume of the lily she still held; and as she looked into its golden depths, her prayer was answered.

"Listen, dear," she said. "I want to tell you a story. I was just thinking about this lily, and the time when it lay asleep in the bottom of the lake. Look over into the water. How does it look down there?"

"It doesn't look very nice. I can see only mud and weeds and crawling things."

"Exactly. Yet that is where the lily first found itself. Rather discouraging, was it not? It woke up one day to see the light shining on the water, ever so far above its head, and it wanted to get out into the sunshine where the little waves were dancing, and where everything was bright and beautiful; but what could it do, situated as it was? What was the use of trying to be a pond-lily when everything seemed to be against it? Yet there was within it that God-given capacity which told it that the power governing it was greater than any environment. It knew it had a right to be a pond-lily because God had given it the right, and there was nothing at the bottom of that lake, or anywhere else in all the world, to hold it back. So it stopped thinking about the things with which it seemed to be surrounded, and just began to rejoice. It thought of all the wonderful things that it was going to see some day,—the rippling waves, the sky, the sun,—and how it was going to float like a star on the surface of the water, and be so sweet and pure and white that every one who came near it would be happier because it was there. And since it could not think of two opposite things at the same time, the more it thought about these things, the more it forgot to worry about the others. So after a while it was just the same, so far as the lily was concerned, as if they were not there at all.

"The lily did not need to have its surroundings changed. It did not need to be taken out of them. It did not need to pity itself because it had to stay in them. It did not need to say, I will wait till the mud dries up, and the weeds untangle, and all the crawling things have gone away, and then I will begin to be a lily. It just began right where it was. And it quietly went on growing,—because, you know, there was really nothing to stop it,—until one day it found itself out in the sunshine, shaking out its wet leaves and laughing for joy. Here it is in my hand. Is it not marvelous that anything which the world would say had such 'a bad start' could grow to be so beautiful? But God is so good! Even when it believed itself in the bottom of the lake, it was not there at all, but all the time just lying in the arms of His protecting care, surrounded and enfolded by divine Love. For think a minute, dear. If God is All, and is everywhere expressing Himself, how could there ever have been room for anything else?"

There was a moment's silence, and then the one who had been listening picked up the oars. "Let us go home," she said softly. "I want to begin to grow."

Silent Service

FRANK L. ROBINSON

Some who have come into Christian Science, find that their family and near friends are not interested in this great truth, and they are wont to say that they have more or less difficulty in keeping up the daily reading and study of the Lesson-Sermon. Other members of the home circle object to their withdrawal for this purpose even for a half hour, since they do not understand that this reading or study cannot be done so effectively or satisfactorily in the family circle. The Christian Scientist, however, well understands why his studies under such circumstances are not so fruitful of good results as when properly done alone, where the mental application is not disturbed from time to time by diverting remarks or the moving about the room of members of the family, though they may seek to avoid all unnecessary disturbance.

When we know that it is through the so-called physical senses—sight, hearing, taste, touch, smell—that we cognize our physical surroundings; when we remember that it is through these faculties that we receive those impressions which go to make up mortal mind, then we understand why we should shut out error, and especially in the daily study hour, while seeking to get a clearer grasp of the spiritual verities. However intent one may be upon gathering the utmost spiritual help from the reading and study which are such important factors in the daily experience of Christian Scientists, he soon learns that to get the best results he must close the door to the physical senses, so far as possible, and to that extent realize God's presence. Christian Science reading-rooms are ideal in view of their quiet atmosphere, and if there are moments of forgetfulness on the part of those coming to these places, and conversation ensues, all that is necessary to insure quiet is a gentle reminder to that effect from the attendant.

Spiritual growth makes it more and more possible for one to enter into the closet and shut the door, no matter where he may be or what his surroundings. Until that higher plane is reached, however, one should be considerate of circumstances and do all he can to muffle or silence the mortal senses; otherwise the beginner in Christian Science will be tempted with discouragement. A saving thought is that any seeming disturbance will vanish in a little time if we but look to divine wisdom for guidance. Ultimately the false sense of separation which other members of the family circle entertain during the study hour will fade away, and the time of its going will be hastened in proportion to our growing understanding. It would be well to remember that wisdom is sometimes as much in evidence when manifested by silence as by the spoken word. Mrs. Eddy reminds us (Science and Health, p. 89) that "Spirit, God, is heard when the senses are silent," and this surely means more to us than can aught else, for it implies unerring guidance.

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Selected Articles

[Frederick Dixon in *Burton Daily Mail*, Burton-on-Trent, England]

In a recent issue, speaking of the report of the medical and clerical committee on healing, you say that Christian Scientists will naturally claim the report as an acknowledgment of the great part which may be played in the world by faith-healing, but that it may be necessary to utter a word of warning as to the danger of postponing medical treatment in serious ailments.

First, then, may I point out that the committee has so far excepted Christian Science from the scope of its inquiry, and, therefore, that the present report in no way applies to Christian Science healing. Then, may I explain that Christian Science is not faith-healing. Faith-healing, at all events as commonly understood, is the belief that disease is sent, or permitted, by an omnipotent and omniscient Deity, who is requested in prayer to do something in accordance with the desires of the finite intelligence of mortals. Christian Scientists would regard ordinary medical treatment as faith-healing, inasmuch as they would claim that any action seeming to be produced by a drug is not produced by the drug at all, but by the faith of the human mind in the efficacy of the drug. Consequently, in accordance with the old proverb that "familiarity breeds contempt," drugs, as everybody knows, constantly lose their apparent efficacy.

Of course, the report of the committee is a distinct admission of the efficacy of mind in healing, but inasmuch as the committee declare that they place no limit on the ability of God to heal, it seems a little illogical, on their part, to warn patients against being careful to call in doctors in time. If divine Mind is capable of healing the sick, it is surely as capable of healing a serious case as a simple case. If it is necessary to call in a doctor in a serious case, why not call in a doctor in a less serious case? I know the report states that doctors may be regarded as the instruments of healing, but why should a doctor be regarded as an instrument of healing in a serious case, and divine Mind be trusted to effect a cure only in a simple case? We arrive at the extraordinary position of one critic, that Jesus touched only non-infectious cases of leprosy, which, seeing that Jesus raised the dead and walked on the water, is a logical absurdity.

Christian Science treatment is neither faith-healing nor what is known as mental suggestion, for mental suggestion is based upon the belief that one human mind can control another human mind. Now, inasmuch as the human mind is torn with all the sensual passions and is conscious of rather more evil than good, the sort of suggestion which would travel from it to a sick mind may easily be gathered. I am aware that certain witnesses before the committee declared that the moral status of practitioners was immaterial to the mere healing; but it seems an outrageous theory that if it is possible to carry on a process of healing by suggestion, the fount of that healing should be a mind filled with a belief in evil and torn with sensual passions.

Christian Science repudiates all these theories. It would describe faith-healing as simply another phase of what is called mental suggestion, and mental suggestion it would denounce as based on the belief that there is power in good and in evil. Jesus declared that a "house divided against itself" could not stand, and the healing effected by a mind which believes in good and evil, merely takes the form of an effort to suggest to patients something they are anxious to believe, with the result that, as the cause is not destroyed, the human mind gradually reverts to the old standpoint and the disease again manifests itself.

Christian Science is based upon the doctrine of the allness of God, with the corresponding corollary of the nothingness of evil. In the Greek text of the Bible this is spoken of as a scientific knowledge of God. Now, the scientific knowledge of God is a scientific knowledge of truth, and this scientific knowledge of truth is the knowledge of the truth which Jesus declared would make the world free from the ignorance which was the result of a belief in a relative power of evil. So long as any lie is believed in, the persons deceived by it suffer from the effect of their ignorance. The moment, however, the truth is grasped, the effect of the lie, which was a relative reality only while the belief in the lie lasted, disappears, and the knowledge of the truth frees the person from the deleterious consequences of his former ignorance.

Christian Science healing, then, is the effort to give humanity the understanding of the Mind which was in Christ Jesus, and so the human mind, with its belief in good and evil, plays no part at all in the healing. As man gains the Mind which was in Christ Jesus, he gains a scientific knowledge of absolute truth, and this destroys in the human consciousness the belief in sickness and sin. Now, the body being nothing but the subjective condition of the human mind, necessarily alters as the mind alters. Jesus himself said, "Repent: for the kingdom of heaven is at hand." The Greek word for repent means essentially a change of mind. In the exact proportion, therefore, in which a man changes his mind from a belief in the power and reality of evil to an understanding of the scientific fact of the omnipotence and infinity of good, he repents, and he finds the kingdom of God at hand in the form of the harmony which results as the carnal mind gives place to the Mind of Christ.

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[H. Cornell Wilson in *The Democrat*, Skaneateles, N. Y.]

We believe the Rev. Mr. —— will readily agree that one may profess Christianity and still be far from Christian. The proof of Christianity is not in words, but in works. When John's disciples went to Jesus to ask if he were the Messiah, Jesus referred them to his works, saying, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," closing with that love-laden promise, "And blessed is he, whosoever shall not be offended in me."

Like Jesus of old, Christian Science answers its critics with its healing and regenerating works, knowing that while the world may refute the statement of Christian Science, it cannot deny its works. Christian Science congregations, springing up throughout the civilized world at the rate of one every three days or less, are made up largely of those who could not elsewhere find relief from sorrow, suffering, and sin. On page 135 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth."

Our critic may think it absurd to include the name of Mrs. Eddy in connection with the "great Biblical scholars" whom he mentions, but we should like to ask him if the study of the works of the scholars named in his letter has ever enabled him or any of his friends to destroy sickness and sin in Jesus' way. The study of the Christian Science text-book is daily enabling many to do this. Jesus said, "By their fruits ye shall know them," which is the only reasonable test.

If our critic believes that Jews take up Christian Science

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because they do not consider they are becoming Christians, the same statement would have to apply to those Jews who became Jesus' immediate followers. Christian Science is the reign of reasonable religion. It is based on Principle, is practised according to rule, and is demonstrable, therefore scientific. For this reason, Christian Science is found acceptable to thinking people everywhere, no matter what their race or nationality, or what their previous religious belief may have been.

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[Robert S. Ross in *Kingston* (N. Y.) *Leader*]

In a recent issue appeared an article in connection with the growth of the various religious denominations in America, with particular reference to building operations. The report stated, among other things, that Christian Science has experienced a falling off. In this connection, you may be interested to know that the past year has seen greater growth than any previous year in the history of Christian Science. There are now approximately fifteen hundred Christian Science churches and societies throughout the world, and new ones are springing up at the rate of about one every three days. Although Christian Scientists are spending large sums building churches, it should be borne in mind that the chief aim of Christian Science is to repeat the works of the Master in healing the sick, saving the sinner, and comforting the broken-hearted. Without these "signs," Christian Scientists hold that church building is of little consequence.

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[W. G. Watkins in *Oconomowoc* (Wis.) *Enterprise*]

A recent issue of the *Enterprise* announced a sermon on "Why I am not a Christian Scientist," or "Mrs. Eddy versus Jesus Christ." The implication carries with it the assumption that the critic is thoroughly familiar with the teachings both of the Master and of Christian Science. The question arises, "How are we to know what the Master taught and what Mrs. Eddy teaches?" Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

On page 28 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton and a friend of the impure, and Beelzebub is his patron."

There are many today who still believe that Jesus' earth mission consisted of a few years of miraculous acts. From that view-point the teachings of Mrs. Eddy would conflict with his; for Christian Science emphasizes the fact that Jesus came to make available to all mankind, and for all time, the law of Life, the law of God, the law of health. He demonstrated that "the flesh profiteth nothing," that "it is the spirit that quickeneth." A comprehensive interpretation of this is given on page 26 of Science and Health: "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.' . . . Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man."

It is not from the negative statement, "There is no matter," that the Christian Science movement has attained to the dignity of a large and rapidly growing denomination, but it is due to the exalted concept of God as Spirit, Life, and Love, and of man's true nature as His reflection. It is a realization of these facts that saves to the uttermost all that call upon Him. The general mistake of critics is that they do not understand what Christian Science gives in place of that which it repudiates. It is giving to religious faith a new and permanent inspiration by placing the emphasis not upon the temporal and finite, but upon "the things which are not seen." When it is affirmed of matter or evil that it is not real, it means that, looking from the standpoint from which the Master looked, it has not the qualities of permanence.

We are living in an age when materialistic doctrines are being cast aside for a higher order of things,—the kingdom of heaven on earth. Prophetic of the times are the words of Mrs. Eddy in the Preface to Science and Health (p. vii): "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, 'the Lord shall reign forever.'"

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[Charles E. Jarvis in *San Diego* (Cal.) *Union*]

Among the books recommended by Evangelist —— in a recent issue of the *Union*, he names one which "deals with the mind, the conscious mind, the subconscious mind, and the superconscious mind." "It gives," he says, "one of the most concise answers to Christian Science that I have ever read, in such a fair way that no Scientist can object, and in such a safe and sound way that none can answer him." With due appreciation of this gentleman's evident desire to be fair in his own statements, it should be remembered that the so-called "conscious mind, the subconscious mind, and the superconscious mind" are but conditions or states of the mortal or carnal mind which Paul describes as "enmity against God." It is obvious, then, that any treatise dealing with such questions, can offer no explanation of Christian Science, which deals solely with God and man's relationship to Him.

Paul said, "Let this mind be in you, which was also in Christ Jesus," and in the degree that the Christian Scientist attains this spiritual state is he enabled to perform the works Jesus said his followers should do. Christian Science needs no other "answer," and the thinking world is evidently fast becoming more and more satisfied with it.

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[John W. Doorly in *The Yorkshire Observer*, Bradford, England]

Your correspondent "Gamma Minus," in his article on "Religion and Healing," makes an attack on the teachings of Christian Science. If there is one thing of which students of Christian Science are anxious to convince humanity, it is that its healing work is in no way associated with suggestion, but is unalterably based on the correct and scientific understanding of God and His Christ. It is quite evident from the article by "Gamma Minus" that Christ in no way enters into his conclusions with regard to healing, since his remedy is a certain amount of suggestion mixed with a certain amount of what Christ Jesus never used or recommended, and that is the uncertain action of material drugs.

The truth, in a nutshell, is this: Nearly fifty years ago, Mrs. Eddy discovered that healing as practised by Jesus was in no way a phenomenal appearing, but was the result of his perfect understanding of God's invariable spiritual law. Since then this discovery of the operation of the "Spirit of truth" has been fully tested, and has proved itself able to free mankind from every form of sin and disease. Other

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systems of religion and medicine which have become conscious of these results and of the enormous growth of Christian Science, have also become conscious of the fact that it now rests with them no longer to base salvation on a theological dogma which is to save after death, or to base health on a healing system which has an interminable list of incurable diseases, but to prove their systems here and now by practical results, even as Christian Science is doing. The consequence is, that these systems are engaged in the process of running from drugs to hypnotism and suggestion, and back again to drugs, in the vain effort to accomplish what can be attained only through Christ or spiritual means.

The Christian Science movement is not dependent upon learned debates to discuss whether Truth heals or how to heal, but is healing mankind from their sins and sicknesses in the only right way, the way laid down in the Bible; and day by day thinking men and women are perceiving this more clearly. Against this rapidly advancing movement such criticisms as that of "Gamma Minus" weigh not one jot.

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[Ezra W. Palmer in *The Pueblo (Col.) Chieftain*]

The minister of your city who recently attacked Christian Science, seems to feel aggrieved because his position on healing the sick by prayer has been questioned. It seems hardly credible that a minister of the gospel of Jesus Christ should, from his pulpit and in the public press, question and argue against spiritual healing. The four gospels are a record of healing by prayer; the ministry of Jesus is full of accounts of healing the sick; he sent forth his disciples on the same mission, and he made clear that all who believed (understood) should possess the same power. His momentous words to his followers—not merely his disciples—in the last chapter of Mark's gospel are:—

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Jesus' disciples healed the sick and raised the dead; and the early Christians for three hundred years did likewise. In fact, spiritual healing has never been wholly lost since the time of Jesus, but it had become isolated, sporadic, infrequent, the manifestation of faint gleams of that wonderful spiritual light which so illumined early Christianity and gave it the wonderful power to convert the pagan world.

What has Christian Science done to draw attacks such as this reverend critic indulged in? Christian Science, given to the world by Mrs. Eddy, reinstates primitive Christian healing, "the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death" (Church Manual, p. 19). That it has been successful in its mission, is attested all over the civilized world, and a great multitude drawn from every class of society rejoice in the healing of physical disease and the joys and profound peace that come from right relationship with God, the divine ruler of the universe. Although this healing by the power of God is so widely known and is testified to in Wednesday evening meetings by many of the best people in cities and villages all over the nation and abroad, this critic announces in the press that he is a doubting Thomas. He even thanks God for his skepticism, a state of mind which Jesus rebuked in his dull and reluctant disciple. Jesus extended no blessing to Thomas for his incredulity, but said, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The commands of Jesus as recorded in the tenth chapter of Matthew, that his followers should "heal the sick, cleanse the lepers, raise the dead, cast out devils," are just as imperative on this critic as a professed follower of the Master, as upon Christian Scientists. Nevertheless, he shows no evidence of his willingness or ability to comply with these plain commands, but glories in his unbelief, and demands of Christian Scientists that they present him evidence, in the press, of the healing of various diseases by prayer.

Jesus pointed out in several parables the necessity of diligently seeking to find truth, and his admonition is commended to this critic. Has he diligently sought to discover the facts about Christian Science healing? Mrs. Eddy in her wisdom established various avenues through which the facts about Christian Science can be readily ascertained. These include the periodicals,—the *Christian Science Sentinel* and *The Christian Science Journal*,—in each issue of which are well verified testimonies of healing, giving the names and addresses of those who thus testify. In each church, Wednesday evening meetings are held, at which public testimonies of the healing work of Christian Science are given. Public free reading-rooms are also maintained by each church, where inquirers may go for information and literature.

In addition to these helps, Christian Scientists everywhere are always glad to aid sincere seekers for light, and willingly tell of their joy over redemption from the bondage of material sense. All these avenues have been open to the critic. If he has not availed himself of any of them in arriving at his skeptical conclusions regarding Christian Science healing, we may be pardoned if we say that he has "based his generalizations on insufficient data." If this critic will investigate Christian Science healing with an unbiased mind, he will find plenty of evidence to prove that it heals cancer, tuberculosis, and other so-called incurable diseases, and he need not go beyond the confines of his home city to find the evidence.

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[Henry Deutsch in *Tribune*, Albert Lea, Minn.]

Christian Scientists are always grateful for the recognition of the splendid healing work that is being accomplished through Christian Science teaching, and therefore appreciate the kindly reference thereto in a recent issue in connection with the article of Dr. ——. However, if people are to receive the benefits of Christian Science, they must know the right basis thereof, which requires a correct statement. While it is true that fear and its results are destroyed through the healing work of this religion, that is simply one of its effects.

The teaching of Christian Science is based upon the Bible, and more particularly on the words and works of Christ Jesus. Its gospel and healing work are based upon Jesus' inspiration and example, and follow as the direct result of the effort on the part of Christian Scientists to have that Mind "which was also in Christ Jesus." Understanding God correctly, and realizing the right relation between Him and man, Christian Scientists attain to that promised transformation "by the renewing" of their minds. This places the healing upon the proper spiritual foundation.

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The river of gladness flows free through the lands
Of mercy and goodness and peace.
Good thoughts are its ripples, true words are its sands,
And never its current shall cease.
As crystal its clearness, as music its flow;
It reflects the blue heavens above.
As we lave in its waters, rejoicing, we know
Its source is in infinite Love.

MINNA MATHISON.

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Editorial

"Unifies men and nations"

SOLOMON is commonly accredited as one of the wisest of men, and it was doubtless out of his own experience that he evolved this bit of practical wisdom, "A soft answer turneth away wrath,"—one of the best known, most frequently quoted, and yet least acted upon of his proverbs. The reason for this, perhaps, is that to human belief, while conceding the truth of this saying, preaching is held to be much easier than practice.

The counsel voiced by the prophet Isaiah is along the same line: "Come now, and let us reason together, saith the Lord;" but this reasoning process to which we are invited cannot be made effective if those who should "reason together" are not courteous, considerate, and Christian, rather than angry, dictatorial, and unchristian, and this applies to nations as well as to individuals. Indeed, we may reasonably ask how many of the wars which have stained the pages of history would have been prevented had the wisdom of Solomon prevailed, and had those concerned preferred to "reason together" instead of forcing conclusions, based, not upon the good of all mankind, but upon personal prejudice and angry intolerance, unmindful that he "who overcomes by force, hath overcome but half his foe."

Perhaps the same impression prevails with nations as with individuals, that a "soft answer" is an indication of a weak or invertebrate personality; but this is not true. "The truth is always the strongest argument," wrote a pagan sage, and the hand of iron grasps none the less firmly when encased in a velvet glove. As a celebrated English divine cleverly counseled his students: "If you are drawn into a controversy, use very hard arguments, but very soft words."

The bringing in of the reign of universal peace is one of the great world problems of the day, and the necessity for more definite steps in this direction is greatly emphasized by the lamentable exhibition of military force to which Europe has now committed itself. The war which is now in progress shows there is much yet to be done; and until the problems which arise from time to time in the affairs of nations in their relation to other nations are viewed from a less personal and selfish standpoint than that from which they have been viewed, the full measure of peace cannot be expected.

Jesus said, "Seek ye first the kingdom of God, and his righteousness;" and more specifically quoted, in answer to the lawyer's question as to which was "the great commandment in the law": "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." There can be no question, if these two great commandments were to be followed with understanding, that peace would speedily prevail. That Christian Science is helping to usher in the blessings of universal peace is the claim of its followers, and that it is following the teachings of Christ Jesus in this regard is apparent in that close bond of brotherhood which makes Christian Scientists "citizens of the world." Mrs. Eddy has definitely stated the teaching of Christian Science on this subject, and the Principle on which it is based, in the following passage from our text-book (Science and Health, p. 340):—

"'Thou shalt have no other gods before me.' (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

ARCHIBALD MCLELLAN.

Assurance of Immortality

How pitifully desolate the mentality in which the uplook and outreach of the nobler self has been so mocked, the aspirations so snuffed out by the dispiritenings of earthly experience as to be frightened into utter silence, and the thought of death as effecting individual annihilation become the sole remaining comfort!

It is apparent that such an entry into "desert despair" could not be made by any person who had witnessed the sovereignty of Life which Christ Jesus brought into demonstration, and which lit up the otherwise darkening clouds of persecution that loomed so ominously upon the early church. Today as then the proof that existence is independent of material law, which appears when those condemned to affliction or death find freedom through the realization of Truth in Christian Science, renders possible the absolute assurance of the ancient sage, and the joyous cry is again heard in the corridors of consciousness, "I know that my redeemer liveth."

It has been said that the Master predicated immortality "as naturally as a bird predicates flight when it feels its wings;" and we do well to consider the reasons for this fact. Manifestly his certainty was grounded in his understanding of the nature of man and his relation to God, and it is just here that following him Christian Science also brings human assurance into the realm of certitude.

The intimations of immortality are abundant in nature, and Tennyson was quite right in his great lines:—

> My own dim life should teach me this,
> That life shall live forever more,
> Else earth is darkness at the core
> And dust and ashes all that is;

but he who through Christian Science acquires a concept of God, of man, and of the law of Life which frees sufferers from "the law of sin and death," has gained a basis of faith of which the poet evidently had no knowledge, though he honored Christ. The unspeakable mistake of the Christian church is in its teaching that the physical laws which provide for death, are of God, instead of demonstrating as did the Master that they are the products of false belief.

Here Mrs. Eddy makes vital contribution to Christian thought in her teaching that death and all that leads to it "must be overcome, not submitted to," before we can "rest in Truth, refreshed by the assurances of immortality" (Science and Health, pp. 76, 387). Speaking far better than he knew, a minister has recently said that "we must get our faith in immortality by living the immortal life." This living as understood in Christian Science consists in so realizing the unity of God and man, and the unreality of all that leads to death, that Jesus' promise, "He that believeth on me, the works that I do shall he do also," is blessedly fulfilled.

In revolt against undemonstrated, and as they aver unde-

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monstrable, "pulpit propositions," and yet unwilling to commit their destiny to a future of utter forgetfulness, not a few of the children of culture have found a forced and altogether unnatural content of thought in that belief in an impersonal immortality strangely longed for by George Eliot when she wrote her famous lines beginning

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence,

This is an immortality which, as one has said, "thrusts you into death, the maw of nature, that your dissolved elements may circulate through her veins"! Such a hope can but be the reaction of a logically daring mind, which, while protesting against unlived Christian dogma, still adheres to the Christian ideal of mediatorial ministry. The countenance of such a one must be uncomforted, and its sadness can be dispelled only as he gains, through spiritual apprehension, that knowledge of God which is "life eternal."

JOHN B. WILLIS.

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"The seat of the scornful"

THERE are a good many phases of human thought which are regarded with much complacency by mortals, but which are nevertheless harmful to those who entertain them, and ofttimes disturbing to others who may be influenced by them. In the first psalm we have a fine presentation of the ideal man, who is said to be known of God and protected by Him. Such a one "walketh not in the counsel of the ungodly, . . . nor sitteth in the seat of the scornful." The last might be regarded as a rather negative virtue did we not find numerous other references to the same subject in the Scriptures. Isaiah says, "The scorner is consumed, and all that watch for iniquity are cut off." In Proverbs we read that "scornful men bring a city into a snare." It is also interesting to read Tennyson's words in the "Idyls of the King":—

No knight of Arthur's noblest dealt in scorn;
But if a man were halt or hunched, in him
. . . . . .
Scorn was allowed as part of his defect.

The tendency to be scornful toward one's fellow beings indicates narrowness of nature, and proves that the one who indulges it is not looking toward, but away from, God's idea, whereas it should be our constant effort to find this idea reflected both in ourselves and in others. It may be that the spiritual qualities which characterize God's likeness shine forth very faintly from human consciousness in many cases, but it is cheering to know that "matter disappears under the microscope of Spirit" (Science and Health, p. 264), and when we behold the real man as thus revealed, the man that God knows, we shall love and reverence him, and so help the erring mortal to find himself.

Time was when many regarded with scornful merriment the foibles of their fellow men, even when they believed that these moral weaknesses were dragging them down to perdition. Such a mental attitude has, however, a scathing rebuke in the story of Noah and his three sons. We read that he indulged in wine and that his son Ham spoke of it to his brothers, evidently in a condemnatory way. Shem and Japheth then went and with the utmost delicacy protected their father from the unfeeling and scornful scrutiny of any who might pass, and thus gained for themselves a blessing. It is a coarse nature which mocks at the weakness of any one, and a pure and strong one which refuses, like St. Paul, to know any man "after the flesh." The apostle reminds us that "if any man be in Christ, he is a new creature." If he is like Christ he will be merciful in all his judgments of others, knowing full well what it costs to "put off the old man with his deeds."

No one knows better than the faithful practitioner in Christian Science, how impossible it is to heal the sick and the sinning, as Christ Jesus commanded, and at the same time to sit "in the seat of the scornful." In undertaking this holy work we must look away from the false mortal concept and know that God's child is neither sick nor sinful. Our Master did not shrink from contact with lepers, or even with the adulterous, because he knew the utter nothingness of all that is unlike God and the strength and beauty of all that represents Him. Although the mourners in Jairus' household "laughed him to scorn" when he did so, even death was utterly denied by Jesus. He proved the truth of his doctrine that Life is all and death is naught.

This same truth is taught today in Christian Science, without any reserve, and yet, as our Leader asks (Science and Health, p. 55), "Does not the pulpit sometimes scorn it?" It rests with us, however, to manifest more and more that love for God and all His ideas which finds delight in God's law and meditates upon it day and night. Thus we shall be deep-rooted in Love, and, unwithered by scorn, shall bring forth our fruit in its season.

ANNIE M. KNOTT.

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Admission to Membership in The Mother Church

The next admission of candidates will be **Nov. 6, 1914.** Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before **Oct. 14, 1914.**

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

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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Among the Churches

Current Notes

OAK PARK, ILL.—At half-past six in the morning on Tuesday, June 30, there gathered a little group on the northeast corner of Oak Park avenue and Ontario street, to attend the ceremony of the laying of the corner-stone of Second Church. The church building was started June 1. The auditorium will seat a congregation of eleven hundred people without the obstruction of a single pillar in the upper auditorium. The Sunday school below will accommodate four hundred children.

Oak Leaves.

HEMPSTEAD, N. Y.—Four years ago a number interested in Christian Science held their first service in this village. A little later, a reading-room was opened; then followed the organization as a society, the opening of a Sunday school, the holding of Wednesday evening services, and now they are incorporated as First Church of Christ, Scientist.

Hempstead Sentinel.

CONNECTICUT.—The committee on publication has distributed 18,738 pieces of literature for the year. A summary of the distribution for the same time, as reported by sixteen fields, makes a total of 46,965 pieces, showing a grand total for the state of 65,703 pieces of literature.

Committee on Publication.

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SEATTLE, WASH.—Official announcement of the opening of the new First Church of Christ, Scientist, June 7, is contained in a communication to the press signed by Charles A. Griffith, president of the board of directors. The announcement reads: "The edifice is practically completed, and the first services will be held in the completed structure on June 7. The church is not ready for dedication, as it is not fully paid for. In order to complete their building, the board of directors issued bonds several months ago to the amount of eighty thousand dollars, half of which are still unsold. These bonds are secured by a first lien upon property valued at more than two hundred thousand dollars, and bear 7 per cent interest. The bonds are to be retired within a period of ten years, and not until this is accomplished, and every obligation met, will the church be dedicated."—*Seattle Times.*

RICHMOND HILL, N. Y.—Dedication services in First Church of Christ, Scientist, of Richmond Hill, were held July 26. The building is located in Greenwood avenue, between Jamaica and Lexington avenues. It has a seating capacity of two hundred. The property is worth twelve thousand dollars.—*Brooklyn Standard Union.*

PORTLAND, ORE.—The directors of Fifth Church of Christ, Scientist, yesterday [April 1] filed articles of incorporation in the county clerk's office.—*Portland Oregonian.*

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The Lectures

Medford, Ore.

Willis F. Gross lectured on Christian Science at Page Theater. Mayor M. Purdin, in introducing the lecturer, said in part:—

I have made some little investigation into Christian Science, and one thing impresses me very much, and that is, the profound peace that seems to fill the lives of those who believe and practise the doctrines taught. They seem to be above and away from the petty trials and troubles that vex the lives of some of us on the outside, and for that reason, if for no other, it would seem to be good for all of us. Those who believe the New Testament, must be convinced that the Master, when on earth, performed many acts of healing the sick, and that his disciples had the power to do those things. Somewhere in the dark and gloomy days of a gray and hoary antiquity this power was lost, or if not lost, was permitted to fall into disuse, until in the days of the nineteenth century it was again called into use and proclaimed to the world by Mrs. Eddy, and has since been practised by her followers.

Medford Mail Tribune.

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Seattle, Wash.

Orison J. C. Dutton, in introducing Prof. Hermann S. Hering, who lectured on Christian Science, said:—

Your presence here clearly indicates the important fact that in this city, as throughout the civilized world, thinking people are eagerly seeking to learn more on the subject of Christian Science, for out of the melting-pot of centuries of religious strife, creeds, beliefs, and persecutions, comes this ever-practical, demonstrable truth. For many years I was a scoffer at what I understood Christian Science to be, and had I been told ten years ago that some day I should make remarks in public in favor of this subject, I should have replied emphatically: "Never! Not I!"

About five years ago I was in attendance at a lecture given in this city by one who claimed to be able to expose the teachings of Mrs. Eddy as false and blasphemous. The whole discourse appealed to me as unfair and unjust, tearing down the beliefs of others, giving nothing of comfort or help in their place. I determined then and there to investigate for myself, with the result that every hour of my life is one of gratitude for that decision.

In our family of six many benefits have come to us through the application of the Principle of Christian Science, and it has been applicable not only in a physical and a spiritual way, but in a business way, solving my daily problems and lifting me out of the bondage of fear and limitation. The commercial world is sick with fear, and the understanding of the source of supply heals this sickness. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—*Correspondence.*

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Memphis, Tenn.

Atty. H. B. Anderson, in introducing Bicknell Young at the first of two lectures on Christian Science in the church edifice, said:—

I feel that it is peculiarly inappropriate for me to introduce the speaker of the evening, for the reason that I am totally ignorant of the teachings of your church. My mind is so limited that I am a most crass materialist, and the spiritual nature of your doctrines is beyond my grasp, but for the Christian Scientist as an individual I have the highest admiration. In a community where one third of the conversation is about the deplorable state of the speaker's liver, and the other two thirds is about bad business conditions and the excessive heat, coldness, wetness, or dryness of the weather, the serene countenance of the Christian Scientist shines forth like a beacon-light on a dark and stormy coast. Experience teaches us that at least ninety per cent of the ills that humanity suffers from is purely imaginary, and the other ten per cent is aggravated by worry, but your Christian Scientist treads the race-course of life free from the handicap of fear and fretfulness. To him the millennium is a personal matter concealed about his person, and when the rising sun awakens him from his serene slumbers, there dawns for him each morning of his life "the day of long expectation and ancient promise."

Judged by its fruits, your church has naught to dread, since its fruits are peace and serenity for its members, and its heel bruises the head of the serpent of fear, that ancient enemy of humankind. The Christian Scientist can hear of a new disease without canvassing himself for symptoms, can sit in a draught without visions of hot mustard foot-baths, running eyes, and swollen nose; can read of the discovery of a new and horrendous germ or microbe without palpitation of the heart; can face financial loss without fear of the poorhouse, and even witness a new comet in the heavens and refrain from speculating on the consequences of a collision with the earth on which we now reside. The thousand and one little pin pricks of fear, dread, worry, and apprehension from which the rest of mankind suffer, the Christian Scientist airily waves aside as he serenely and calmly treads the allotted pathway of his life.

It may be that I have missed the real essence of your doctrines and the benefits you confer upon your membership; it may be that my view is painfully superficial, but I voice the observation of the mass of outsiders who still cling to calomel and quinine, and have a healthy respect and interest in chills, colds, and old-fashioned "rheumatics." We are frankly envious, and though not of you, we admire you.

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I have another ground of admiration for the Christian Science church of Memphis. My respect for your publication committee is very real, and from month to month it keeps on growing. I notice in the papers that about once in so often some minister of another church preaches a sermon denouncing your church, and starts off with the brilliant, startling, and original epigram that "Christian Science is neither Christian nor scientific." Then next morning your publication committee, through its chairman, replies, and does it gently, sweetly, lovingly almost, but does it thoroughly and accurately, and in a workmanlike manner, with full attention to details.—*Correspondence.*

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Indianapolis, Ind.

Judge Clifford P. Smith delivered two lectures, one for First, and the other for Second Church of Christ, Scientist. At one he was introduced by Gov. Samuel H. Ralston, who said:—

I cheerfully speak an introductory word to you this afternoon. I am not a Christian Scientist, as you doubtless know, and I have no objection to your thinking that my lack of faith in the teaching of Christian Science is due to ignorance. Possibly this is true. I accepted the invitation extended me to appear here on this occasion, because I recognize that you are a body of earnest and progressive citizens, standing for law and order, for business thrift, and advocating, as I understand, the fatherhood of God and the brotherhood of man. While I am Governor, therefore, I shall always esteem it an honor to greet the citizens of Indiana whom I can thus truthfully characterize.

It matters not how good a man may be, there are times when he doubts whether this old world is actually growing better from a moral and religious view-point. There are times when we are all doubting Thomases; but it is well that our doubts should not rule our lives. "Hope springs eternal in the human breast," and faith extends its horizon beyond the chasms of doubt. Nothing affords stronger proof of the constantly broadening charity among men, than does the closer relation now everywhere existing among the people of different religious denominations. Tennyson spoke prophetically when he wrote,—

> Through the ages one increasing purpose runs,
> And the thoughts of men are widen'd with the process of the suns.

Let us hope—yes, let us believe—that as "the thoughts of men are widened" the world is made better.—*Correspondence.*

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Chicago, Ill.

Virgil O. Strickler delivered two lectures on Christian Science for Eighth Church. He was introduced on the first evening by Eli K. Stough, first reader, who said in part:—

While Christianity has ever remained the same, Christians have been groping in the darkness of a blind faith, and have been depending on medicine to heal not only disease but sin. When Christian Science was discovered and given to the world by Mrs. Eddy, the "law of the Spirit of life in Christ Jesus" was restored to Christianity, and a practical religion, healing both disease and sin, was established for all mankind.

On the second evening the introductory words of Mrs. Adele Duvall, second reader, were in part as follows:—

In behalf of this church I welcome you here this evening to hear the reason for the hope that is within the heart of every true Christian Scientist. Over nineteen hundred years ago, on the shores of Galilee, there was a man who lived and practised the Science of being. Jesus of Nazareth healed the sick, turned water into wine, fed the multitude, and raised the dead in accordance with the law of God, the law of Love. This law was observed and successfully demonstrated for a few centuries, then lost sight of through its very opposite, hate, and humanity lapsed into darkness and doubt for many centuries. Nearly fifty years ago, from a modest home in a little town in Massachusetts, Mrs. Eddy gave to the world her discovery of the new-old truth, the law of Love. It was her close communion with God that enabled her to discern the truth which the Master said would make men free.—*Correspondence.*

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Lectures to be Delivered

Berlin, Ontario, Canada.—William R. Rathvon, Church Edifice, 8:15 p.m., Sept. 21.

Chicago, Ill. (First Church).—Jacob S. Shield, Church Edifice, 4017 Drexel boulevard, 3:30 p.m., Sept. 20, and 8 p.m., Sept 21 and 22.

Chicago, Ill. (Third Church).—George Shaw Cook, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., Sept. 24 and 25.

Chicago, Ill. (Fourth Church).—Bicknell Young, Church Edifice, Harvard avenue, corner 67th street, 3:30 p.m., Sept. 20, and 7 p.m. and 9 p.m., Sept. 21.

Creston, Iowa (Church and Society).—Clarence W. Chadwick, Temple Grand Theater, 2:30 p.m., Sept. 20.

Duluth, Minn.—Bicknell Young, Church Edifice, corner Ninth avenue east and First street, 8 p.m., Sept. 24 and 25.

Findlay, Ohio.—Jacob S. Shield, Majestic Theater, 8 p.m., Sept. 24.

Franklin, Pa.—Virgil O. Strickler, Odd Fellows Temple, 8:15 p.m., Sept. 15.

Fremont, Neb.—Clarence W. Chadwick, Larson Opera House, 8 p.m., Sept. 21.

Lisbon, N. H.—Bliss Knapp, Opera House, 3 p.m., Sept. 18.

Los Angeles, Cal. (Fifth Church).—William D. McCrackan, Hollywood Theater, 3 p.m., Sept. 20; Wilcox Auditorium, 8 p.m., Sept. 21.

Monrovia, Cal.—William D. McCrackan, High School Open Air Theater, 8 p.m., Sept. 22.

Napa, Cal.—Dr. Francis J. Fluno, Empire Theater, 5:15 p.m., Sept. 20.

Neligh, Neb.—Clarence W. Chadwick, Auditorium, 8 p.m., Sept. 18.

Oakland, Cal. (First Church).—Dr. Francis J. Fluno, Piedmont Pavilion, Twenty-fourth and Harrison streets, 8 p.m., Sept. 21.

Plymouth, Wis.—Virgil O. Strickler, Lyceum Hall, 8:15 p.m., Sept. 25.

Sandusky, Ohio.—Jacob S. Shield, Carnegie Library Hall, 8 p.m., Sept. 25.

Santa Ana, Cal.—William D. McCrackan, Grand Opera House, 8 p.m., Sept. 24.

Sheboygan, Wis.—Virgil O. Strickler, Opera House, 8 p.m., Sept. 24.

St. Johns, Mich.—Virgil O. Strickler, Circuit Court Room, 8 p.m., Sept. 20.

Wabash, Ind.—William R. Rathvon, Yarnelle Theater, 8 p.m., Sept. 25.

Watertown, Wis.—Virgil O. Strickler, Masonic Hall, 8 p.m., Sept. 22.

Wilkinsburg, Pa.—William R. Rathvon, Rowland Theater, Wood street, 8 p.m., Sept. 20.

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Testimonies of Healing

I give my testimony in the hope of helping some one who needs Christian Science as I did. I gained such an uplift after some explanation from a Christian Scientist, and through reading a lecture and a *Christian Science Journal* which she gave me, that I began to study the Bible. The first verse I saw clearly was, "Who forgiveth all thine iniquities; who healeth all thy diseases," and the thought then came to me that if this was true, God would heal me. When I had read about ten days, an abnormal growth in my stomach disappeared, and a chronic disorder of nine years' standing was overcome after all material means had failed. I had tried the different schools of medicine, besides dieting and other methods, for many years, but to no avail. I was also able to lay off glasses which I had worn over three years. I am still rejoicing in this healing, which came to me three years ago, after two weeks of almost constant reading of the Christian Science literature.

Although I came to Christian Science for physical healing, and am grateful for it, I am more grateful for the spiritual uplift I have received. The overcoming of fear has meant much to me, and it gives me great joy that I not only can work out my own problems, but am able to lead others to an understanding of this truth. The Christian Science literature and the Lesson-Sermons are of great help to me. I am thankful to God, and grateful to our dear Leader, Mrs. Eddy, for this revelation of the healing truth.

ANNA L. FOGT, Troy, Ohio.

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Words seem inadequate to tell of the marvels which have come to me during the last few years through a little understanding of the Science of Christianity. For eleven years I was constantly ailing, and for the last six years of that period was seriously ill, in bed most of the time, nearly always suffering intensely. The trouble began with tubercular disease of the mesentery glands, followed by inflammation of the stomach and bowels, ulceration of the liver, extreme nervous exhaustion, etc., one ailment following another until I was in despair of ever knowing health again. During this time I had thirty-four doctors, some from the continent, and had tried every remedy that my husband or I could hear of. The first to prove useless were drugs, then one after another all failed,—nature cures, electric and magnetic treatment, etc.,—until there seemed nothing else to try, and for the last fourteen months I was in bed, just waiting and hoping to die.

Finally, an unknown friend asked to see me. She came and left her copy of "Science and Health with Key to the Scriptures," asking me to read it. I agreed, feeling too weak to dispute the matter, although full of prejudice against the subject; but as soon as I began to read the book I felt every word was true. I continued with the greatest eagerness, and could not read fast enough to satisfy the craving for more understanding of what I knew to be the vital truth. After four days, when I was nearly half through the book, I felt very restless, and it dawned on me that I was feeling so much energy and returning vitality that I needed something to do. I therefore called my nurse and told her I wanted to get up. From that day, health has persistently returned, sometimes with big strides, sometimes slowly.

Constantly during that first reading I found myself laughing aloud with happiness, so unutterably beautiful was the revelation it brought me. Surely Science and Health is the most wonderful book that has ever been written, for without it the Bible, on which it is based and which it explains, has come to have but little meaning for many. It was only eight months after my first apprehension of the truth of Christian Science that I went to Germany to investigate a new system of musical education. There I had an active time, full of opportunities for learning God-reliance, for I lived with strangers and could speak no German.

It has meant much to me to be relieved from physical suffering; it has meant still more to be relieved from mental suffering, in the form of constant dread of disease and the sense of utter hopelessness and despair of ever being able to get about again and to live my life as I felt every one had a right to do. The greatest blessing of all, however, is to have in some degree a right understanding of the divine Principle on which to base all thought and action; in fact, a correct concept of God and of the truth of being. My healing has been permanent, and as I gain in understanding, so do I gain in health and strength.

Surely not since Jesus of Nazareth lived has any one done so much for humanity, or had and deserved so much gratitude from so many thousands of people, as has Mrs. Eddy. Looking back, those long years of illness seem like a horrible nightmare. Now I have begun to live, and am learning how to express gratitude and love in service to mankind.

ETHEL INGHAM, London, England.

The above is a correct account of my wife's illness and recovery.—PERCY B. INGHAM, London, England.

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[Translated from the German]

Our son was afflicted for a period of four years with severe asthmatic bronchitis. We consulted many physicians, also had an operation performed, and tried all kinds of remedies and methods of cure, but the only result was an aggravation of the trouble, and the boy breathed with great difficulty the greater part of the time. We decided, upon the physician's advice, to take our son to the seashore for a long stay, and although he was able to breathe freely while there, as soon as he was brought inland, the old trouble would manifest itself again. Finally, the asthma returned even after one year's continuous stay in a sanitarium at the seashore, and this caused us to be greatly disheartened.

At that time of our greatest need, when we could see no help and no way out of our troubles, we turned to a Christian Science practitioner in Hannover, and we owe the complete and surprisingly quick recovery of our son to the blessed influence of this spiritual method of healing. A few years later, when the boy was taken with severe inflammation of the lungs, we again asked for help in Christian Science. This severe attack was also healed absolutely, and our son recuperated in an astonishing way.

FRAU EMMA GUTDEUTSCH, Saarbrücken, Germany.

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"To those leaning on the sustaining infinite, today is big with blessings." I can fervently offer up praises of thanksgiving for understanding the great force of these opening words of the Preface to "Science and Health with Key to the Scriptures." Truly I can sing praises with all my heart. I write this testimony of gratitude for being rescued, as it were, from destruction and death, and for being given a glorious hope of immortality. This is a wonderful transformation to me, and the year 1912 will ever be inscribed on my memory as the year of great and manifold blessings. It was a marvelous experience to be led out of chaos and dark night, where the future appeared to be obscured and cloudy, whereas now I see a beacon-light of hope, which becomes more and more brilliant.

To inscribe my name to this testimony without saying

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what has brought about this change, would rob me of the greatest pleasure. I now perceive that to know and understand God, infinite good, so illumines the horizon of one's life that he can in great measure unlock the door of mysteries and can give answer to all seeming problems which encompass daily experience. My trouble was not physical, but I was in bondage to the thousand and one ills of the human mind; living in mortal fear of some calamity or crisis happening, if not today then tomorrow; going through the world aimlessly, as it were; living this apparently desultory life "to the end of the chapter," because by the very condition of things we must live without knowing either the why or the wherefore. To me *this is the most abject misery that ever enshrouds the mind of any human being, and I thank God from my heart that the veil has been lifted, and* "whereas I was blind, now I see." *All of the foregoing shows, as surely as night follows day, that the past was all error, a myth.*

Most of us, from our inherent nature, crave what we should have; and if we would only place our finger on our lips, as our Leader tells us, and think of our blessings, the doing of this daily would create in us silent gratitude, which would mean the reflection of the glory of our Master, and we should "see him as he is." Mere words are inadequate to express my feelings at this period. I can only state in a word that all things have been recreated and made new to me through the understanding of Christian Science, and the most wonderful thing is that there is no turning back. The power of Christian Science is great, and the Bible, interpreted in its light, will become a potent force to bring together the diversified sects and religions. May the day hasten of such a consummation!

My prayer is that the spirit of the brotherhood of man may encircle the earth; and may the spirit of our Leader's poem "Feed my sheep" (Poems, p. 14) enter the hearts of all humanity.—JAMES F. SMYTHE, San Diego, Cal.

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I am very grateful for the healing power of Truth as manifested in Christian Science. The proof of God's all-power which came to me was the healing of a severe tremor of the hands, at times of the entire body; and the heart was affected to such a degree that I was greatly troubled about getting to sleep because of the loud beating. The doctor said this was all caused by a goiter. One physician urged an operation, while another advised me to remain in bed for weeks, to see if that would not reduce the heart action. About this time I began Christian Science treatment with a practitioner, and felt that I was helped; but later I was led to take treatment from another practitioner, whose simple explanation of the truth enabled me to gain a clearer understanding, and I soon began to feel much better. After having treatment about two months I had occasion to go into a much higher altitude, but I did not experience any unpleasant effects. I can truthfully say my healing has been permanent. For this and for many other blessings I am truly grateful.

SARAH E. GREGORY, Beloit, Wis.

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Our family has been interested in Christian Science for nearly three years, and we have been benefited in many ways by reading Science and Health. I wish to give a few cases of healing, as I think thereby some other sufferers may be led to the truth that will make them free. My brother, who is a carpenter, was at work on a building in the summer of 1912 when he fell, and broke his arm in two places. The doctor set it; then my brother came to my house and had Christian Science treatment. He was soon able to go back to work again, although the doctor said it would be several weeks before he would be able to use his arm. My brother also had a stomach trouble which was supposedly due to a growth, but it disappeared while the practitioner was giving him treatment, and a bowel disorder also was healed.

My mother was taken with acute lung trouble when she was away from home and was a very sick woman. A Christian Science practitioner was sent for and gave her two treatments. The next morning she was up and dressed, and in one week's time she was able to come home. In the early fall months she fell and seriously injured her hip, so that she could not stand. Again the practitioner was called to our home, and in two weeks my mother was able to be about. She is very thankful for the benefits she has received through Christian Science. She is over seventy-three years old and loves the Christian Science literature. We have Science and Health and the *Quarterly*, and enjoy the Lesson-Sermons very much. We always feel benefited by them.

MRS. H. BURGESS, Baldwinsville, N. Y.

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With a heart full of gratitude I wish to give my testimony in order that it may help some one else. Until a few years ago I was a great sufferer from chronic headaches (which recurred so often that I was never entirely free from pain), also from bleeding at the nose, which was very annoying. I had also a growth on the back of my head, had suffered from catarrh since my childhood, and every spring the change in weather caused me many sleepless nights. Fear of lack of supply was ever present.

Between six and seven years ago we came to the United States from Germany with a desire to have a more independent life. Nearly one year after our arrival here I learned to know about this wonderful truth, Christian Science, and after the first attendance at a Sunday service at Third Church of Christ, Scientist, in Chicago, I knew that I had lived entirely wrong. I told my husband about it, but he did not care much. Nevertheless, I began to work quietly to secure a copy of that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, our beloved Leader; and it was proved to me before I had read it that "thoughts unspoken are not unknown to the divine Mind" (p. 1), for the following week my husband purchased the book for me, although he was earning very little at the time. From the first Sunday service I had the understanding that God, Mind, is perfect in every way. Words fail to express my grateful feelings for the quick and wonderful change effected. All I cared for was to read this book, no matter with how great difficulty, and after reading for about a month I was healed of all the ailments from which I had been suffering. My husband could not help seeing this, and he gradually began to be interested.

In the same year, in the month of March, we purchased a little home, although we had only a small sum of cash in hand; but with the understanding that the real supply is spiritual and not material, we began to live a far different life, and tried to love our neighbors as ourselves. My daily prayer was for meekness and love, that I might live so that others would see the truth and walk out of Egypt into the promised land of spiritual understanding. In the following June my husband was promoted to a better position by his employers, and had more than double his former wages. He was also healed of chronic bowel and stomach disorder, entirely freed from the desire for liquor and tobacco, and is today a well man. He is an usher in Eleventh Church of Christ, Scientist, in this city. We had the help of a faithful

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practitioner only once, and that was after being one year in Christian Science. Error in the form of blood-poisoning manifested itself in a severe form, but this was overcome in a very short time. Since then I have been free from ills of every kind, and have been able to give to others "a cup of cold water" in Christ's name.

With deepest gratitude I can say that my healing has been permanent. It is now five years since I was healed, and I have never noticed the slightest return of my troubles. On many occasions I meet friends who have not seen me for several years, and every one remarks how healthy and happy my appearance is. I am thankful to God, and indeed grateful to our dear Leader for giving us our wonderful text-book, "Science and Health with Key to the Scriptures." I try to live daily more unselfishly and purely, so that I may be worthy to be called a Christian Scientist.

ELLA ZUGENBUEHLER, Chicago, Ill.

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As I had trouble previous to the birth of a baby, I went to see our physician, and after examination he said that on account of injuries at a former birth, material supports would have to be used. This was done, but even then the birth was premature, and the child lived only a few days. The doctor said I would have to undergo an operation, but this was not done.

Since taking up Christian Science I have had a healthy, happy girl born, and I never even went to see a doctor, but had Christian Science treatment for some time before the little one's arrival was expected. At the time of the birth there were with me my husband, my mother, and a practitioner. I was up a little while the third day, and from that on as I chose. I got along the best I ever did, taking everything into consideration. I have had no return of the old trouble, and have felt well almost every day; indeed, I am doing the work for our family of five in all, with the help of my husband and children.

MRS. H. L. CASE, Bellingham, Wash.

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Five years ago, when I first had occasion to turn to Christian Science and was healed of a stomach disorder from which I had suffered for years, I thought I felt grateful. From that time until the present, my experience has been varied. Every human need has been met through Truth, and I have lacked no good thing. I have also had the wonderful blessing of being able to help others; and I can say that I have indeed been born again.

All this would make any man feel grateful, but there was a test awaiting me which to sense might well bring forth the agonizing cry, "My God, my God, why hast thou forsaken me?" My wife was suddenly taken from me under the most painful circumstances. I was called to my home to find that her clothes had taken fire, and on account of the injuries received she had quickly passed on. I knew that if Christian Science meant to me all that I had thought it did, this was the time for me to prove it. I tried to realize that none of God's children can ever die, and that the evidence before me presented only what mortal mind had outlined. All the life, the love, the individuality that ever had been, still existed, and to find it I must rise to a higher plane of thought. I saw the truth of what Mrs. Eddy says on page 264 of Science and Health: "The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things."

The sense of relief I then felt cannot be expressed in words. The next few days proved even more conclusively what a wonderful healing balm Christian Science is, for though I was the recipient of many messages of consolation and sympathy, they did not and could not heal grief, although I knew that they were the highest expressions of love the human heart could offer.

I hope that this may reach the eye of some one whose sorrow may be lessened as he remembers Jesus' words, "Lo, I am with you alway."

WILLIAM J. FLAMMER, Elizabeth, N. J.

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Three years ago I became interested in Christian Science through attending a Wednesday evening meeting. Shortly afterward I was taken seriously ill with what was pronounced peritonitis and other complications, and the doctor said I would have to be operated on in a few hours. My husband, however, sent for a Christian Science practitioner, who had been a trained nurse for a number of years before coming into Science. She explained so clearly how all things are possible with God, that I decided to trust myself entirely to Him. While she was treating me I fell asleep, and when I awoke I knew the mental surgery was done, for the swelling had disappeared and I felt the healing power of Truth. We were deeply grateful for this proof of the truth of Christian Science, and we felt that if such suffering could be overcome through its teachings, it was certainly worth investigating. We therefore began to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible.

I am glad to state that my healing has been permanent. Since then we have had many demonstrations through the realization of the truth, but best of all is the spiritual uplift, and the desire it creates to know more of God. Constant patience and faithfulness are required, but it is only in the degree that we are mindful of the spiritual things that we can expect to be helped physically.

Words cannot express my gratitude to Mrs. Eddy, who has given us our text-book, which shows us the way to right living and right thinking, and meets humanity's needs from a practical, intelligent standpoint.

MARGARET T. KRAMER, Philadelphia, Pa.

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I wish to testify to the healing of a very painful and severely injured nose and face. While walking very rapidly in a garment factory where I was employed, I ran into a shaft with great force and was thrown with violence across it, striking my face on the floor. When I was able to raise my head I noticed blood flowing from my nose most profusely, and my first thought was that I was badly injured; but I was kindly assisted by my fellow employees until I could ask help from my employer, who was a Christian Scientist. All the time I suffered intense pain. I am pleased to state, however, that as soon as treatment was given in Christian Science the blood ceased to flow, the pain subsided, and in a short time I was perfectly free. Truly Christian Scientists know, as set forth on page 424 of Science and Health, that "accidents are unknown to God, or immortal Mind." I may add that the thought was voiced by an employee that doubt was entertained of my recovery, but within less than half an hour I was able to resume my work; and in less than one week all evidence of discoloration had disappeared.

I am truly grateful for this and other healings in Science, some of which have been slow but none the less sure; and I am thankful to God for the privilege of knowing of this healing power.—MARY AMBROSE, Indianapolis, Ind.

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I have enjoyed many benefits in Christian Science. One case of healing was quite vivid to me as well as to those around me. Upon arising one morning, about December, 1913, I found that I had the manifestations of mumps. I was able to clear my thought quite well from the fear of consequences, and as I was expected to be at my office as usual, I called up a Christian Science practitioner to have her treat me and ask her advice as to whether it would be better for me to go to the office or not. She lovingly advised me to telephone to my employer and tell him about it, saying that if he was willing, I could go to my work, as I had no pain whatever. He gave his consent at once for me to come. He and his wife were not interested in Christian Science and did not know much about it, they said, but they thought it was quite wonderful that I could take care of my work as usual and not be sick, as cases of severe illness with the same ailment had come to their notice.

I am very grateful for the loving help which comes from the understanding of divine Principle, God, as taught in Christian Science.—ANNA O. GIBSON, Seattle, Wash.

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I wish to express my deep gratitude for Christian Science. The change in my family is wonderful since we have learned the real meaning of this teaching. I have been healed of many different complaints, but to me the most remarkable was the healing of deafness. I could not hear a word, but after going to a Christian Science practitioner I found one morning, when I awoke, that I could hear as well as when I was a child.

I have learned that God is the source of all supply, and for this I am very thankful to God, and grateful to Mrs. Eddy.—MRS. A. D. COVEY, Los Angeles, Cal.

❖

I have long wanted to express my gratitude for healing, and recently have felt impelled to do so. During the winter of 1909 I was attacked with a very severe bowel disorder. I was a student of Christian Science at the time, but felt that my understanding was not sufficient to meet my need, so I called a practitioner. My healing was slow, but I am thankful now that it was so, because of the spiritual growth during this time. I look back with joy unspeakable to the day that Christian Science was presented to me. I am very grateful to all who have helped me, and I hope to show in my life some of the thankfulness which is in my heart.

S. LOUISE BARTON, Portland, Ore.

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My husband was healed in Christian Science after many years of suffering. Although I knew nothing about this healing religion, I pleaded with him to try it as a last resort. During his illness I became sick mentally, and told my daughters that I thought I was insane, as at times I manifested symptoms of mental disturbance in lapse of memory, with severe pains and distress; but with one treatment in Christian Science this condition was entirely overcome. A distressing sensation was healed absolutely while studying the Lesson-Sermon with my husband. My son was healed in three days of fever. He had all the symptoms of typhoid fever and had not eaten any food for a week, but after the first treatment he asked for something to eat. In three days he was all right. Another son was healed of a severe nervous disorder in two treatments. Discord has also been overcome to a great extent, and words cannot express our thankfulness to God for Christian Science, and our gratitude to Mrs. Eddy.—KATHERINE JONES, Chicago, Ill.

From Our Exchanges

[The Christian Intelligencer]

We are not strangers to the ideal of the great apostle. The secret of his blessedness and perennial spiritual vigor and hopefulness is conveyed in the words, "To me to live is Christ." Paul found in Christ the answer to all his needs and scope for all his powers. The problems of life and destiny, as they struggled in Paul's soul for solution, found answer in Christ. And when he saw the light and opened his soul to it, he found himself in the sweep of mighty purposes, and learned that Christ's call to every man admits him into partnership with God in the regeneration of a world. It is just this which appeals to every right thinking man. We want an answer to some of the questions which life presses upon us. We want at least a satisfying faith in which we can rest. We want work, also, worthy of our powers. Paul found all he wanted in Christ and so he got the spirit which never grows old.

[The Living Church]

Perhaps we should all arrive nearer the fulness of truth if we made it a rule to see the other man's right and our wrong; for we are far too apt to think ourselves right and the other wrong—all of us. And how much we should learn! Jerusalem was on the eve of her fall, not because there was no truth in her, for there towered the temple erected to the glory of the living God, but because Jerusalem could not learn that she knew only in part, or perceive that all outside of Jewry was not altogether wrong. She rejected the Christ because he seemed to contradict all that she held as true, when he complemented and made complete the truth that was hers. She was not wrong,—that was not the trouble; she believed that Jesus was wrong, and she failed to receive all that he had to offer. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

[The Christian Register]

Old things have passed away, and, behold, all things have become new. Newness of life, freshness of hope, a great desire to explore a real world and a glorious universe, have made religion desirable and theological science an exhilarating study. We know almost nothing about life and the multitudinous forces that play upon it, but the difference between the old time and the new is amazing. Among things banished is fear of the unknown, dread of looking too closely into the secrets of the divine order lest haply we should commit some crime against the Holy Ghost and be condemned for analyzing the decrees of the Almighty. Now the way is open for all honest seekers after truth, and the results of exploration are rich rewards, such as fire the imagination of heroic souls and make of life a continuous revelation of goodness and mercy at the heart of things.

[The Continent]

Not all the materialism of this age is outside the church, nor are the institutions of Christianity itself immune from that idolatry of intellect which rates the mind's knowledge above the heart's experience. The moment that a church establishes schools of higher learning, it is sure to incur the temptation which Mr. Burroughs says has misled civilization,—the temptation to forsake the spiritual faculties that appreciate God while sharpening all too industriously the faculties that accumulate knowledge or accentuate skill. And no conscientious scribe who has traced the trail of this subtle

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tempter would dare affirm that all the Christian colleges of the land, or even all the theological seminaries which the churches maintain, have successfully fortified themselves against such an enemy.

[*The Christian Work and Evangelist*]

What this world needs most today is not more commerce and larger navies and heavier guns, but more men and women with open soul windows outlooking on God and studying the possibilities of human life. This is the age of the spiritual, and God is coming closer to souls for larger self-revelation. The age is propitious; a new evangel must be urged, a new type of life must be lived. Is not truth shining forth with increasing brilliance? Are not the voices of heaven and earth strangely commingling? Is not knowledge increasing marvelously? Is there not a growing heart-hunger for better living? Are not old creeds breaking up? Is not the Christ personally attracting men as never before? Surely the age is evolutionary, and we must take higher vantage-ground.

[C. Hanford Henderson, quoted in *Chicago* (Ill.) *Post*]

In my own beautiful church a man must believe the creed, formulated in 325, and the thirty-nine articles, promulgated in 1563. These are impressive and important documents, for they proclaim what some of the church fathers at a given date believed; but the attempt to impose their literal acceptance upon the present hour is the impossible task of attempting to stop the creative onflow of time. Any church with a definite, specific creed is impossible to a modern religious boy. He cannot promise to believe anything, for belief is spontaneous, flexible, expansive; and when he starts out to know God he must be ready to travel wherever the quest leads him.

[*The Advance*]

When the reunion of Christendom comes, it will not be brought about by each denomination shouting its own tenets and then making grudging and parsimonious concessions by way of compromising, each one going reluctantly a mile, while the others insist that it shall go twain. Our fathers were very sure that they were right in the things concerning which they differed from each other. Possibly some day we shall discover an equal confidence that we are right in the things wherein we mutually agree. We venture humbly to suggest that hereafter overtures on behalf of Christian union proceed upon this hitherto untried basis.

[*Zion's Herald*]

There is something about the unassuming and every-day efforts of well-meaning people, which not infrequently arrests attention and makes of them veritable guide-posts to wholesome endeavor and right living. Would that more of us who are persistently longing for enlarged opportunities, could have our eyes opened and our hearts attuned to the far-reaching effect of much that is commonplace. Perhaps, if this were so, we should find a refreshment in our daily tasks which we now count as toil, and it might be that others would turn from us heartened and inspired by the tender and loving spirit in which we have performed some simple deed.

[*The Christian Commonwealth*]

Christianity is alive, and has a mission to the modern world. We must at all costs free it from what is useless and erroneous in its heritage of the past, in order that what is true and valuable in it may be able to do its proper work.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 3

Boston, September 19, 1914

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Christian Science Sentinel

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Items of Interest

If Brazil were to engage more extensively in the cultivation of cotton and rice, this step would help materially to solve its economic questions, according to investigators who have been busy with the subject for months. Cotton is grown almost entirely in the eastern states. Ordinarily very primitive means of planting and working the cotton crop are employed by the farmers, who have only small holdings. As rice is one of the important articles of food in Brazil, it became an essential matter to encourage home production, and toward that end a high protective duty was imposed on importations. Rice growing has increased so that it supplies a considerable part of the home demand. It is raised mostly on a strip of land fifty to seventy-five miles wide along the coast, and also to a certain extent along the rivers. The annual production amounts to about eighty thousand tons, and in a recent year some sixteen thousand tons additional were imported, chiefly from India.

Five million acres of government land in the western provinces of Canada, now being surveyed by the department of the interior, will be opened for homesteading purposes in a short time. This work is being done in widely separated districts, from northern Manitoba to the valleys of British Columbia. The chief scene of activity in the province of Alberta is in the Peace river district, north of Edmonton, where forty-five townships are being subdivided into quarter sections of one hundred and sixty acres each. This will provide sixty-four hundred homesteads, or a block of land more than forty miles square. In "the Peace river block," a tract of three million five hundred thousand acres, surveys are being made in the vicinity of Port St. John and Hudson's Hope, six hundred miles by road from Edmonton. This land was conveyed to the dominion by the province of British Columbia.

Plans have been formulated by the General Federation of Women's Clubs for beautifying the Lincoln highway by planting trees, shrubs, and flowers along its course from ocean to ocean. This important piece of work will be accomplished by the Lincoln way tree committee, which will consist of the chairman of conservation of the Federation of Women's Clubs of thirteen states through which this highway passes. They will be assisted by the women's clubs throughout the respective states in the planting of the trees. It is estimated that it will cost twenty-five million dollars to accomplish this work, several millions of which have been promised.

President Wilson, in a special address to a joint session of Congress, asked imposition of internal revenue taxes sufficient to raise one hundred million dollars annually, because of the effect on revenues resulting from the European war. The President was cheered for several minutes when he entered the House chamber, his reception being more demonstrative than when he last appeared, which was to read his message on Mexico. The galleries were crowded. This was his seventh appearance to read one of his messages.

Post-office officials anticipate an expansion of the parcel post as the result of an advertising campaign at state and county fairs. Postmasters established parcel-post exhibits at the fairs, emphasizing the value of exchange between consumers in the city and producers on the farms. One of the features of the exhibits was the mailing containers. Officials said much still remained to be done to impress upon shippers the necessity for properly packing food shipments.

Oct. 1 is the date fixed by General Carranza, provisional president of Mexico, for calling a general convention in accordance with the plan of Guadalupe and the compact of Torreon. At that time the governors of the various states, military commanders, and one delegate for every thousand men under arms, will meet at Mexico City to name the day for the general election and decide on platform reforms.

A port development project, which by the time it is completed will have cost in the neighborhood of fifty million dollars, has been begun at Halifax, Nova Scotia. In addition to this, upward of ten million dollars will be expended in new buildings and other civic improvements during the next two or three years.

An important treaty, by the terms of which the United States gains control of the waters of the harbors of Colon and Ancon, in the Canal Zone, together with certain other valuable rights, has been signed by William Jennings Price, the American minister, and Ernesto T. Lefevre, Panama secretary of foreign relations. The new convention has been under negotiation for the last four years.

Preliminary approval has been given by the city council of Salem, Mass., to an order appropriating two hundred thousand dollars for the use of the rebuilding commission in restoring public buildings that were seriously damaged in the fire and in the reconstruction of streets in the area affected.

The total output of iron ore in the United States last year was the largest of any previous period. The crude iron ore mined in the United States in 1918 amounted to 61,980,487 long tons. The iron ore shipped from the mines in the United States in 1918 amounted to 59,643,098 long tons, valued at $130,905,558.

It is now conceded that the seaman's bill, before the United States Congress, has been disposed of for this session. It has passed both houses, but the Senate will not consider the House amendment, because senators think the bill would add to the difficulties of building up the merchant marine and might bring disputes with other nations.

The federal financial year of the commonwealth of Australia closed on June 30 with an accumulated surplus of £1,108,328. The revenue for the financial year was £21,733,450. The principal items of revenue were customs and excise, £14,973,554, post-office, £4,514,318, and land tax £1,869,908.

German universities are to be open to citizens of neutral countries, but representatives of belligerents will be refused entrance, according to a ruling of the German government. A great number of American students now in Germany expect to enroll when the universities open in the autumn.

Directors of the Chicago grand opera company have announced that there will be no performances the coming season owing to the war in Europe. The Boston grand opera will also be omitted this season, and the Boston Symphony Orchestra may not give any concerts.

The National Tax Association has just held a conference in Denver, Col., to discuss the enactment, interpretation, and administration of tax laws. Educators, public officials, and students of economics and public finance, as well as representative taxpayers, participated.

The New South Wales government has sent a fisheries expert to Europe in order to collect information to guide the government in carrying out its plans for the working of trawlers and the running of state fish depots in New South Wales.

The acquisition by the Colorado State Agricultural College at Ft. Collins of sixteen hundred acres of government land in connection with the forestry department has been consummated.

France and England have expressed to the United States their disapproval of certain phases of the government plan to build up a merchant marine through the purchase of ships.

When the District of Columbia federal grand jury completed its reports last week, there were thirty-one food dealers indicted under the Sherman antitrust law on counts charging price fixing.

An estimate of the capital invested in nitrate mining in Chile, made a few years ago, gave $136,500,000 as English interests, $51,500,000 as Chilean, and $16,500,000 as German capital.

An imperial edict has been issued changing the name of St. Petersburg, Russia, to the slavonic form of Petrograd, by which it will in future be known.

The Chilean government has placed with a home manufacturer an order for railroad equipment valued at more than eight million dollars.

The members of the United States Federal Reserve Board hope to open the new banking system for business by Oct. 1.

Argentina buys annually about fifteen million dollars' worth of pine lumber, two million dollars' worth of it coming from Canada.

President Wilson has signed the bill establishing a bureau of emergency government insurance for shipping.

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Christian Science Sentinel

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

Vol. XVII | September 19, 1914 | No. 3

Effective Testimony

GEORGE H. MOORE

THE question is sometimes raised as to what motive should be dominant in the thought of Christian Scientists in support of the weekly testimony meetings. So essential to the growth of Christian Science are these meetings, so accurately do they register the spiritual status of the church body, that adequate mental preparation for them on the part of the church-membership is surely vital.

One attitude of thought not uncommonly indulged, namely, that the responsibility for these meetings is in God's hands and we therefore need make no preparation for them, may safely be eliminated as dangerous. It is true that the meetings are in God's care; but it is to be remembered that while God's work may be said to be forever done, our work as channels for its manifestation is by no means completed. In a certain sense, His work for us was done when we were healed of sickness and sin, when divine Truth redeemed us from sorrow and fear; and the meetings have been appointed that we may tell what God has done, that out of the richness of our experience, the fulness of our gratitude, we may disclose to others the operation of divine law. Responsibility for this, our part, does not devolve upon God, although He does supply incentive, strength, and reward for the service we may render. Everything is done for us that can be done, except only the actual paying of our debt of gratitude.

This debt can never be discharged vicariously. Neither the text-book of Christian Science, nor the manual of church government, provides, by church vote or by general consent, for the designation of a certain faithful few who shall, like Horatio at the bridge, stand off the lurking silences which sometimes would punctuate these meetings. Though rotation in office when rightly understood constitutes an effective means for enlisting the broad interest and cooperation of the church-membership, it implies much more than the limiting of the term of service of the church officers. It means participation in all church activities by all church-members. It assures equalization of opportunity for all, and in like measure it demands distribution of responsibility upon all; and no individual member should desire exemption from its moral appeal. Failure to live up to this basic law of our church polity would inevitably result in unequal tasks, in one-sided, non-symmetrical growth of the church body; in reversion to the supposedly outgrown error of vicarious sacrifice,—the spiritually timid and unresponsive members of the church being tempted to unload duties in which they should share, on to the shoulders of those who are more awake to the demands of the situation.

Equally perversive of the divine provision is the disposition to overlook or excuse the inertia of silence which tends to reverse or even to nullify the proper message of these meetings. Such silences are quite likely to be interpreted as giving evidence that Christian Scientists possess neither the rich experience nor the abundant gratitude which the meetings are obviously designed to proclaim. The quiet of home supplies abundant opportunity for prayerful silence, and more faithful resort to this communion previous to the hour of meeting, a recounting to one's self of the reasons for gratitude which are multiplied in every Christian Scientist's life, would go far toward dispelling the misplaced quiet of the meeting itself.

The natural and healthy mental return for benefits received is gratitude, a quality of thought as quick and spontaneous as the turning of the flower toward the sun, or the up-spring of the grass in response to the refreshing shower. It is impossible to think of gratitude as a laggard, hesitant, or delinquent state of mind. It tends rather to overflow its bounds and cannot be confined or repressed. The Christian Science testimony meeting is a natural arena for the voicing of gratitude, not primarily for the benefit of the one expressing it, because these meetings are essentially evangelical in purpose, but for the enlightenment of those who come to them to learn of a better way out of their too familiar perplexity and distress. Christian Scientists find help from the meetings not only because they bring confirmatory evidence of accepted truths, but because they are therein increasing their own store of good by sharing it with others; and the meetings as a whole are effective in proportion as the members, through a generous spirit of self-sacrifice, perpetuate this altruistic point of view.

Two quite distinct impressions may be carried away from a fruitful testimony meeting. One is that Christian Science is equal to the fortifying and rescuing of its students in the great crises of human experience, whatever their nature; the other, that no detail of human life is too insignificant to be regulated by the great Principle which controls the universe. Both types of testimony have their mission; but it may fairly be questioned which of the two bears most convincingly on the unprepared thought of strangers,—the so-called major demonstrations of Principle, offering evidence so startling that the spiritually uneducated thought rebounds from its challenge incredulous and unconvinced; or the simpler proofs of divine guidance, provision, or control.

It is to be remembered in this connection, however, that a comparatively large part of humanity still refuses to believe the greater demonstrations of Jesus, and that a considerable part of Christendom is frankly apologetic in accepting them; whereas all men unite in extolling the sweet convincingness of his daily life and teaching, his supreme trust in God and fellowship with good. Effective testimony must always have in mind the end which it is designed to accomplish. In no case does the success or failure of the meeting depend on any individual testimony, though it may seem so to the shrinking novice making his first contribution thereto. The meeting makes its appeal as a whole; it must be judged as a whole. Responsibility for its issue is not alone on the few who speak, but also on that ensemble of thought which gives prayerful attention and furtherance to what is said, discriminating always in favor of the spirit rather than the letter of its offerings.

If Christian Scientists are keeping the faith in daily life, the benefits of Christian Science are not meager, intermittent, or vague. All human experience in intelligent pursuit of good, converges to one end,—the verification of Principle; and every clear demonstration of this fact is pertinent to the

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purposes of the testimony meeting, subject always to the conventions of modesty and good sense. Christian Scientists cannot afford to depreciate God's work by classifying any well-defined demonstration of spiritual law as minor or insignificant, and they do not face any such shortage of good evidence as to call for any overzealous magnifying of trivial circumstance or coincidence into peculiar exhibitions of divine protection and favor. Ungracious silence in the presence of invited guests can be excused neither by a lack of startling or dramatic episodes in one's own experience, nor by an assumed lack of ability to round a perfect sentence or to present one's evidence with declamatory skill. Good form in testimony is eminently desirable, but never in itself convincing, and it is always secondary to good intent. A testimony may conceivably be as finished in form as a perfect, shining sphere, and yet be as empty as a soap-bubble.

The genius of good testimony is spiritual earnestness and sincerity, qualities which always dominate and dignify the vehicle of their expression. It is an absolute betrayal of the purpose of the testimony meeting to think of it as an arena for the display of personal talent, ambition, or erudition, for the glorifying of self or the exploitation of personal history. The object of the meeting is not to display the achievements of men, but to magnify the eternal Principle which makes all worthy achievements possible. Such requirements may seem to minimize the significance of the individual testimony, but if so, they at the same time lighten the seeming burden of those who offer the testimony.

The Christian Science church body has reason to be glad that the sense of alertness to opportunity is shared by so large a proportion of its members. Nevertheless, there is never a good reason to be advanced why "well done" should not be forever merging into "better done;" no reason why every Christian Science testimony meeting should not offer such a glad outburst of gratitude, and be so vital with spiritual power, that no stranger could possibly go from it unfed, or unconvinced of the divine sufficiency of Christian Science to meet the needs of humanity.



God's Perfect Will

MARY HORNIBROOK CUMMINS

A FULL recognition of the fallibility and unreliability of all human will is something which comes to the student of Christian Science only by degrees and through a growing knowledge of God. In the past he has been so accustomed to following the dictates of this will, has become so imbued with the belief that it is a wise guide, that he cannot readily free himself from its thraldom. Indeed, such is the glamour enveloping anything upon which the human will fastens, that until it is laid down, and God's will is earnestly sought, the situation cannot be viewed with any degree of clearness.

Every young student has probably had the experience of allowing human will to outline something as very desirable, and then seeking to bring the law of God to bear upon conditions in order to procure the wished-for result. If he has failed, he has felt baffled and discouraged. If he has seemed to succeed, he has undoubtedly found that the thing turned out to be not at all what he expected. Frequently the anticipated sweet morsel turns to bitterness in his mouth. In either case, if he be wise, he has gone apart alone with God and sought to know wherein the trouble lay, and divine Love and wisdom has revealed to him when and how he surrendered the helm of his life to the pilot of self-will and thus left the safe, deep waters of God's plan for the shallows and breakers of mortal sense. Such a course is fittingly characterized by Mrs. Eddy when she speaks of erring mortal thought as "the offspring of will and not of wisdom, of the mortal mind and not of the immortal" (Science and Health, p. 192).

But let not one who is passing through such an experience be cast down, for it is by these lessons that we begin to apprehend something of what Paul meant when he spoke of "that good, and acceptable, and perfect, will of God." The Christian Scientist who has glimpsed the "beauty, grandeur, order" of God's will, can henceforth have but one supreme desire, one oft-breathed prayer, "Not my will, but thine, be done." He earnestly seeks to get the mortal sense out of the way of the divine, so that God's law "may have free course, and be glorified."

As our own will is laid aside, we are less liable to be swayed by the will of others. Indeed, the man or woman who has not yet awakened to and acknowledged the supremacy of the divine will, may be compared to an instrument upon which every one plays his own tune. The individual may not be aware of this fact, and would probably indignantly deny it, but it is none the less true. The Christian Scientist, however, is winning freedom from the thraldom of human will, his own and that of others. This does not mean that he shall not listen with courtesy and patience to what his brother has to say, or that he shall not give his view-point careful consideration, always remembering to be just and merciful, but it does mean that he shall take no action, make no decision, until he has sought that clarity of vision which comes from communion with God. Christ Jesus spent hours alone with the Father, even continuing "all night in prayer to God" when faced by a problem which needed wise decision, and in this, as in all else, he is our Wayshower.

The individual who is truly seeking to allow the divine will to dominate him, usually has very little to say about "personal domination." Indeed, the too frequent use of this phrase is conclusive evidence that the speaker still acknowledges wills many, and has not enthroned God's will in his own consciousness. For, just to the extent that we love and desire God's will do we become unaware of the desires of human will, our own or others; while from our inmost heart we subscribe to those words of Tauler's covenant (A. D. 1340): "Whatever Thou willest that do I also will; and desire altogether to come out from my own will, and to yield a whole and willing obedience unto Thee, and never to desire aught else, either in will or thought; only let Thy will be accomplished in me in time and in eternity."

Cheerfulness

CLAUDE L. DE LONG

WE often hear it remarked by those attending a Christian Science church for the first time, "Your congregation is certainly composed of wonderful people; they all seem to be so happy and contented." This remark should of course be true of all Christian churches, but cheerfulness certainly does pervade the atmosphere of Christian Science and is reflected in the face of its every true representative to a degree that is remarked by the stranger. Surely, he thinks, these people have found something in their study which accounts for this conspicuous attitude of contentment.

When one considers what Christian Science has done for its followers, he is not surprised at this expression of cheerfulness. Many of them have been lifted from bondage to sickness and sin, from fear, from the depths of despair, where they even questioned whether there could be a God who is Love, since seemingly, through no fault of their own, they were permitted to suffer so. When awakened in the glorious light of Truth to the knowledge that they are not

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subject to any law of sin and death, because of the "great fact that God lovingly governs all, never punishing aught but sin" (Science and Health, p. 412), they may well rejoice.

Christian Scientists are cheerful because they are learning what God truly is; because they are finding their true relation to God; because they are learning that through the knowledge of what God is and of man's relation to Him, they are able to prove by actual demonstration that the truth Christ Jesus taught is just as active today in overcoming sin and all manner of discord, as when its power was made manifest in his healing works. Christian Scientists are cheerful because the Scriptures are being revealed to them in a manner so plain that all may understand; because in a measure they are learning how to love their neighbor as themselves, and because they have been enabled to gain some glorious glimpses of the saving truth given to this age through the earnest effort and lifelong labor of their beloved Leader, Mrs. Eddy, in her text-book, "Science and Health with Key to the Scriptures."

Christian Scientists are learning through the study of the Bible in the light of Christian Science that God is infinite Life, Truth, Love; that God is ever present; that He is all powerful, the only creator, and that His creation is wholly good. Mrs. Eddy says: "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God" (Science and Health, p. 502). The Bible is full of passages which show clearly "that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

The mother-love is perhaps the purest love that we can humanly perceive. A mother guides and guards the footsteps of her child, and protects it, to the best of her ability, from all that might be harmful to it. How much greater, then, is the Love that is infinite? Is it possible that infinite Love has created man, placed him under bondage to any discordant condition, and then expected him to seek out some material remedy for his relief from suffering? Logically there can be but one answer to this question: No, indeed! God is "of purer eyes than to behold evil," much less to visit it upon His children. God's creation was perfect "in the beginning," and it can never change; but the human concept of this creation must be changed from a material to a spiritual basis. Only that which is good can proceed from God, the source of all being. God being the only creator, and His creation being wholly good, evil does not exist except as a false human concept, and this concept is destroyed through the understanding of the word of God as taught in Christian Science. Knowing this, the student of Christian Science is enabled to see the absolute nothingness of all that is opposed to God, and to put into practice his understanding that "the human concepts named matter, death, disease, sickness, and sin are all that can be destroyed" (Science and Health, p. 426).

Through the understanding of Christian Science as explained in Science and Health, the Scriptures are revealed in their true light and found to be a practical daily guide in our acts and conversation. One seeking proof of the efficacy of Christian Science treatment in overcoming all manner of discord, may find testimonies in abundance in both the *Sentinel* and the *Journal*, or they may come into personal contact with those healed, as well as hear their testimony, by attending one of the Wednesday evening meetings. The Christian Scientist has found that the word of God is as effective in healing the sick today as it was in the time of Jesus, and he is daily proving the power of Truth to be effective in his business affairs, as well as in healing the sick and sinful, and as a guide in his relations with other men.

"Love thy neighbor as thyself" is an injunction more easily followed when we see clearly that all discord and inharmony—pride, envy, jealousy, etc.—does not emanate from, nor is it directed against, any person or persons; but it is the one lie which we call mortal mind or error, trying to establish a power opposed to God and directed against any effort on the part of men to recognize the power of God as absolute. A lie loses its seeming power as soon as it ceases to masquerade as the truth. One may believe an error, but can never know it; only the truth can be known. Thus the student of Christian Science is enabled to restore harmony where discord seemingly reigned, by knowing the nothingness of error and the allness of Truth, by recognizing God as the one intelligence governing the universe and man.

Surely cheerfulness and a happy face are but the outward expression of that inner sense of peace that passeth understanding, which comes to us only through knowing God and man's relation to Him as taught and demonstrated in Christian Science.

❖

The Divine Sending

MARY JAMES ARNOLD

THE Scriptural statement that God is "of purer eyes than to behold evil," is regarded in Christian Science as fundamental truth. This proposition, that God does not know evil, being accepted by the student, gives rise to various questions which must be taken up one by one and their answers sought and found, for thought must be established on a firm basis, not only of knowing but of knowing why we know. One question, which is of such vital importance that it is asked by most of those who are seeking an understanding of God as infinite good, is this: If God knows not evil, how could He know the need of mortals, and so send Jesus to meet that need?

The writer, in her intense desire to have her topsy-turvy concepts of God and man righted, sought eagerly an answer to this question for many weary days, until it seemed that not another step along that pathway could be taken until the problem there presented should be solved. Then came an hour of trial,—apparently a great injustice had been done; those near and dear had betrayed and wronged, and anger, revenge, self-pity, and all the cruel horde, beat at the door of consciousness, clamoring for admission.

It was Wednesday; and that night the little church held at least one whose silent, humble prayer was for understanding and guidance that the problem might be rightly met. As the opening lesson was read, to this listener every word was like healing oil poured on a rankling wound. Speaker after speaker arose. One told how hate was overcome by remembering that Love governs all God's ideas. Another quoted from "Miscellaneous Writings": "It is . . . our self-will that makes another's deed offensive" (p. 224). Each and all gave of their experience to meet this unspoken need, and before the meeting was over all sense of discord was wiped out of the listener's thought, and she was able honestly to see that those who had seemed to wrong her were perhaps only following their own highest sense of right, and thus there was no cause for offense. And then in a flash of light the other question was answered, and the seeker understood how God sent Jesus to exemplify the perfect, spiritual idea among mortals.

It was not necessary that the dear ones at that Wednesday evening meeting should know the one who sought for help. They did not know of her problems; few of them knew of her existence. But out of the affluence of their gratitude

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for good, they gave the message, and it was received by each according to his need. And so the all-wise Father, knowing and loving every one of His children, pours forth always the infinitude of His tender kindness, and to us it becomes manifest in every loving thought and word and act. God "sent" Jesus, just as He commissions each one of us, not to manifest mortality,—sin, disease, death,—but that we shall express goodness, justice, mercy, all His attributes. He sent Jesus, not by being conscious of mortal mind, but just by being Love, "who from all eternity knoweth His own ideas" (Science and Health, p. 519).

The man Jesus came into human experience to respond to the human need of a Wayshower, just as today Christian Science, the impersonal truth of being, is entering into the thoughts of those who hunger for peace and harmony; but it does not by any means follow that divine Truth must become conscious of the sense of need in order to overcome it. The light is not conscious of darkness when it sends forth its myriad rays which dispel the gloom, nor is the spring shower conscious of the presence of drought when its gentle drops refresh the thirsty ground.

In reality, the question arises from a wrong concept of God. When we learn more of Him as ever-present Love, the idea of a sending from some distant place or time gives way to a glad consciousness of the Christ, "the divine manifestation of God" (Science and Health, p. 583), which was expressed without measure in Jesus' earthly experience, and which will be manifest in us in proportion as we follow his example. In this, as in every other problem of mortal existence, Christian Science shows us the way.

"The finger of God"

ELSIE L. WIGHTMAN

"If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you," said Jesus, showing as clearly by his words as by his works the "consummate naturalness" (Miscellaneous Writings, p. 200) of his conscious relationship with the Father. Reflection convinces us that this was a striking if less obvious way of saying that the Father, whose will he always did, was the glorified author of the heavenly deeds which formed so significant a part of his own ministry; moreover, that when one is released from any form of bondage by receiving into his life "power from on high," he must admit that power not merely as a rescuer or "guide, philosopher, and friend" in emergencies, but as the supreme governing factor of his life. Works thus accomplished are emphatically precluded from the possibility of being otherwise than according to God's will, and serve to make manifest to mortals the rule of infinite Principle in such a way that they welcome rather than fear it.

Jesus' entire career exemplified that eternally harmonious working of divine law throughout God's creation which Mrs. Eddy has comprehensively described as "the unlabored motion of the divine energy" (Science and Health, p. 445). His perfect oneness with the Father's will enabled him to exhibit unerring action rightly directed, and this produced the immediate effect of instantaneous healing. He declared this to be a normal result, a glorious possibility for every obedient child of "the most High," rather than his own peculiar and exclusive inheritance.

Thus Jesus described the activity of one who is a coworker with God, working under His direct control, in union with Him, reminding us that the works cannot be done until we have become what St. Paul designates as "instruments of righteousness." The great Teacher made this clear in his answer to those critics who attributed his success to Beelzebub. To cast out devils by Beelzebub was not only to declare allegiance to error (for we are told that "his servants ye are to whom ye obey"), but in thus subduing an evil manifestation by the utilization of evil, we should come to be fully identified with it.

The followers of this mythological embodiment of power where power is not, judged after the sight of their eyes and imaginations, described man as possessed by devils, and would then proceed to exorcise these demons by mortal mentality's pretended magic domination; whereas Jesus, beholding the perfect man, was able to prove that God's omnipotence was ever ready to free mankind from belief in an evil power.

It is as though the Master hinted that the demonstration which caused them so much wonder, was but a small manifestation of the divine power and of what was possible to man when governed by God. The expression "the finger of God," seems to imply that the omnipotent, who "taketh up the isles as a very little thing," and before whom mortals and their faulty concepts are but "as grasshoppers," does not need to use any exertion to overcome evil, but that the least touch of Truth will cause error to disappear. People have represented God as fighting a prolonged and tremendous battle with evil, but here we have the unlabored operation of divine Principle; therefore it must be that the seeming conflict takes place only in human consciousness.

This aspect of the subject reminds us of Jesus' words, "If ye have faith as a grain of mustard seed," also of our Leader's statement, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth" (Science and Health, p. 449). There is also a valuable lesson as to Truth's method. The "finger of God" does not point at evil, but casts it out. Since God cannot behold iniquity, it could not do the former, but can only indicate the perfect model, though to an awakening conscience it may seem otherwise. To such a sense the very highway of holiness, divinely indicated for man's salvation, is the place of destruction; consequently an honest attempt to walk in that way insures deliverance from evil of every description.

In following Jesus' example by striving to cast out all evil for ourselves and others, we should never attempt to do so by any supposed power of our own, but by turning to the spiritual means taught by divine Science, rather than to any form of material remedy. The work will be accomplished by "the Spirit of God," by reflecting that Mind "which was also in Christ Jesus."

[Written for the *Sentinel*]

Eternal Justice

FRANCES A. HALDANE

Amid the crowded clamor of the way,
The noisy mart within the temple gate,—
The bickering who will or will not pay,
Covetousness that stalketh soon and late,
The lust for gain which quickly turns to hate,
Or ruthless thrusts the weaker to the wall,
While some of justice make a show, and prate
That he who fell no doubt deserved the fall,—
O Thou most just, upon Thy name we call!
Thou holdst the balance in Thine unseen hands;
Be Thou with us when foemen would enthrall.
Thy truth eternal as the mountain stands.
O Thou most just, who filledst primal day,
Puissant through all ages, be our stay!

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Selected Articles

[Frederick Dixon in *The Commonwealth*, London, England]

In a recent issue, under the heading of "The Healing of the Mind," you say that you wish some doctor would write sympathetically and with practical knowledge of what is comprehensively known as faith-healing. In faith-healing you include Christian Science. Now, of course no Christian Scientist would admit that Christian Science is covered by what is commonly understood by faith-healing; this, however, for the moment is not the question, but rather, why no doctor will follow the idea you throw out. First, may I point out that this is not quite the case. To give a single example, *Dr. Saleeby, in his lectures, has drawn attention to the undoubted healing accomplished by Christian Science of such complaints as locomotor ataxia, and has written with considerable sympathy of this form of healing. Still, the great mass of doctors are afraid of Christian Science healing, as the human mind is always afraid of every step forward.* When the stethoscope was first invented, the leading medical paper of the day spoke of it with just the contempt with which homeopathy was attacked after Hahnemann's discovery of it. Christian Science, as a matter of fact, is a step right forward beyond homeopathy. Homeopathy reduced the drug to a minimum, and so showed that the healing action was mental. This has not, however, prevented the homeopaths from being almost as violent in their denunciation of Christian Science as the allopaths.

You give in your article a very convincing example of how not to be critical. You talk of the simple reading of Science and Health over a sick cow, as if any Christian Scientist ever did such a thing. At the same time, the reading of Science and Health to a sick cow would be at least as efficacious as much of the veterinary treatment many of us have seen, and a good deal less injurious than quite a lot of it. Why, at the same time, should it be so supremely ridiculous to think that a man can be healed by divine power and that a cow can not? There is a certain saying of Jesus about the fallen sparrows which might lead people who write in this way to think twice. If matter is a subjective condition of the human mind, as Christian Science insists it is, and as the idealism of natural science admits it is, what is there to prevent a cow from being healed any more than a man? I know that this sounds very strange to people who believe Christian Science is suggestion, but then, one of the things the world has got to learn is the fact that its description of Christian Science as suggestion will never make this teaching suggestion, for it is the very antithesis of anything of the sort. A world in which the power of God could not rescue an animal from pain and suffering, would be very far from the harmonious condition which Jesus described as the kingdom of God in our midst, and an omnipotent power which had to be confessed unequal to healing any creature would be very far from exhibiting omnipotence.

The fact is, of course, that Dr. ——, like medical men in general, has formed a concept of Christian Science healing which is a veritable burlesque of what it really is. They talk on the platform, they write articles in the papers, in sublime ignorance of the fact that what they are perpetually criticizing is their own complete ignorance of a subject they are too self-satisfied to investigate. The sick, however, are in a very different position to the doctors. The sick wish to get well, and are not so particular as the doctor as to what cures them. The result is, that the sick appeal for Christian Science treatment, and when they are healed they give "unto Cæsar the things which be Cæsar's, and unto God the things which be God's." As a result, Christian Science has spread right round the world, and is exerting a greater and greater influence every day. The medical profession may choose to assert that this is not the case, just as the Spanish Inquisition is reported to have insisted to Galileo that the world did not move. The world did move, however, and Christian Science is spreading; and when the medical profession some day wakes up to the fact, it will be too late to establish its reputation for sanity in dealing with the question.

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[Clifford P. Smith in *Indianapolis (Ind.) Star*]

The report in the *Star* of a sermon delivered at Bethany Park, credits a minister from Columbus with statements which show a lack of correct information on his part. Mr. Quimby, to whom our brother refers, was an avowed mesmerist; and mesmerism is the very opposite of Christian Science. It is therefore impossible that Mrs. Eddy could have learned anything of Christian Science from him. Any one who wishes to read an authentic account of Mrs. Eddy's experience with Mr. Quimby can find it in "The Life of Mary Baker Eddy," by Sibyl Wilbur, at almost any public library. A chapter on this subject is also contained in Mrs. Eddy's "Miscellaneous Writings" (pp. 378-383), a book which can be found in many public libraries or at any Christian Science reading-room.

Whether a certain charge for a certain course of instruction be suitable or unsuitable, is necessarily a matter of opinion; and it is a fact that Mrs. Eddy did a very large percentage of her teaching without any direct compensation whatever. During the earlier years, while she was endeavoring to make known to all people the "good tidings of great joy" which she had discovered, her income from all sources was of the most meager description. Even later, when Christian Science came to be better appreciated, she applied the most of her income for the benefit of others; and throughout her whole career as the Leader of the Christian Science movement she lived simply, gave liberally, and finally left the bulk of her estate to use for extending the world's knowledge of the religion which she taught. Mrs. Eddy's motive with respect to money is most clearly evidenced by the use which she made of her money.

The occasional passing away of a Christian Scientist no more proves that Christian Science is false than Paul's decease disproved his statement, "We live, and move, and have our being" in God. Paul knew the absolute fact, and he furnished practical proof of it on more than one occasion, even though he did not at once prove the whole of his teaching. The philosophy of Christian Science is indicated by the following excerpt from Science and Health (p. 492): "Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light."

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[Frank Bell in *The Leader*, Carbondale, Pa.]

The opinion expressed by a speaker quoted in a recent issue, concerning Mrs. Eddy, is wholly at variance with the opinions of those who have had actual knowledge of her. When Mrs. Eddy removed her residence from Concord to a suburb of Boston, the city council of the New Hampshire capital adopted resolutions expressing regret at her departure. The Governor of New Hampshire, in a recent public address in Boston, referred to Mrs. Eddy as "the Granite State's greatest woman," and said: "She has left the impres-

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sion of her work not only on New England but on the entire world, and we are proud of her."

Clara Barton, founder of the Red Cross Society, paid this tribute to the Leader of Christian Science: "Mrs. Eddy should have the respect, admiration, and love of the whole nation, for she is its greatest woman." Many other distinguished men and women have attested their high regard for Mrs. Eddy and her achievement, and the number of those who through lack of knowledge still regard her and her work with disapproval or even indifference, is daily diminishing. In less than fifty years Christian Science has become a world-wide religious movement. Today it has approximately fifteen hundred church organizations, some of which are to be found in every civilized country; a part of its literature is obtainable in seven languages, and its text-book has enjoyed a larger sale than that of any other book ever printed except the Bible. Needless to say, Christian Science is well past the stage where untempered abuse can interfere with its progress.

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[W. G. Watkins in *Oconomowoc* (Wis.) *Enterprise*]

If Christian Science were what our critic claims it to be, there would be nothing left to consider, because there would be neither Christian Science nor Christian Scientists; but fortunately for all, the truth it teaches enables every one to prove each step of the way in individual consciousness. On this basis of proof it rests; and on this basis it has in half a century girdled the earth and given to multitudes health, happiness, and prosperity.

In giving to your readers some explanation as to "why he is not a Christian Scientist," there is every evidence that our critic is not acquainted with Christian Science teachings, and consequently subjects this religion to misrepresentation. There is not the slightest warrant for attempting to liken Christian Science to paganism. Nothing is in more marked contrast than are the teachings of the two. Christian Science is based upon the Scriptural teachings concerning the omnipotent, the All-in-all, or God. It accords with the Master's declaration that "God is a Spirit," and every statement contained in the Christian Science text-book, "Science and Health with Key to the Scriptures," is consistently deduced from this premise. Christian Science endorses the teaching that God is good, and that He made all that was made, "and, behold, it was very good."

I note that the most "vigorous protest" against this religion is made on the assumption that Mrs. Eddy directly contradicts the teachings of the Master. Then follow remarks tending to show that the line of demarcation between the human sense of death and man's individuality as spiritual and eternal has not been made. Christian Science does not deny that matter, sin, sickness, and death seem real to mortals. It makes that much needed distinction, however, between the illusiveness of the corporeal senses and the Mind "which was also in Christ Jesus."

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[M. I. Whitcroft in *Bristol* (England) *Times and Mirror*]

When the critic of Canon McClure's recent book set out to criticize that book in the columns of your newspaper, it would have been wiser and in better taste had be confined himself to that object. Instead, however, he seized the opportunity of airing his own views of Christian Science, which can be of no possible interest to your readers, but which display extraordinary ignorance of a world-wide religion, and of its Discoverer and Founder, that gentle, cultured, spiritually-minded woman, Mrs. Eddy, whom the American press acknowledged as one of the world's greatest women, and upon whom the French government bestowed the certificate of the decoration of Officier d'Académie.

These facts alone are a sufficient refutation of the discourteous and unchristian epithets flung by the critic (who proudly claims them as his own) at one whose life was devoted to the teaching and practice of Christianity, obeying our Lord's commands in their entirety, preaching the gospel and healing the sick. Christian Science is "so called" because it is daily and hourly, in its healing work, giving the proof of Christianity demanded by our Lord of all who believe on his word, and for this reason should be honored and respected by all who "profess and call themselves Christians."

It is more than foolish to describe the adherents of Christian Science as "feeble-minded," and the statement will deceive no one except, perhaps, the one who made it. It is known and acknowledged as a great religious movement, which is increasing so rapidly that a new church or society is formed on an average every three days. In its ranks are to be found judges and lawyers, statesmen and authors, men and women from all professions, including the medical and clerical, whose object in life is to purify and uplift humanity, comfort the sorrowing, heal the sick and sinful. The mission of Christian Science is summed up in the words with which Mrs. Eddy described the purpose of its great daily newspaper, "To injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353).

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[Algernon Hervey Bathurst in *Surrey and Hants News*, Farnham, England]

My attention has been drawn to a paragraph in a recent issue, in which the term "faith-healing" is used as if it were synonymous with Christian Science, and I will ask you to allow me to say that there is a very great gulf fixed between what is known as faith-healing and the practice of Christian Science.

The writer of the paragraph referred to goes on to say that it is "the element of truth" in Christian Science which is of so much importance in healing disease. May I add that it is not merely an element of truth, but absolute Truth revealed by Christian Science which results in the healing of sickness as well as the destruction of sin, and that the faith of a Christian Scientist is not a blind belief that the Deity will eventually intervene and remove or alter some condition created or permitted by Him. It is that absolute or scientific knowledge of God, or Truth, which must, as Jesus declared, make men free,—free, that is, from the belief that sin, disease, or discord are more real or powerful than God. Nearly two thousand years ago Christ Jesus reminded humanity that sin, disease, and discord were contrary to the law of God, the law he had come to fulfil or reveal. Christian Science reiterates that teaching. In those early days the healing of sickness was just as essential a part of the practice of Christianity as was the reformation of the sinner. That is the standard maintained by Christian Science today. True healing, however, can never be accomplished so long as disease or any form of error is considered to be even permitted by Him who made all that was made.

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[Henry Deutsch in *Republican-Press*, Atwater, Minn.]

An article in a recent issue indicates your appreciation of Christian Science, and I am therefore sure you will be glad to correct a misapprehension that might occur from reading the statement in your columns. Christian Science is not will-power. The latter does not enter into its operations in any manner whatsoever. In fact, in so far as will-power

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enters into the effect, the results are a failure, because the purpose of Christian Science is to emphasize that thought expressed by the Master, "Not my will, but thine, be done."

As stated in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism" (p. 144). The healing and uplifting power of Christian Science results from the application of a demonstrable, scientific Principle, which is as exact as is the principle in mathematics or any other exact science. Christian Science brings to the human consciousness a realization of the all-presence, all-power, all-wisdom, and all-intelligence of God, and man as His image and likeness. This realization lifts and dissipates the shadow of disease, sin, discouragement, depression, and gloom, even as the sun dissipates the mists and darkness. We do not will away any of these manifestations of mortal mind and their accompanying evils, such as anger, selfishness, hate, etc., but understanding the allness of God, we rise to the consciousness of the nothingness of anything opposed to Him, and before that consciousness these manifestations disappear. The results are attained as indicated in the Scriptures, "Be ye transformed by the renewing of your mind."

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[John W. Doorly in *Wakefield* (England) *Express*]

Mr. —— believes, evidently on the authority of one lady, that Christian Science is allied to Mohammedanism. Perhaps he will explain how it is that while Christian Science has healed and saved a multitude of people from their sins and sicknesses in the name of Christ, although, as he claims, it is allied to Mohammedanism, yet his own particular religion, which evidently is in no way allied to this Eastern belief, can give no such proof of the presence and availability of that Christ to heal and save now, even as was done nineteen hundred years ago. He evidently credits Mohammedanism with more power than he does Christianity. Here is the crux of the whole matter: that he does not believe that the understanding of that Christ whom he professes to acknowledge can heal all manner of sin and all manner of disease today, although that Christ is the "Lo, I am with you alway;" but he does impute that these effects are attained through what he terms a hopeless metaphysical tangle and a mixture of Mohammedanism. Christian Science, however, asks your readers to judge it, not according to this gentleman, but according to Christ Jesus. "By their fruits ye shall know them."

I wonder if the critic is so satisfied with what he has accomplished in his own church in the way of demonstrating the reality of Christ, that he can afford to step out and attack another religion, which is astounding humanity by its actual results. And again, I would remind this critic of the command of the one that he evidently recognizes as the authority, *i.e.*, Jesus Christ, when he forbade his disciples to interfere even with those whom they declared were not doing as they did. Would not more be accomplished if this shepherd spent his time in improving the conditions of his own flock, rather than in attacking some one else's belief?

The critic's letter is simply a conglomeration of statements gathered from other people's writings. Now, I would like to ask this correspondent how much of the spirit of Christ he would consider that I was manifesting if I should go out of my way to send a letter to the newspapers containing extracts from the critics in his church—and there have been and are now not a few of these critics; and would he consider that it was helping the church of Christ at all to do this? Is not the world sick and tired of doctrinal discussions which benefit no one, and are they not longing for that living and vital Christ "who healeth all thy diseases" and "forgiveth all thine iniquities"? Christian Science is giving this Christ-healing to mankind, and it has no time to spend in doctrinal discussions, but relies wholly on its accomplishments for the proof that it is Christlike. Its astounding growth is the evidence that it is choosing the better way.

For another correspondent's information I will say that Christian Science teaches that God is one and indivisible, and that Jesus was not God, but that he expressed God, being a manifestation of the power and presence of God; hence his declaration, "My Father is greater than I." Christian Scientists believe in one Mind or Spirit, called God, in one Christ, the manifestation of this Mind, and in the Holy Ghost, which is the appearing of this Christ in human consciousness. They absolutely refuse to believe that one infinite cause can ever be divided into three persons, and they do not find any teaching in the life of Jesus Christ which convinces them of this doctrine, but they are willing that their fellow men should believe in this doctrine if they so desire.

Christian Scientists regard Christ Jesus as a manifestation or representation of God; but to them the Christ was and is the truth of all being, or God's law, which is "the same yesterday, and today, and forever;" and it was to this Christ that Jesus referred when he declared, "Ye shall know the truth, and the truth shall make you free." Through his exalted life Jesus demonstrated the truth of his being, or Christ, and for this, as Mrs. Eddy expresses it in "Science and Health with Key to the Scriptures" (p. 18), "we owe him endless homage," and Christian Scientists are striving to express this endless homage by obeying his command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." For which of these works shall they be smitten?

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[Written for the *Sentinel*]

My Shepherd

SAMUEL JOHNSTONE MACDONALD

THE Lord my shepherd is; I know
No lack of guidance, good, or grace;
He leadeth me where'er I go,
And maketh clear the path I trace.
All places are His pastures green,
On all sides lie His waters still;
In every place Love's power is seen,
In every place is known His will.

And thus I come to understand
That God alone is Life and Soul;
Myself and all are in His hand,
And He doth lead, support, control.
As Father then He leadeth me
In His own paths of righteousness;
From all self-righteous vauntings free,
His power alone doth heal and bless.

And as dark thoughts to Truth give way,
The bounteous feast of Love is spread,
And o'er me dawns the perfect day,
Whence mists and shadows all are fled;
Thus, consecrated now anew,
With surer faith and clearer sight,
Naught e'er again shall cloud my view,
Or e'en obscure Truth's holy light.

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Editorial

And Again Legislation

In the August 20 issue of *Life*, attention is called to the efforts of organized physicians to secure legislation such as they desire, ostensibly for the public interest. We quote from *Life* as follows:—

"At a recent meeting of the American Medical Association at Atlantic City, fifteen reasons were advanced for the establishment of a national department of health. Among these perhaps the best one—from the medical standpoint—is that which states, 'To influence state and city authorities to enact reform legislation in relation to health matters.' The kind and quality of legislation to be enacted would of course be determined by the doctors themselves. They would quite naturally not be willing to admit that anybody else is competent . . . This is a beautiful system . . . It aims for nothing less than the direct control of the health, the liberty, and the person of every American, whether male or female."

As the bulk of medical legislation asked for by the medical societies in the past has included a definition of the practice of medicine drawn in such terms as would include all who heal the sick, whether by medical treatment or not, there can be but little doubt of the correctness of *Life's* conclusion. The intention of such proposed legislation is to make it a crime for any person who is not a physician, in the most limited sense of that term, to attempt to heal the sick; but inasmuch as the only person who ever healed all manner of disease and never failed to heal those who applied to him, was not a physician, and did not practise the system which the American Medical Association stands for, it would certainly seem that to create a monopoly in favor of and at the behest of physicians who have never equaled this record, is not in the interest of the people.

There are thousands of persons alive today who would have been in their graves if it were not that Christian Science healed them. To make it impossible for others to be healed as these have been healed, is the animus of medical legislation, and it is time to call a halt. That the principal thing the doctors are trying to do through legislation is to enlarge the definition of the practice of medicine, so that it will include all healing of the sick, should not be lost sight of when reading the pledges which the Chicago Medical Association have requested, on behalf of "the physicians of Illinois, through the Illinois State Medical Society, the Chicago Medical Society, the fifteen branch societies of the Chicago Medical Society, the one hundred and two state county medical societies, and the various city medical societies throughout the state," from candidates at the primary elections. The pledge asked of the district candidate is as follows:—

"If elected to the Illinois Legislature, I will do my utmost to maintain one standard for all practitioners of medicine, and will use my influence to defeat any legislation the object of which is to permit any cult to practise medicine at a standard of medical education lower than those already in the field, under the pretext that its followers are not practising medicine. I shall at all times support medical legislation which is in the interest of the people of the state, and not for the interest of any special cult or school of practice. I shall vote to retain in Illinois a one-board supervision over all medical matters, including the examination of candidates for practice; that the examination be for all alike, whether they belong to the now recognized schools of medicine or have tacked on to their names some 'path,' 'cult,' or 'ism.'

"I will use my best efforts to help amend the medical practice act, so as to give the state board of health supervision over all medical licenses issued by the state of Illinois. Under the present law the state board of health has jurisdiction only over those issued since 1899."

The candidates for county commissioner are asked to pledge themselves as follows:—

"If elected a county commissioner, I hereby pledge my support and cooperation with any committee of physicians that may be appointed or recommended by the Chicago Medical Society, the function of said medical committee being to act in an advisory capacity to the county board in all matters pertaining to the medical charities of Cook county."

These documents speak for themselves and for their sponsors. No doubt this plan is to be generally tried, but we do not believe that American citizens who are awake to their right to choose the method of healing which shall be used for them and for their families, are going to bind themselves to accept dictation from any privileged class to the exclusion of all others. Evidently the doctors believe that "desperate diseases demand desperate remedies."

ARCHIBALD MCLELLAN.

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The Blight of Bias

PARTIZANSHIP is usually associated with politics,—for which there is certainly no lack of occasion,—and thought of as mildly offensive. Many good men even frankly accept the term as defining their attitude on this or that subject, and there is special need just now of wakefulness to the blighting effects of its nature and influence, and of intelligent devotion to that proving of "all things" which St. Paul so earnestly commended to the Thessalonians. We have come upon a time when unless men are saved from the dominance of mortal sense relations, they are likely to reach conclusions and express judgments which are not wise and fair, for the reason that they are not grounded in knowledge of facts but rather in inherited or educated bias. It is a time when an understanding of the truth of being, and of the falsity of material sense as revealed in Christian Science, is imperative, if we would be compassionate, just, and helpful toward all.

Personal bias is characteristically unprogressive. It stands for the prejudice that "closes the door to whatever is not stereotyped" (Science and Health, p. 144). It witnesses to an ignorance that is often quite unteachable, or to a selfishness that is largely indifferent to the means of securing its ends. It invariably distorts judgment, makes one blind to the faults of his own clan or party, and thus directly contributes, in local, national, and international politics, to the power of "manipulating machines." It tends to enslave one to the rule of astute personality; and when we remember the extent to which this has obtained in legislative affairs, we are led to wonder that, despite its prevalence, representative government has not perished from the earth. The substitution of loyalty to a party, a combine, or a creed, for loyalty to public interest, to mankind, to truth, is a clever act to which error is ever resorting, and perhaps in no other way is the mesmerism of mortal sense and the gullibility of the well-intentioned made more pitifully manifest.

Partizanship not only gives a power to the plunderer which can be beneficially wielded only by the patriot, but it always conduces to the weakening of the ethical unit; it divides and distracts those redemptive forces of society which, if they are to win, must be at-one and inseparable. Thus many of the ills of partizanship appear upon the plane of the religious life. When but a moiety of it is added to educated opinions, broad-minded and cooperative denominationalism speedily degenerates into that contentious sectarianism which has so

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often made it possible for the legions of evil to hold high carnival and enlarge their borders.

Religious organization and method is a blessing as a means to an end, but partizanship would have us become so absorbed in the means as entirely to forget the end. And this it has accomplished in many a sad instance, when attention has been focused not upon the truth but upon the maintenance of traditional formulas of belief. Here mental laziness has always figured prominently. The larger, truer view necessarily demands conscious effort, a careful consideration of all the facts, an intelligent adherence to the fundamental issue, and we can perceive this issue only when spiritually alert, awake to the subtlety of selfishness, the trickery of mortal sense. As we are taught in Science, Love alone is "impartial and universal," hence Love must "finally mark the hour of harmony" (Science and Health, pp. 13, 96).

The remedy for all bias is found in enlarged spiritual vision, in the realization of the universality and demonstrability of truth, and in a constantly controlling recognition of the brotherhood of man. There is absolutely no partizanship in Christian Science, for it seeks all good and only good for all. At all times and in all things it is loyal to divine Principle and to the universal good. It knows no man and no event "after the flesh," and how surely and speedily the turmoils and tragedies of human life would cease, if all professedly Christian men, and especially those in authority, were thus loyal even in modest degree to the simple requirements of Truth and Love! This is the single but all-inclusive insistence of Christian Science, and it is the only thing that will make wars, within and without, to cease.

JOHN B. WILLIS.

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Influence

As students of Christian Science we undertake to declare daily for ourselves the protecting and governing power of divine Love, and to "watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously" (Manual, Art. VIII, Sect. 1). We have all become familiar with the instructions given in the "Rule for Motives and Acts" as here quoted, but it is possible that we do not sufficiently ponder their deep spiritual intent and thus gain for ourselves greater mental freedom and at the same time help others to realize it by leaving them more and more to God.

Apart from Christian Science, relatively few think seriously upon the question of influence, at least in the way in which it is regarded after one accepts this teaching. Most people pride themselves upon being independent thinkers, uninfluenced by the opinions and tastes of others, but this is very far from being the case. Those who lift their heads above the mists of popular prejudice are few, but they are the great men and women of their time. Christ Jesus appeared in an age when the influence of those in authority, especially in respect to religion, held in check everything that tended toward progress. The rulers failed to see that their personal influence was doing nothing to make manifest man's God-bestowed heritage of freedom, nor did those under their control see that they were blindly submitting to the human will instead of becoming acquainted with divine Mind, man's creator, and the source of all true freedom, which was the keynote sounded by Christ Jesus.

It is curiously interesting to read in John's gospel how the rulers resented the implication that they were either "influencing or being influenced erroneously," when the Master told them that the truth would make them free. They insisted, as most people would today, that they had never been "in bondage to any man," but Christ Jesus discerned everywhere the fetters of sin and disease, and broke them for those who were ready for freedom. We find, however, that the Master refused to influence men in a personal way. His counsel was always on the broad basis of the demands of Principle. When a man came to him, asking him to influence his brother so that he would divide an inheritance with him, Jesus refused and warned him against covetousness. He also reminded him that "a man's life consisteth not in the abundance of the things which he possesseth."

If we are divinely guided in all we do, we shall make no mistakes, for we shall respond to the "divine influence ever present in human consciousness" (Science and Health, Pref., p. xi). Paul points us away from fallible human opinion, when he says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." He goes on to counsel the followers of Christ that they be "blameless and harmless," and this condition can be attained only as we earnestly strive to be conscious of the divine influence and respond to it continually. As we do this with a fuller understanding of God's good will, the "fear and trembling" will give place to calm assurance and peace. Our revered Leader's words on page 447 of Science and Health cannot be too often pondered. She says, "You must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good may render you incapable of knowing or judging accurately the need of your fellow men." This offers a sufficient reason for guarding ourselves against "influencing or being influenced."

Christian Science does wonders in bringing to us a new sense of freedom from mental bias, which may be due to our inherited tendencies, or to the influence of our fellow mortals. The sincere Christian Scientist must therefore guard against saying or doing aught which would in any way interfere with freedom of choice upon the part of those who are working out their problems with the higher understanding of Truth gained in Christian Science. We cannot too often recall the apostle's advice, "If any of you lack wisdom, let him ask of God."

ANNIE M. KNOTT.

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Among the Churches

Current Notes

SPRINGFIELD, MASS.—In 1912 First Church of Christ, Scientist, found the seating capacity of its chapel outgrown. In seeking a solution of the problem presented, the building of a larger structure was found for the time impracticable, and a hall of sufficient seating capacity and available for all necessary services could not be found. It was generally felt that the interests of our movement would be best served in the erection of a larger and more permanent type of building for First Church before the formation of a second church. Out of this sense of the situation it was decided that a portion of the membership should withdraw and form a society, which could meet in one of the available smaller halls, meanwhile cooperating in every right way with First Church until the completion of its new building. This step was taken in October, 1912, and since that time a most harmonious relationship and cooperation has existed between these two branches of The Mother Church. The society has cooperated in all the general field activities, has contributed all its funds for building purposes to the building fund of First Church, and has rejoiced in the privilege.

During the present year First Church appointed a build-

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ing site committee, and invited a representation from the society to confer upon the selection of a proper building site. The outcome took form in a unanimous recommendation that the present site of First Church be retained and adjoining property be secured if possible. This recommendation was unanimously adopted by the executive board of First Church, and because of the society's close interest in the matter, and as an expression of good will, was unanimously approved by its executive board. The recommendation was then placed before the entire membership of both bodies, and at meetings held simultaneously in their respective meeting-places, the same was unanimously adopted by First Church and unanimously given friendly approval by the society. On July 24 a cash purchase of the property referred to was consummated.

The Christian Scientists in this city are grateful beyond words for the manifest spirit of unity in this transaction, and they see in it an enduring foundation for "the structure of Truth and Love" (Science and Health, p. 583) which must precede the visible manifestation of church building. It is noteworthy that in this field there are working together the students of approximately twenty loyal Christian Science teachers; furthermore, it is seen that in no small degree the inspiration and knowledge how to cooperate has been increased through our efforts rightly to utilize our great impersonal missionary, *The Christian Science Monitor*.

Correspondence.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 6, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 14, 1914.

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

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Junction City, Kan.

The Opera House was well filled by an interested audience, who heard a fine lecture on Christian Science by Virgil O. Strickler. The Rev. Mr. Emmons of the Universalist church, in introducing the lecturer, said:—

It is one of the pleasant privileges of a clergyman that brings me before you this evening. To cooperate with the officers and members of a sister church in advancing the cause of our common Master, is always a privilege and a pleasure. In these days, when true Christian men and women are more and more seeking to lay aside their sectarian prejudices, that the Master's work may be more efficiently performed, it is especially advisable to draw nearer together, to unite in those services and relations that emphasize harmony and establish our mutual understanding of matters that are vital to the fulfilment of our faith and duty. When we walk apart, in the isolation of our particular Christian point of view, we confine ourselves to an area of thought and life that will ultimately become unproductive in its ability to supply us with the spiritual sustenance which we as spiritual beings must acquire if we are to maintain and develop our spiritual consciousness. But when we refuse to be limited by the boundaries of our own particular belief, and open our minds and hearts to the divine rays that shine through and vitalize other conceptions of God's truth as held by other people, we prepare ourselves for a more abundant entrance into and realization of life.

The Christian life, if it be true, is not a life which stagnates, but a progressive life, moving forward day by day toward larger relations and more significant services, under the inspiration of the "Spirit of truth," which, we are told, will guide us "into all truth." And to the extent that we learn of the truth, shall we be able to free ourselves from the partial and false conceptions by which so many followers of the Master order their lives. Because of this it is essential that we be on the alert for all the intimations of Truth with which life is so replete, that we may indeed be led into "all truth." A wise teacher has said that "there is no religion higher than truth," and I find myself in hearty accord with that statement; for it is the essential basis of our conscious relations with God, and the pursuit and understanding thereof quickens and expands our consciousness to its uttermost divine possibilities, leading us at last to conscious at-one-ment with God.

We are here this evening to listen to the exposition of a conception of truth (Christian truth) as set forth by a Christian church, the power and effectiveness of which is increasing daily. Within a comparatively few years a mighty host has rallied to the standard erected by this church, and these attest their loyalty thereto, and their joy therein, in words and ways that are unmistakably commendable and sincere. Our common Master, in referring to some statement of truth he had made, said to those who gathered round him, "He that hath ears to hear, let him hear." And we shall do well if in that temper of mind and heart we listen to our Christian brother, who comes to us as an accredited representative of the Christian Science church.

The Junction City Union.

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Washington, D. C.

Two large audiences listened with earnest attention to the lectures delivered by Prof. Hermann S. Hering on the subject of Christian Science. On the first occasion, the lecture was delivered in the church edifice of First Church of Christ, Scientist, the introduction being by John H. Schaefer, first reader in Second Church, who said in part:—

Many business and professional men today are seeking success, conceived of as fame or fortune or power, in their several lines of endeavor, impatient of the golden rule, with a selfish desire of acquisition, unmindful of the methods pursued, regardless of whose rights or whose privileges are infringed. Is not this state of consciousness in need of healing in the same degree as the consciousness laboring under physical disability and ignorant of the divine Principle that heals and saves? Our beloved Leader has fearlessly said in Science and Health: "Success in error is defeat in Truth," and, "Level wealth with honesty, . . . and we get better views of humanity" (p. 239). And as to power she writes, "You can have no power opposed to God . . . The good you do and embody gives you the only power obtainable" (p. 192).

At the second lecture, in Poli's Theater, Senator John D. Works, in introducing the lecturer, said in part:—

The religion of Jesus of Nazareth was a living, pulsating energy, that not only spread the gospel but healed the sick.

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His comments that we should do likewise have come down to us, and this is the distinguishing difference between the religion of Christian Science and that of the other churches. The great and enduring work that is being done by Christian Science today, is done in the quiet and silence of the home and in the offices of the noble army of practitioners who are carrying healing and comfort to the sick and afflicted. You can find evidence of the work that is being done in this way in every community. All over this country, and elsewhere, Christian Science is coming to be known as a religion that carries out the complete command of the Master, not only to preach the gospel but to heal the sick.—*Correspondence.*

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Austin, Minn.

Willis F. Gross addressed our people on Christian Science at the Majestic Theater. He was introduced by Etta M. Ousley, former first reader of the local church, who said in part:—

The truths of Christian Science are not new, but newly practised; and they are filling the whole world with a new light, new joys, and new hopes. Through its understanding the sinner, the diseased, the sufferers of mind and body, are hearing and obeying God's call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is bringing to the weary heart the knowledge of that living love which passeth all understanding. It does not pull down or take from (as many suppose) the religion of other Christians based on the teachings of Jesus Christ; it can only add strength of a more complete unfolding of God's word, and a more fruitful faith.

Christian Science brings a full salvation, fulfils prophecy, points to the kingdom of heaven within, and restores the lost Israel. It glorifies God in thought, in word, and in deed; it leads from darkness into His marvelous light.

Austin Daily Herald.

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Florence, Ala.

City Attorney S. W. Frierson, in presenting Francis J. Fluno, M.D., who lectured on Christian Science, said in part:—

I am not a Christian Scientist; I hold no brief for the Christian Scientist. Of the articles of faith of this branch of the church universal I have but a limited knowledge; of the healing in its wings, of the practical application of its doctrines in the treatment of those ills that flesh is heir to, I have experienced a wonderful and convincing personal demonstration. The day is long past when the materialist, the atheist, or the scoffer can afford to argue against or to cavil at the healing accomplishments of Christian Science. We hear it charged that Christian Science is antichrist. I am quite sure that this is untrue. From my information I should say that not only is its corner-stone Christ, its key-stone Christ, but that every stone in its foundation and superstructure is Christ. And is not the very name itself sufficient refutation of this assertion?—*Correspondence.*

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Lectures to be Delivered

Bedford, England.—Col. William E. Fell, Corn Exchange Hall, 8 p.m., Oct. 13.

Belvidere, Ill.—Bliss Knapp, Majestic Theater, 8 p.m., Sept. 27.

Chicago, Ill. (Eighth Church).—Bliss Knapp, Church Edifice, Michigan boulevard and 44th street, 8 p.m., Oct. 1 and 2, and 3:30 p.m., Oct. 3.

Chicago, Ill. (Fifteenth Church).—George Shaw Cook, Masonic Temple of Austin, Central avenue and Fulton street, 3:30 p.m., Sept. 27.

De Kalb, Ill.—Bicknell Young, Church Edifice, 8 p.m., Sept. 28.

Dover and Foxcroft, Maine.—Clarence W. Chadwick, Chapel, Lincoln street, 8 p.m., Oct. 2.

Elgin, Ill.—William R. Rathvon, Grand Opera House, 4:30 p.m., Sept. 27.

Evanston, Ill.—Bicknell Young, Church Edifice, 8 p.m., Oct. 1.

Fort Atkinson, Wis.—William R. Rathvon, Lyric Opera House, 8 p.m., Sept. 28.

Geneva, Ill.—George Shaw Cook, City Hall, 8:15 p.m., Sept. 28.

Hartford, Conn. (Second Church).—Jacob S. Shield, Church Edifice, corner Asylum and High streets, 8 p.m., Oct. 2.

Hood River, Ore.—Dr. Francis J. Fluno, Heilbronner Hall, 8 p.m., Sept. 29.

Hornell, N. Y. (Second Church).—Clarence W. Chadwick, Woodbury Universalist Church, 8 p.m., Sept. 29.

La Grange, Ill.—George Shaw Cook, Church Edifice, 8:15 p.m., Sept. 29.

Lawrence, Mass.—Virgil O. Strickler, Church Edifice, Green street, 8 p.m., Oct. 2.

London, England (Sixth Church).—Clarence C. Eaton, Hippodrome, Felsham Road, Putney, 3:30 p.m., Oct. 11.

Los Angeles, Cal. (Second Church).—William D. McCrackan, Church Edifice, 8 p.m., Sept. 26; Shrine Auditorium, 8 p.m., Sept. 27.

Los Angeles (Gardena), Cal. (Eighth Church).—William D. McCrackan, Auditorium, 8 p.m., Sept. 25.

Michigan City, Ind.—George Shaw Cook, Orpheum Opera House, 8:15 p.m., Oct. 1.

Morris, Ill.—Bicknell Young, Fraternity Hall, 8 p.m., Sept. 29.

Newton, Mass.—Virgil O. Strickler, Players Hall, West Newton, 8 p.m., Oct. 1.

New York, N. Y. (eleven churches).—Virgil O. Strickler, Carnegie Hall, Seventh avenue and 57th street, 8 p.m., Sept. 27, and 8 p.m., Sept. 28.

Olean, N. Y.—Clarence W. Chadwick, Church Edifice, 8 p.m., Sept. 28.

Ottawa, Ontario, Canada.—William R. Rathvon, Church Edifice, 288 Metcalfe street, 8 p.m., Oct. 2.

Pasadena, Cal.—William D. McCrackan, Church Edifice, Oakland avenue near Colorado, 8 p.m., Sept. 28 and 29.

Plymouth, Mass.—Clarence W. Chadwick, Universalist Church, 8 p.m., Oct. 1.

Sandy Spring, Md.—Willis F. Gross, Lyceum, 8 p.m., Sept. 27.

South Bend, Ind.—George Shaw Cook, Oliver Opera House, 8 p.m., Oct. 2.

St. Albans, Hertfordshire, England.—Col. William E. Fell, County Hall, 8:30 p.m., Oct. 12.

St. Louis, Mo. (Third Church).—Bliss Knapp, Church Edifice, 3524 Russell avenue, 8 p.m., Sept. 29.

Toronto, Ontario, Canada (Third Church).—Jacob S. Shield, The Royal Alexandra Theater, 3:15 p.m., Sept. 27.

Washington, D. C. (First and Second churches).—Willis F. Gross, Poli's Theater, 3:30 p.m., Sept. 27.

Wellesley, Mass.—Virgil O. Strickler, Town Hall, 8 p.m., Sept. 29.

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Testimonies of Healing

About seven years ago I was ill with a very puzzling liver trouble. I consulted several of the best physicians in Chicago, four of whom were specialists, and not one of them agreed with any of the others as to the name of my ailment. I then took up Christian Science, in which I had been interested for some time, but which I had never studied. I went at it in earnest, with the determination to find out what there was in it for me. I read Science and Health, but did not consult a practitioner; in fact, I did not know any. I read the book through three times. The first time I did not get much out of it, but very gradually it became clearer to me, and just to that extent I began to improve, and I kept on reading every morning. I used to get up at six o'clock in order to find time for this study, and I got much illumination at each reading. It is the making over of our thought that does the healing work, in reality. The practitioner can start us on the right way and always help us in a sudden emergency, but our own work, daily and hourly, is what builds up the structure on a sure foundation in Christian Science.

It was at least a year after beginning to read the book before I was entirely healed. I gradually improved, and whatever it was that ailed me simply faded away into the nothingness where it belonged. It served to prove to me that everything was in the thought. I never had any help from any one; I was healed simply by reading the book, although the last doctor I consulted told me that I would have to go to a hospital to have my liver drained, that there was not a sound organ in my body, and many other discouraging things. Any one seeing me then would have thought it true, but I have steadily gained in health, and now weigh much more than I did at that time, and am always well.

I hope my experience will help others to be patient with their own healing if it seems to be slow, and that they may see how so much depends upon the work we do for ourselves in Christian Science; for the healing comes not by any extraordinary effort, but by daily and hourly clearing our thought of the things unlike good. It rests us greatly every time we realize that God is All. It is difficult, with what we consider the material evidence before our eyes, to make our thought over, but it can be done. We should not be discouraged or grieve if we cannot understand the truth all at once. Mrs. Eddy says we should "emerge gently" (Science and Health, p. 485). If the demonstration is not made readily, it will come, never fear; it will be made.

I have long intended to add my little word of testimony to the helpful ones in the *Journal* and *Sentinel*. Christian Science will benefit all who will honestly seek to understand its great truths. I am very grateful for what I know of it.

Erminie J. King, New York, N. Y.

I wish to add my testimony to that of my sister, as I have felt for some time that the blessings which have come to me through Christian Science are too great to remain unacknowledged. My earliest recollection of my sister is of her being subject to very severe and sudden attacks of illness, and it was largely through her influence that I was induced to find out what Christian Science could do for me.

I have been healed of a very complicated form of eye trouble, after wearing glasses for nearly twenty-five years. I have undergone a number of operations, and at one time was in a dark room for a week with a thread around the muscle of one eye. After each operation and muscle-cutting I would be better for a little while, but would soon slip back again to the old condition of eye strain and frequent headaches. I fully expected to wear glasses all my life, but after I had had eight or ten treatments under Christian Science, I had a sudden impulse one Monday morning to start the week by not putting on my glasses, to see what would happen. I did not put them on, and watched all day for a headache to come, but none came. From that day to this, now a year and a half, I have not had my glasses in my hand or even looked at them. My vision has gradually improved, and the muscular strain has entirely disappeared, though I work all day in a poor light.

I am very grateful for this healing, but far more grateful for the spiritual awakening which has accompanied it. At the time I sought the help of Christian Science I was struggling under what seemed to me an incomparably heavy burden of grief and sorrow. This burden, which was *gradually* weighing me down into I dare not think what deep waters, has been lifted from me; a great stone has been rolled away from my heart, and I have courage again to stand on my feet and try to do my share of the world's work. Through Christian Science alone my thought has been opened to the good in my fellow men. I can again believe in humankind, and my heart goes out in sympathy instead of indifference to human suffering, while I long to give my quota of help.

No words can express the deep thankfulness I feel that into my consciousness has come the firm conviction and proof that the beautiful words, "I know that my redeemer liveth," are not mere empty sounds, but are true, and will carry their message of consolation and inspiration to every heart open to receive them.—Florence J. King, New York, N. Y.

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[Translated from the German]

A few years ago, after the birth of a child, I became sick in mind and body, and to my great sorrow I was obliged to leave the baby and seek help in other surroundings. As I did not seem to be gaining, despite the treatment of a specialist, and was unable to sleep, besides experiencing great pain internally whenever I attempted to take nourishment, I applied for help to my dear sister in London, who came at once and explained Christian Science to me. I took heart as I began to understand that God is Love and sendeth no disease, and that my wrong conceptions about God, and man in His image and likeness, needed to be corrected. I had believed I must die, as had another dear sister shortly before, but now I learned that there was no such thing as an hereditary disease, that it was only a man-made law, and that the law of divine Love alone governs all. Thus I daily gained in physical health and strength, sleep returned, and I was able to eat without suffering.

I thank God for having preserved me to my family, that I may point out to them as well as to many others the way from sense to Soul. Mrs. Eddy says, "Love is the liberator" (Science and Health, p. 225). I am deeply grateful to her, as well as to all who have helped me in gaining the spiritual understanding of the law of Love which sets us free.

Sophie Eberbach, Heilbronn a. N., Germany.

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Revenge and the desire to take another's life for a seeming wrong heaped upon me, made me hate the world and all it contained. Human justice in this case was out of the question, and after exhausting all material and physical means, Christian Science was recommended to me. I listened attentively to the stranger who spoke, and decided that three dollars was a small investment to find out what Christian Science meant. I purchased the book "Science and Health with Key to the Scriptures," and read it in all my spare

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moments. It was good reading, full of tender love, which I knew nothing about, and often I wondered why I was reading when I was so discontented, as I thought I was. Physically, I thought I was as well as men in general are, and not knowing any better, I was trying to be content with my condition, although I suffered a great deal; but mentally I was in bad shape, and I knew it.

Science and Health, studied intelligently, brought spiritual illumination. It unfolded to me the Science of Christianity, a thing I little dreamed was essential to man, and revealed a living God, the Principle of good, of love. It taught me that revenge is no thing, hate no thing, and the seeming wrong no thing. These illusions, turned face upward, revealed to me the truth about God, and awakened me to the fact that they were no part of God, therefore no part of me. It took a long time for me to believe this, even with all the evidence staring me in the face; but now I know and believe that Love overcometh hate, and that to be at-one with God is the only true life to live, for it means harmony and love for one another.

A faithful Christian Science practitioner toiled long with me to overcome the sense of hate, but before I was cured of this I was freed from a rupture and from a slight catarrhal affection, both of years' standing. For the past year and a half I have been free from all signs of influenza, which has affected me semiannually for the past twenty years. My nose was broken in August, 1912, and I had it set by a surgeon but treated by Christian Science. Specialists on nose and throat have pronounced the nose absolutely perfect, and even question whether it was ever broken. I have discarded glasses, which I had been wearing for fifteen years.

All these cures have been of great help to me physically, and I feel most grateful for them; but had I not received a clearer understanding of my relationship to God and His great love for men, possibly I would not be so grateful. The spiritual understanding as taught by Christian Science means more to a student in Science than all the cures of the flesh. The knowledge of the fact that God is Love, Life, and Truth, is sufficient to heal all ailments; and this knowledge, which before was hard for me to understand, has taught me love, not hate. Christian Science teaching applied to business problems, dissolves all obstacles, assures success, and elevates men to a higher standard for greater achievements.

I receive great help through the *Monitor* and *Sentinel*, along with our regular Lessons, and nearly everything I read seems to fit in with our daily needs. I am most thankful to God for all the rich blessings He has in store for us, and truly grateful to our beloved Leader, Mrs. Eddy, for her great work, "Science and Health with Key to the Scriptures," which teaches us the way to inherit these rich blessings, and that we, as the children of God, are the rightful heirs to them. I have been studying Christian Science for two years, and the above results are its fruits. My highest aim is to grow in the better understanding of the knowledge of Christian Science, and to be able to lead others in the path of righteousness, as I was led.

WILLIAM D. STINEMAN, Seattle, Wash.

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With a heart full of gratitude, I send this testimony of the healing power of Truth. For years I had never been really well, but eight and a half years ago I was so seriously ill that our family doctor was called in. He said I was suffering from extreme nervousness and weakness, also a stomach disorder. Then for five months everything was tried that *materia medica* could propose, but all to no purpose. It is utterly impossible to describe that part of my existence; the intense fear coupled with the exhaustion was unbearable. I prayed that God would help me; I knew there was no other help for me, only by and through Him.

A faithful friend, a Christian Scientist, had occasionally mentioned Christian Science to me, but I never listened; however, in my great need I wrote to her, saying I would try anything if only I could be helped. This lady came to me, and in consequence I at once bought a copy of Science and Health and began to read it; next I found I must study it, and lastly, that I must live its teachings.

Everything now is changed. I can truly say, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." What this knowledge is to me, I can only express by a life wholly consecrated to our Father-Mother God, to whom I am every day more thankful for all His love to me. I can truly say that the healing is permanent. I am glad and grateful for the tender, loving life of our dear Leader, Mrs. Eddy. The way indeed grows brighter and brighter unto the perfect day.

MRS. E. KNIGHTLEY, Carlton, Wakefield, England.

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The all-power of God as taught in Christian Science came to me wonderfully in two demonstrations. In December, 1908, I went to a dentist, and he asked permission to use an anesthetic. I was about to ask him not to use it, when I decided to let him do the work as he thought best, as I had read that day in Science and Health (p. 473), "God is everywhere, and nothing apart from Him is present or has power." That was exactly what I needed. I enclosed that thought within my heart, and it stayed with me.

The dentist prepared the tooth, and I felt no pain whatever. Finally he applied the anesthetic. As soon as he had done this I felt a change, but I thought it was merely a sense of weariness and tried to overcome it. The dentist asked me if he should go on with the work, and I said, "Yes, this is nothing." He replied, "But I want to see some perspiration and color." I told him he should not fear, but I could soon tell, thanks to Christian Science, that the thoughts which came crowding in were wrong. I was thinking of a change that was soon to come, and I was wondering whether it would cause pain. I was not afraid, and as there were some seemingly hard problems for me to meet at the time, I even considered this "slipping away" a solution of all difficulties.

Then came the true thoughts, always leading up to God's presence and all-power, that my passing away in the chair would hurt the dentist's excellent reputation, that it was not the time to sleep, that I had to do my work here, and demonstrate the power of Truth. The dentist spoke to me often, and he gave me some wine to drink, but I could not taste, nor was there any sense of smell when he tried a restorative. He was then, as I now know, greatly puzzled. Then darkness seemed to come slowly. My sight was strong and clear, but the circles of light became smaller and smaller, until there was only one tiny speck of it, and then that also was extinguished. I wished for a Christian Science practitioner, but I could not speak. Instantly, however, the thought came, God is here, all powerful and the only power; He will help me. The strain of keeping the eyes open was so great that I thought it better to close them, and I must have done so, because I heard the dentist say quickly, "Here, wake up!"

Never can I tell of that wonderful change and of that instantaneous healing. I sat up at once, feeling so strong, so happy, and so thankful. I laughed for joy and said, "Yes, doctor; now I am all right." For a few minutes the dentist was speechless, but as I kept on talking and enjoying the wonderful light, he finished the work. I was in the chair one hour and a half. The dentist warned me against the drug

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before I left him that day, but it seems as if I did not then realize what had come to me. After I left the office I went to see a friend who was expecting me, and the trip required four changes, but my thought was so completely turned away from the body that nothing caused me any trouble or a minute's consideration. Late that afternoon I was physically normal again.

The next time I saw the dentist, he told me that he had never had such an experience before. I said to him that I thought I was going that day, and he replied, "Well, you were going." He again warned me against the drug, and he also said that the change came to me before there could have been any return of the circulation. I was glad he told me this, for it proves Christian Science true. Before I came into Science, a specialist had in two years' treatment of ear and throat used the same anesthetic, and I had contracted a great dread of the drug at the time, for I had noticed its ill effects; but the demonstration I had that day of the truth of Christian Science was complete.

The second demonstration occurred in January, 1912. At that time I contracted an illness, but all unpleasant symptoms were expelled by the truth of Christian Science, except a cough, which seemed to bother me at night and kept me from sleep. When Wednesday evening came I wanted to go to the meeting, but a sense of weakness seemed to keep me. This condition, however, was soon overcome, and I went to church. Toward the end of the meeting I became so faint that I thought of leaving the room, but did not wish to disturb the people between me and the door, and yet I did not want to lean against any one near me. I called on God, and knew He was the only power, and when a testimony to which I was listening was finished, a great sense of relief came over me, for I could think only of God. Then I heard distinctly these words: "There is no power here but God." I looked into the first reader's eyes and answered in a clear voice, "No, there is not," and then I saw that the meeting had closed, but I had not heard the end of the testimonies, nor the closing hymn, nor the moving and talking of people going home. I sat upright in my chair. I was thankful for that.

The reader walked a few steps with me, and then perspiration broke out so freely that my coat felt as if I had been in a heavy rain. I also noticed that the remainder of the ailment had entirely disappeared, for when I had come to church it seemed as if I could not speak one loud word. The night had turned cold and windy, but I felt no ill effects from going home in my damp clothing.

These two demonstrations of Truth's power were a great help to me, and I thank God for them. In the first case I was completely conscious and heard the voice of Truth; in the other case I was unconscious, to all appearance, when the reader, to whom I was a stranger, spoke just once to me, as I was afterward told.

Caroline W. Moeser, Brooklyn, N. Y.

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It gives me great pleasure to tell of my healing in Christian Science. About five years ago, when I came to California, my health was poor and I was having trouble with my eyes. My cousin was interested in Christian Science, having been healed of a very severe case of rheumatism, so I became interested, bought a copy of Science and Health, and after reading a while took off my glasses, which I had worn for fifteen years, and have never used them since. My eyes are very strong now, and I can read and sew without any difficulty. I was also healed of headaches, chilblains, and numerous other ailments. I am glad to say my healing has been permanent, and I am always glad to tell any one of it. Christian Science is a great help to me every day.

I am thankful to God; also grateful to Mrs. Eddy, and to those who so lovingly helped me to understand this wonderful truth. Each day I can say, "Bless the Lord, O my soul: and all that is within me, bless his holy name. . . . who forgiveth all thine iniquities; who healeth all thy diseases."—Bertha M. Bruch, Bishop, Cal.

✦

I owe Christian Science endless gratitude, greater than any words can express, for it has healed me, and helped me in every possible way. In the three years I have been studying its teaching, it has done for me what twenty years of *materia medica* had failed to do. I was never free from some ailment. I frequently consulted doctors, followed their instructions, and took their medicines, always with the same result,—improvement for a short time, then a return of the old conditions. Among other things I was subject to periodical attacks of acute throat affection and influenza. My throat was once operated on, the doctors saying that this would put an end to the trouble; but within six months I had a more violent attack than ever. I continued to have these attacks, and after studying Christian Science a short time I was taken ill with one; but this time I had Christian Science treatment and was quickly and permanently healed. I was healed of influenza in the same way.

As the result of an illness when a baby, I was nearly blind in one eye. The eye was enlarged, and quite useless. The various specialists who examined it, agreed in their verdict that it was incurable, and that it would be impossible to restore the sight. One specialist operated on it, thinking he could at least put it straight, but when the bandages were removed, he found his work had been almost useless. I am sure they all did their utmost to help me. After studying Science and Health for a short time, I found the sight was returning, and the eye was becoming normal in position and size; and I am expectant that as my understanding of Truth increases, the sight will be fully restored. At the same time I found I was healed of ingrowing toe-nails, for which two doctors had treated me but had failed to cure me.

Soon after this I became very ill with stomach disorder and kidney disease, and an internal growth developed which was very apparent even through my clothes. My left side became contracted so that I could not stand upright, and a thick crust covered my hands, feet, and head. I had already received such convincing proofs of the healing power of Christian Science, that I at once applied to a practitioner for treatment. This was lovingly and generously given. In the time which followed I had many experiences of God's protecting care and power to uphold. There were times when I felt almost hopeless, but I found that as surely as I tried to be obedient, and know that whatever the material evidence I was in truth God's perfect child, so surely did I get my reward. I am indeed grateful for the mental and spiritual awakening which came to me at this time, especially for the lessons I learned in the overcoming of self.

After about four months' treatment I awoke one morning to find myself healed. My limbs were straight and supple; I was absolutely free from pain, and oh, so happy, with such peace as I had never before experienced! New skin soon grew on my hands and feet, I gained weight rapidly, and in three weeks looked and felt perfectly well, so much so that an acquaintance asked me what wonderful doctor I had found. At this time all my hair fell out, but it soon began to grow again, and I now have quite an abundance. Added to

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all this was the healing of fear. My mother and several members of her family had passed away from a malignant growth, and my father from Bright's disease. This had made such an impression on me that I lived in fear of the same end. Christian Science has completely healed me of this fear. The symptoms and the appearance of my body during the illness were in many ways similar to theirs.

That this healing is "without money and without price," I have proved. I had very little money at the time, and what I gave the practitioner was absolutely nothing in proportion to the time and thought given to me, so that the poorest need not be afraid to ask for help. Christian Science teaches that God supplies our every need, from the least to the greatest, when its teaching is consistently and faithfully applied.

Because of ill health during childhood I received very little education. As I grew up I felt this to be a great disadvantage, and it often made me unhappy. Our Christian Science literature is now meeting this need, and giving me an education which is invaluable. My gratitude for health and happiness is great, but greater still is my gratitude and joy for the spiritual understanding of the Bible, which the study of Mrs. Eddy's book "Science and Health with Key to the Scriptures" is giving me. Her life was one of noblest self-sacrifice and good works, which we can only begin to appreciate when we try to follow her teaching. "Thanks be unto God for his unspeakable gift."

WINIFRED I. KENT, Hammersmith, London, England.

I would like to corroborate the above testimony of my wife, which has proved to me the wonderful healing power of Christian Science. I have known her since childhood, and can truthfully say that she did not enjoy good health until she took up the study of Christian Science.

I also have received great help morally, spiritually, and physically from the small knowledge I have of the truth.

HERBERT KENT, Hammersmith, London, England.

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One Saturday in August, 1912, I was stricken with a severe cold, which settled on my lungs, the latter becoming so congested that breathing was experienced with difficulty. Under *materia medica* a well-developed case of acute lung trouble would have been the verdict. A practitioner was called to give Christian Science treatment, and within two hours I was able to lie down and sleep, resting quietly and comfortably all night. The following afternoon I went driving, and on Monday morning reported at my desk, much to the surprise of several in the office who had expressed the opinion, after my leaving them on Saturday afternoon, that a siege of several weeks would be my lot.

I am deeply thankful to God for all the blessings I am experiencing from Christian Science, and grateful to Mrs. Eddy for having found a way which enables practitioners effectively to apply the Principle.

EDWIN W. SCHURZ, La Porte, Ind.

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[Written for the *Sentinel*]

Tryst

AMY RUTH WENZEL

"CAN you tell me the way to joy?" she said;
"Love promised to meet me there."
But the patriarch shook his hoary head,
"'Tis at sorrow He waits, my dear."
"Nay, nay! 'Twas at joy, Love promised to be;
Sweet were the tones of His voice.
Why, He is here, my brother!" said she,
"Waiting for us to rejoice."

From Our Exchanges

[The Universalist Leader]

We thought we were in the midst of Christian civilization. Everywhere were peace societies; international amity companioned with religious fellowship. The rulers of the earth joined in calling congresses which had for their ultimate purpose the disarmament of the nations. It had almost seemed that there could never again be a great war, certainly not among the so-called civilized peoples. The kingdom of heaven was well on the way, if not already here. In the refinements of culture, in the enrichments of affections, the broadening of the spirit of brotherhood, verily the vision of our Lord was near its realization. When lo, as out of a clear sky, flamed the worst war, in its possibilities, that human history has ever known.

All the years of training in nobler and better things, all the generations of culture in religious development, all the ideals of a race in one short moment are cast wrecked to the earth, and humanity reverts to type and is again the brutal savage with his club. And as they spring to the contest, we discover that while these rulers of the earth have been talking ideals and dreaming dreams, they have been sharpening their swords and charging their guns, and equipped as no body of fighters ever were equipped before, they plunge into the vortex of battle, and the moon is darkened and the sun has hidden its light. Yet who shall say there is no saving remnant? Out of all the refining influences of the centuries there have come forth some pure souls, who have become native to the higher realms of living. The many may still hear the call of the wild, but there are the few, the new Christs of the new time, who though they go to their Calvary and are lifted upon their cross, will yet draw the world unto them.

[The Continent]

If only there had been enough Christianity in the world, no man, prince, potentate, or private citizen, could have hated or envied or overreached or dreaded his neighbors enough to bring war to pass. Which means simply that war, howsoever long the chain of causes leading to it, all traces back to the fact that some man somewhere did not feel Christian love toward his brother. There is no other root whence dread mortal conflict between man and man can spring. Behind that lies this other looming and unforgettable fact: Jesus Christ sent his church into the world to teach men to love. It failed to do it in time to prevent this terrific catastrophe.

There may be some to reply that the church never could do it, claiming either that it was never commissioned for it or the achievement is in nature impossible. But those are questions of debate. What cannot be debated is this: The church of Jesus Christ never yet put forth all of its might in one consummate and consuming vow of endeavor to try whether it could be done. Instead of daring that mighty test, the church has occupied its soul with the flattery of self-satisfaction in its tremendous organizations, its fabulous property, its civic prominence, its intellectual brilliance, its acumen of learning, its perfection of philosophies, its exquisitely defined denominational peculiarities.

For the church, therefore, in this crisis, the study most fitting is a contrite but unflinching inquiry into the vast shortcomings in its service to the world which the present ghastly light of war reveals. It is a time for confessing with the deepest penitence that the church has not made Christianity count for as much in this throbbing modern world as it ought to count for, the proof thereof being the sheer fact that such a hate-flaming struggle is possible. And it is time that the

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church, appreciating its failure in terms and degree all unmitigated, shall covet of its Lord the grace for such new consecrations and new heroisms as shall turn the inefficiency of the past into the most glorious efficiency with which the gospel of Christ has ever yet been proclaimed among mankind and his life lived in illustration thereof.

[*The Christian Register*]

If there has been a marked decline in religious faith and observance, the causes are not so partial and circumscribed as some may think. The day has passed when the believing mother or wife is thought potent enough in prayer and supplication to save the unbelieving husband or son. The deep conviction of personal religion does away with the hope of a vicarious redemption. We are all bound up one with another, and the distinction of the sheep and the goats every day loses more and more of the sharpness of outline.

We cannot believe that a vast revival of religion of the ancient type will save society. The old methods and appeals are now ineffective for millions of souls. They have lost their interest, and the first requisite is a vivid soul-stirring renewal of interest in religious things. Dogma is denuded of its force, and the creeds, many of them, as the poet says, are outworn. Billy Sunday may terrify a certain class of hearers by his vivid description of the torments of the nether regions, but intelligent men and women are no longer moved by lurid portrayals of God's wrath and vengeance.

[Rev. J. M. Lloyd Thomas in *The Christian Commonwealth*]

To use the holy name of Christ as a kind of moral drug, a curare, to chloroform and paralyze men and women, and keep them quiet in their chains and prevent their righteous insurgence—this is a loathsome apostasy. Christianity is not a despotism to enslave, but an emancipation to liberate. It is no passive or pusillanimous submission to preventable wrong, but an active cooperation for right. It claims justice and pleads for mercy. It releases humanity for its highest ends. It will not address all its lectures to the workers. It will seek to convince the masters and the capitalists that commerce exists for humanity, not humanity for commerce; that the organizers of trade and manipulators of finance and directors of industry are here, like the rest of us, to minister, not to be ministered unto; that the community as a whole, the social democracy, is over and above them as God is over and above the community; that however important class interests may be, they are ever subordinate to the well-being of society, and must ever be justified at that final bar of humanity which is the judgment-seat of Christ.

[*The British Congregationalist*]

Hideous though the wrong and cruelty of war may be, God still reigns, and His will is still being done. In and behind all the welter and confusion of the strife, the great undying principles of justice, mercy, and peace abide. Whatever happens they will not ultimately fail, and history is our witness to their vitality and power. No temporary set-back can destroy those great moral principles which unite nations and make human life possible and tolerable. Against the blackness of darkness in which we now stand, these will yet shine out the more brightly. It is for all men and women of good will to show that it is by these things that they live, so that the truth and power of them may be more widely recognized.

[*The Christian Intelligencer*]

Men will not be won to a church which has become identified with the very world of which their souls have wearied. We cannot hope to redeem life from insipidity if our own lives have lost their spiritual tone and freshness.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.35 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

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

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

Der Herold der Christian Science

Published Monthly

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

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 4

Boston, September 26, 1914

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

In pursuance of its retrenchment policy inaugurated earlier in the year, the Pennsylvania railroad has announced that sixty-eight trains will be discontinued on the lines east of Pittsburgh and Erie, beginning Sept. 15. This annulment is in addition to the usual reductions in the seashore schedules which are always made in the fall. Usually the changes in the general schedule are made in November. On April 1, the company annulled one hundred and eighteen passenger trains, and some weeks previous twenty-three trains were discontinued. In addition, a number of trains were discontinued on the Pennsylvania lines west, as well as in the suburban service in the vicinity of Pittsburgh. The curtailment in service made earlier in the year, it was estimated, would effect a saving to the company of two million dollars a year, provided the reductions remain in effect that long.

The eleventh annual report of the Metropolitan water board of London, England, states that the total amount of water supplied in the metropolitan district for the year 1913-14 amounted to 89,183,700,000 gallons, or a daily average of slightly over 244,000,000 gallons. The grand total volume is equivalent to 398,000,000 tons of water. The Thames furnished 59.1 per cent, the Lee 23.6 per cent, and wells, etc., the remainder. The total population supplied by the board at the close of the year was 6,721,207. The immediate construction of a reservoir at Littleton, to contain 3,500,000,000 gallons, is under contemplation by the board. This will be followed by an adjoining one of similar capacity, and by a third at Stanwell which will contain 3,300,000,000 gallons.

A national market commission, as a semi-official body to organize states, counties, and localities for economic distribution of farm products, to meet the high cost of living, was advocated before the agriculture committee of the House of Representatives by David Lubin, director of the International Institute of Agriculture at Rome. Mr. Lubin wanted the United States to adopt the system of handling farm products used in Germany, Austria, and other countries. The United States Senate has adopted a joint resolution instructing Mr. Lubin, who is also the American delegate to the International Institute of Agriculture, to present resolutions to the 1915 session of the institute looking to the establishment of an international commission on the marketing of agricultural products, with particular reference to ocean freight rates. The resolution has already passed the House.

Figures show that the wheat crop of Nebraska that has already been housed is 142 per cent of the five-year average, and is 69,735,000 bushels. The advance in prices, due to the European war, gives an added value of nearly $35,000,000 to the wheat alone. The big corn crop, although only 82 per cent of a five-year average, is still more than 150,000,000 bushels, and the war prices have advanced the value of this crop something like $30,000,000. The oat crop of 71,413,000 bushels is 130 per cent of the five-year average. The demand for oats for the horses of the armies in Europe has sent prices above normal, and has added a number of millions of dollars to the Nebraska farmers' bank account.

A loss of three million two hundred and twenty-five thousand dollars, 80 per cent of which was preventable, was caused by fires in Boston during the past year. "It seems incredible," says the report of the fire department, "that the business interests of the city do not rise *en masse* and demand the simple remedies which the law could easily give them; for not only would this tremendous loss be cut down, but with the loss reduced, insurance rates must be reduced and fire department costs reduced. Europe shows what can be done in the matter of fire prevention. Boston's fire loss is ten times greater than that of a dozen leading cities of Europe."

The Temple Iron Company, at a special meeting, has decided to reduce its capital stock from two million five hundred thousand to two hundred and fifty thousand dollars. This action is the final chapter in the history of the Temple Iron Company, which was the holding company for the anthracite coal trust, founded by the late president of the Reading railway and allied corporations. The company was brought before the bar of the United States Supreme Court, which ordered its dissolution. The iron company will continue in existence, but it will be devoted to the original business for which it was chartered,—the operation of an anthracite blast furnace.

On Sept. 15, in the presence of the Cabinet, Secretary Bryan signed peace treaties with the diplomatic representatives of Great Britain, France, Spain, and China. These treaties bind each of the countries to submit to investigation by an international commission, for a period of at least a year, all questions which cannot be settled diplomatically. During the period of investigation, hostilities cannot be opened. With the signing of these treaties Secretary Bryan's peace pacts number twenty-six, of which nineteen have already been ratified by the Senate.

The total of new locomotive orders received by the American Locomotive Company during the entire year ended June 30, was $14,454,931, equivalent to only about 25 per cent of the company's capacity. At the beginning of the year there were unfilled locomotive orders on the books of $17,156,388, as compared with $4,162,356 at the close of the year. During the first half of the year the plants operated at an average of about 67 per cent of their capacity; in the last six months they operated at only 29 per cent.

Secretaries Bryan and Redfield, of the departments of state and commerce respectively, presided recently over a conference in Washington, D. C., between diplomatic and consular representatives of Central and South American countries and manufacturers and exporters of the United States. The conference was merely preliminary, and is to be followed in a short time by a larger and more formal one, at which there is to be an effort to set machinery in motion that will increase American trade with the republics of the South.

A request upon the United States Congress to pass a law giving the navy department unquestioned and sweeping authority to impose censorship on wireless stations is probable, as a result of the protest of the Marconi company at New York against the navy's action regarding the sending of alleged unneutral messages from its Siasconset station. The new wireless legislation will be asked to avert possible lengthy litigation of the navy's censorship rights and to assure its wireless control in the future.

A sudden dearth of small notes, silver and copper coin, attributed to hoarding through fear or speculation, has been manifested in certain parts of Italy, and the minister of the interior has issued a circular to all the prefects to institute a strict watch over money transactions and to inflict the legal punishment on all who, through alarmist advice or otherwise, obstruct the free circulation of the notes and coin of the realm.

Evacuation of Veracruz, Mexico, was ordered Sept. 15 by President Wilson. The United States soldiers and marines under General Funston, who have held Mexico's principal seaport since it was seized by the fleet April 21 last, will embark for home as soon as transports can go after them, and shortly afterward all of the war fleet, except a few light draft vessels, will be withdrawn.

Beef packers of the United States are now in absolute control of the Argentine output of beef, thus destroying the value of Argentine beef as a competitive check on the price of native beef, according to testimony given at the inquiry into the advance in the price of living necessities.

Applications for more than five million dollars war risk insurance reached the United States federal bureau during the first week of its operation. Most of the applications cover ships and cargoes in the transatlantic and South American trade.

The interstate commerce commission has before it the petition of Eastern roads for a rehearing of the advance freight-rate case and for permission to put into force the 5 per cent increase which the commission, in its ruling a few weeks ago, denied them.

Lassen peak, in California, has already had more than forty eruption. As the result of recent violent disturbances, clouds of ashes descended at Mineral, ten miles from the peak, and a plume-like pillar of smoke was visible for twice that distance.

The Ottoman minister of foreign affairs states that by imperial irade the Ottoman government has abrogated, as from Oct. 1 next, the conventions known as the "Capitulations," restricting the sovereignty of Turkey in her relations with certain powers.

The Illinois Central railroad has completed its second track between New Orleans and Prenier. This gives it practically two tracks all the way from New Orleans to Chicago.

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Christian Science Sentinel

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

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A Defense of Human Rights

JUDGE CLIFFORD P. SMITH

THE rights of persons who elect to employ Christian Science to preserve or recover their health, do not depend solely upon the constitutional guaranty of religious freedom. For, as Chief Justice Clark has said, "this is a free country, and any man has a right to be treated by any system he chooses." Whoever thinks that spiritual knowledge is more effective and reliable in case of sickness than material knowledge, has the right to act accordingly. Liberty, Mr. Justice Brewer of the United States Supreme Court says, is "simply the right to do that which one deems best, subject to the limitation that it does not interfere with the equal rights of other members of the community." (American Citizenship, p. 87.)

The fact that the practice of medicine is not an exact science, but is confessedly a mere process of experimentation, and the fact that thousands upon thousands of persons—constituting a considerable and a respectable part of the community—hold to the opinion, based on their own knowledge, observation, and experience, and the known experience of others, that Christian Science furnishes the most effective and reliable curative method,—these facts alone, not to mention the other considerations weighing with them, should dissuade the members of legislatures from attempting, by law, to deprive these citizens of their freedom of choice. Any such law, whether attempting the result directly or by indirection, must necessarily be contrary to the spirit of free institutions, and deprive citizens not only of their religious liberty but of their individual liberty as citizens of a free country.

In 1899 Governor Thomas of Colorado vetoed a bill for an act designed to suppress the practice of Christian Science. In the course of his veto message he said:—

"The true intent and purpose of the bill is to restrict the profession of medicine to the three schools therein mentioned and then limit the number of practitioners to suit the judgment of the composite board. People desiring medical or surgical service may employ its licentiates or die without the consolations of the healer. This is but to say that a medical trust is to be established which shall regulate demand and supply by absolute control of the product which forms its basis, the General Assembly furnishing the appliances whereby the trust shall become effectual. . . .

"The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience, and as sacred as that which enables the citizen to worship God as he may desire. It is indeed the same right manifesting itself in a parallel direction. It is a part of the law of this land, and no civil power is strong enough to deprive the citizen of its exercise. He may indeed select a healer of doubtful reputation or conceded incompetence, but that is his affair just as much as is his choice of a minister or attorney. His action may prove injurious, possibly fatal, to himself or to some members of his family. It is better so than to delegate to any tribunal the power to say 'thou shalt not employ this man' or 'thou shalt employ this one.' That this bill produces such a result indirectly makes it the more objectionable. It is not the outspoken and aggressive assault upon individual liberty that men should fear, but the indirect or resultant blow that is masked and falls unexpectedly.

"The bill, like all kindred forms of paternalism, assumes that the citizen cannot take care of himself. The state must lead him as a little child, lest he fall into trouble unawares. He must be guarded and chided, limited here and licensed there, for his own protection. Such a system, born of the union of church and state, crumbles into ashes in the crucible of experience. It cannot flourish, though disguised in the garments of an alleged public necessity. The privilege of choosing one's own physician is a positive essential to the public health. Yet this bill assumes to thrust the coarse machinery of the criminal law into one of the most sacred relations of human life, to drag the chosen physician, if unlicensed, from the sick-couch to the prison cell, and to substitute for him some one who, however exalted and honorable, may not command the confidence or secure the sympathy of his patient.

"These comments are not extreme, for it must be remembered that those who believe in and patronize the various arts of healing that are ostracized by this bill form a very large part of every community, nor are they confined to the ignorant and superstitious portions of society. They number in their ranks thousands of the most refined, intelligent, and conscientious people. They recognize in many modern forms of relief to the suffering a religious or spiritual element that appeals to their best and tenderest sympathies. The benefits they claim and the cures they narrate are not imaginary. Shall the government enact by statute that these people shall not longer enjoy their benefits or put them into daily practice? Shall it officially declare these people to be criminally wrong and the three schools legally right? By what authority does it so declare?

"A distinguished physician of Massachusetts has recently declared with force that 'the commonwealth has no right to a medical opinion and should not dare to take sides in a medical controversy.' It would be as consistent to take sides in a theological or philosophical discussion. The one would be condemned by all men; the other is equally foreign to the province of government. It may regulate, but cannot prohibit the calling of the citizens; it may prevent the commission of wrongs, but cannot deprive the individual of the right to choose his own advisers."

Charles S. Thomas, from whom we thus quote, is now a United States senator. He is a profound student of law and government, as well as a man whose personal character and professional attainments should give especial weight to his official utterances.

In 1903 Governor Peabody of Colorado vetoed another bill for a law aimed at the practice of Christian Science. Governor Peabody said: "Guided by the late experience of similar legislation in other states, the conclusion is irresistible that all such legislation has a tendency to restrict the citizen in the employment of whomsoever he pleases in the

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treatment of his diseases, and it also has a tendency to build up, under the protection of the state, a trust or combination of certain schools of medicine, to the exclusion of all others equally meritorious."

Probably no other man of his time has contributed more to the knowledge of the reasons which should obtain in the enactment of penal laws than the late Joel Prentiss Bishop. On the present question he has tersely said: "While the public has an interest in the health of its several members, every individual has of right his own health especially in his own keeping. But not infrequently legislators, with zeal burning more brightly than wisdom, undertake to regulate men's health to the point of infringing their own private and rightful jurisdiction and control." (Criminal Law, Sect. 494.)

"Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and impossible, the knowable and unknowable. Such a line may appear to be drawn in one decade, but it is removed in the next, and encroaches on what was the domain of the impossible and unknowable." (From the opinion of the United States circuit court of appeals in Post v. United States, 135 Federal Reporter 1.)

"In all scientific inquiry, the first step is to scrutinize the evidence of the senses, whose indications are always imperfect and often misleading. History shows again and again that the supposed scientific beliefs of one age are at variance with the scientific facts of a later age. In every such case, it will be found that the earlier and false science has laid too great stress on the apparent and has failed through insufficient knowledge in apprehending the real." (From the New Standard Encyclopedia.)

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"They shall never perish"

HELEN ANDREWS NIXON

In the tenth chapter of John's gospel the above reassuring words occur. Jesus' message was for all mankind. To be sure, he did not promise that those who did not believe his message should be saved in their sins, but he did say that all who heard and heeded it should in his age and in every age know him as the way and follow him to the Father. He said, moreover, "All that are in the graves [in oblivion to his message] shall hear his voice." Each one is to awaken, sometime, somewhere, to the voice of Truth, and come forth.

Jesus' supreme confidence in the omnipotence of good inspires all his followers. This confidence in the immortality of good is the seal of discipleship. It is born with the advent of spirituality in human consciousness. Human experience untiringly repeats "the old, old story of Jesus and his love." However hard and soul-searching an experience may be, at the end thereof the mortal is brought face to face with himself, his innermost self, and with the reality of things. Erroneous, selfish interests alone are ephemeral. The universal problem with its true solution survives every conflict of selfish interests, and points to the operation of divine Principle in human affairs. Each human being comes to see that he is undergoing a purifying process, that he himself is being saved alive, though his "goods" (his selfish plans, projects, and purposes) perish.

Jesus' words, "They shall never perish," are wonderfully proven true as we realize—grow to realize, perhaps after years of blindness—that the purpose of life is not to destroy or cause to perish. We finally grow to understand that the purpose of life's discipline is to teach us to lay aside voluntarily and lovingly all that is unworthy of perpetuity. Thus to learn aright life's lessons is to gain the highest and purest joys. All mankind have but one teacher, one shepherd, one fold into which all shall finally be gathered. Through the exemplification of this fact the scientific verity of the fatherhood of God and the brotherhood of man is brought to light. This is earnestly longed for by the better class of men and women today, and in Christian Science it is seen not as a far-off event, but as the present living fact of facts.

Prominent among the Master's teachings was the assurance that his words and deeds were not for that age alone, but for all ages. He did not say that men could hear his voice while loving their sins, but that this voice was humanly heard when hearts had grown consciously or unconsciously weary of sin and were asking, "What is truth?" One by one we come to know that Jesus' teachings and demonstrations prove that the quality and character of the divine Principle at work in the affairs and hearts of men is Love, unweariedly seeking the one stray sheep, though the ninety and nine are safely housed. The prophecies of all ages have culminated in this age in the advent of Christian Science, and they are finding fulfilment. In the words of Mrs. Eddy, "This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love" (Science and Health, p. 576).

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Spiritual Birth

GRACE SQUIRES

"Of all days in the year," said one, "Thanksgiving and Christmas give me the most work. Our empty chairs are never so apparent as then, and it certainly is difficult to feel thankful in the face of loss and loneliness. The inscription on our church wall almost mocks me, 'Divine Love always has met and always will meet every human need' (Science and Health, p. 494). Wherein is my need met, when my chairs remain empty and my heart aches with pain?" Christian Scientists travel long roads of human endeavor before they learn that to lay down all for Christ is not to pick up human substitutes. We are tempted to keep all materiality that is pleasurable, and turn to Spirit only when the pain begins. Regarding this, Mrs. Eddy says that mortals "expect . . . what is impossible,—a material and mortal sense of spiritual and immortal Truth" (No and Yes, p. 40).

He who is suffering from a sense of loneliness or loss, turns to this or that material circumstance or person, drinks of temporal water, and thirsts again. He does not recognize the pain of the situation as a false sense, and turn to God for His impartation of that divine truth which alone quenches and heals, but argues from a material standpoint that it is natural to grieve in the face of loss, and natural to be lonely with one's companion gone, and so arguing, forges the links that bind him. It is well for humanity that Jesus did not so argue; that he did not declare for the normality of any material situation which confronted him, and then conform to that sense of normality; did not declare for the naturalness of hunger after forty days of fasting, and satisfy that hunger materially; or on the cross aver the naturalness of death to a man undergoing crucifixion. He never temporized with any personal situation by yielding to the arguments of materiality, but always wrested therefrom a spiritual victory and healed the situation with the truth. Matthew records that Jesus refused on the cross to drink the medicated vinegar which was supposed to deaden physical pain, and in its place declared for the love of his Father, and rested in His outstretched arms.

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As mortals we do not see the spiritual ultimate, and so the journey seems long and wearying. We will not turn away from material sense and look toward the eternal things of Spirit. Mortals would like to have every suffering experience medicated with materiality, if only its pain would cease, and this comes from mistaking the goal toward which we climb. Spiritual birth has its price. It comes to humanity with labor. Jesus clearly illustrated this in his statement regarding the woman in travail, who afterward "remembereth no more the anguish, for joy that a man is born into the world." Then Jesus made its application to his disciples,—"Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Unfortunately we do not always look at the birth of Truth's idea and the gain of its delivery; we look the rather at the sense of pain, and then surrender to it.

To admit the reality of suffering is to deny the truth, and we should never permit any discordant circumstance to argue for its naturalness. Divine Love always meets our need, not by descending to a material plane, but by lifting human consciousness to that height where the spiritual idea is reached and realized. Whatever the suffering human sense grasps at materially, as alleviation for its pain, will break under its weight, until one turns in absolute surrender to God. There he will gain the spiritual sense of all good and rest beside still waters. The empty chairs will be filled, the loneliness companioned by those he can help, because he will have plunged beneath the surface of this illusive sense of life and have reached reality.

Whatever be the suffering condition before us, it holds this one solution. Within its human density and darkness lies this one pearl of great price. Turning away from every subtle suggestion of self-pity and personal leniency, scorning every human expediency that but begs the situation, one should fight the good fight and demonstrate his faith. He cannot look at his friends and draw safe conclusions. He cannot say, "But you have this or that; no wonder you are sustained." There is only one thing any of us can possess with security, and that is an understanding of Truth, and that understanding is in exact ratio to our faithful labor for it.

True Sympathy

HON. MRS. FRANCES PORTER

ONE often hears it said that Christian Scientists lack sympathy, but I have reason to be very grateful for the kind of sympathy shown me by Christian Scientists some time ago, when what seemed to be a great sorrow came into my life. All my non-Science friends were very kind, and sympathetic as they understood the meaning of the term, and yet every letter and every word seemed to make the sorrow even greater. I had just one feeling, and that was a desire to get to the Christian Science church, where there were those who knew something better, those who knew and believed that God never wants us to suffer; and I was not disappointed. At the first service I attended, the cloud was lifted and I felt able to think clearly again.

Before coming into Christian Science I believed that love was very limited,—just for a few relatives and friends,—but since the light of Truth has dawned in my consciousness I have been learning that Love is divine and is for all mankind; that when God bestows His love upon us, it is not as a personal gift to be retained by us, but an inheritance to share with all mankind. Even a glimpse of this truth completely healed my sense of sorrow. The thought came to me that if we are as busy as we should be in loving and helping all mankind we shall have no time to be sorrowful. I feel renewedly grateful to Mrs. Eddy for this wonderful revelation of the Principle of being,—for helping us to understand the God who is Love, "how to attain a mind in harmony with God, in sympathy with all that is right and opposed to all that is wrong, and a body governed by this mind" (Christian Healing, p. 14).

The Dream Dispelled

WILLIAM E. BROWN

"AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee light." This clarion call of Paul is just as applicable and significant to the Christian of today as it was to the Ephesians of the first century, but until the advent of Christian Science the real import of Paul's peremptory yet loving command was not understood by mortals, though there is embodied therein the most important advice in all Christendom. Parallel in importance is Mrs. Eddy's statement on page 40 of Science and Health, "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us."

One of the things which Christian Science seeks constantly to impress upon its students, is that there is no resting-place in matter. This Science clearly teaches that matter, or material consciousness, is but the Adamic dream from which all mortals must awaken before peace and happiness can be attained. When one is convinced of the truth of this statement, there is seen to be but one real business in life, namely, the continuous effort to awaken one's self and others to a consciousness of the real universe of God's creation. Accompanying this conviction comes a quickened condition of thought which realizes the foolishness and danger of dilly-dallying by the way, and thereby prolonging the dream of life and intelligence in matter.

What gratitude the world owes to Mrs. Eddy for instructing mortals as to the facts of existence, showing them that the mortal sense of it is but a dream, to be dispelled through a knowledge of the truth of being! This is what Paul taught the Ephesians. "Awake," he tells them, "and Christ shall give thee light." It is Christ, then, that is to awaken dreaming mortals. Here again Christian Science confers eternal blessing on mankind by giving a spiritual understanding of Truth and imparting the ability to apply it practically to all the affairs of daily living.

To those who have wondered and mourned over earthly existence, with its sin, sickness, and death; with its cruelty, selfishness, and inhumanity; with its strife, competition, and rivalry involved in the mere act of existing, there comes a great sigh of relief to know through Christian Science that it is all a mortal and unreal dream, and that in place of the hopeless task of unraveling the tangled medley of centuries, one has only to awaken to a higher consciousness which knows the universe as God has ever known it, unchangeably perfect, harmonious, and indestructible, every idea forever in its rightful place, doing its own work, always provided for. This view illuminates the declaration of Paul to the Corinthians, "For as in Adam all die, even so in Christ shall all be made alive." Here the terms Adam and Christ unmistakably refer to mental conditions, and this interpretation is further strengthened by the rendering given in another translation, which reads "the Christ."

That mortal existence is but a dream, is clearly taught by

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the Scriptures, which employ the terms sleep and awake repeatedly in connection with the all-important question of salvation. To the Romans Paul said, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed." Again the psalmist sang, "I shall be satisfied, when I awake, with thy likeness." So, then, the most important thing in life, the true goal of mortal existence, is to awaken from the Adam dream or consciousness, to perceive the universe as it really is, spiritually perfect. To this end, therefore, must be brought all effort and endeavor, that we may bring into captivity "every thought to the obedience of Christ." That is, one must plant one's self on the rock of truth, knowing that God, man, and the universe are eternally perfect; and standing there, one must deny every argument or suggestion which would contradict this great truth. In other words, one must strive to know that he is a child of God, and must act accordingly.

Those who are convinced through Christian Science that the real business of human experience is to awaken from mortality's dream, make no compromise with error, have no time or inclination to gossip or listen to slander, have no surplus time to kill in foolish amusement or frivolity, but on the contrary deem every moment precious and an important factor in life's problem. "With Christ," Mrs. Eddy declares, "Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions" (Unity of Good, p. 42), and on page 56 of the same volume she points out the landmarks which indicate progress in this overcoming. To experience such progress, it is well for one constantly to observe the admonition of the Founder of Christian Science, she who discovered the way of awakening from the Adamic dream. "To understand God," she tells us, "is the work of eternity, and demands absolute consecration of thought, energy, and desire" (Science and Health, p. 3).

"Strengthen thy brethren"

ELSIE E. EDWARDS

In the twenty-second chapter of Luke we find these words of Christ Jesus, spoken to Peter, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." This tender appeal, made by the Master as he was nearing the close of that most wonderful earthly ministry, may well be considered by all who have named themselves followers of Christ in Christian Science. It matters not how slight our understanding of this subject may be, there is always some one who seems to know just a little less; some one who is taking the first faltering steps, and who, because he has not yet learned to turn his thought to divine Principle, may for a time seem to be hindered in his growth Spiritward through our failure to measure up more nearly to the requirements of Truth.

How grateful we should be that God in His love has shown us the perfect way, through Christ Jesus, and that in our own day our revered Leader, Mrs. Eddy, had the clarity of vision to grasp the import of that wonderful Christ-way, and to give it to the world in such a comprehensive form that all who will may understand. How earnestly we should watch and pray that this light which is given us be not hid, but that all who come into any relations with us may feel that sense of love and good will for which the world is hungering and which does indeed strengthen the brethren.

These loving words, "strengthen thy brethren," may well be borne in thought in all our church affiliations, that we may be ever awake to the great opportunities along this line of work. It is clearly seen by every earnest Christian Scientist that his personal presence at the church services is not all that is required, but that he must do his part in realizing the ever-presence of God, infinite Love, if he would reap the full benefit of the service and make it a season of refreshing for the heart-hungry who have come there, perhaps for the first time. At the Wednesday evening meeting is found a special opportunity to give to the seeker the information that Christian Science has indeed been our savior from sickness and sin, and we can ill afford to allow any error, whether it call itself fear or indifference, to keep us in our seats on those occasions.

In speaking of the brethren, Jesus evidently had in mind those men who had left all, and with Peter had enlisted to lessen the sufferings and sins of humanity. No one knew so well as did he how the enemy would seek to enter through the arguments of minds many and divide the ranks, thus hindering the unfolding of the Christ-idea. He also knew that their only protection from this insidious foe was a persistent refusal to see in a brother aught but the reflection of God. This loving counsel given a disciple two thousand years ago, may be of great value to the disciple in Christian Science today. The brethren who have enlisted with us to lessen the sin and suffering of the world, are entitled to our loving thought and kindly support in every right endeavor. This may well be borne in mind with regard to those who are faithfully working to fill the different offices in our churches,—that we be slow to criticize, and ever ready to serve and to uphold their hands.

In a letter to The Mother Church (Miscellaneous Writings, p. 129) our revered Leader has given us words of immortal wisdom which every Christian Scientist may well often ponder, and which if obeyed will surely do much toward hastening the coming of Christ's kingdom on earth; and in the Christian Science Hymnal (p. 105), the thought of loving service to our brethren is thus expressed:—

Among the saints on earth,
  Let mutual love be found;
Heirs of the same inheritance,
  With mutual blessings crowned.

Thus will the church below
  Resemble that above;
Where streams of pleasure ever flow,
  And every heart is love.

Grateful Praise

CAROLINE H. FISKE

Some one remarked a while ago that he did not see why the Bible contained so many commands to praise and to magnify God; but in Christian Science how easily and beautifully this is explained! To praise God, to exalt Him, to magnify Him continually, is the earnest desire of its every true representative. As Mrs. Eddy says, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (Science and Health, p. 450). A Christian Science treatment magnifies God in consciousness until all sense of evil disappears.

The writer is most grateful for the spiritual signification of praise learned in Christian Science. An almost constant feeling of loneliness and depression has been destroyed through the practice of the simple rule to let "all that is within me, bless his holy name." How grateful we all should be that today it is possible to declare, with understanding, as did Mary centuries ago, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour"!

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Selected Articles

[Frederick Dixon in *Weymouth* (England) *Telegram*]

There is nothing in this world for which mankind has a greater respect than matter, as matter is commonly conceived, and there is certainly nothing which less deserves its respect. The cardinal difference between Christian Science and every other philosophical system lies in this, as Mrs. Eddy puts it: "that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God" (Unity of Good, p. 9). No other thinker since the day of Jesus and his disciples has ever got anywhere near this; if one had, he would have met with the same opposition as has Christian Science. The ancients, it is true, represented matter as a privation, but that is quite another thing and leaves people as comfortably material as they were before. Again, the scientific idealists, from the time of Berkeley down at any rate, proclaimed the unreality of matter, but that did not prevent them from acting precisely as if it were real, so that there was a genuine excuse for Lord Byron's famous epigram:—

> When Bishop Berkeley said "there was no matter,"
> And proved it,—'twas no matter what he said.

People frequently refer to the denial of the reality of matter, in the speculations of philosophical idealism, as if it bore some relationship to the denial of the reality of matter in Christian Science. As a matter of fact, the gulf between the two theories is as wide as that which separated Dives and Lazarus. To Berkeley, physical phenomena were simply a subjective state of mind. That is to say, instead of the human mind being contained in the brain, the brain itself was contained in mind. This, of course, ultimately reduced matter to a manifestation of God, and so the idealism of Berkeley, as Huxley pointed out, vanished into undiluted pantheism. Now, if you will substitute energy for God, you will have the point of view of the philosophic idealism of today. Matter, writes Professor Ostwald, is something we have constructed for ourselves, but he goes on to prove that the only reality is energy. All this amounts to in the end is the proverbial fight about the ass' shadow, and that was just what made Huxley say that eventually there was nothing to choose between materialism and idealism, and that one was as pure a piece of speculation as the other. If energy is real, and matter is the result of its vibrations, matter to all practical intents is itself real. The causes of life are inherent in a force which at any rate permits local inharmony, and sin, disease, and death are as uncontrollable as in the materialistic theory that nothing exists but "the forces inherent in matter."

The Berkelcian theory differs from this mainly in so far as it substitutes God for energy. It makes God as absolutely responsible for matter as the ordinary theological teaching, though inasmuch as it represents matter as a mental phenomenon, it implies that all the sin, disease, and death in the world is a part of the divine consciousness rather than a result of it. It is not much to be wondered at, therefore, that Mrs. Eddy insists that the cardinal difference between Christian Science idealism and the teaching of natural science is the consciousness of the unreality of sin, disease, and death, and declares that "the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit" (Science and Health, p. 534). The fact is, that every form of teaching other than Christian Science ultimately results in making God responsible for evil, simply because those who accept it will not agree to the logical deduction that the admission of the infinity of God leaves no room for evil, and will insist on attempting to account for the evidence of their own senses as part of the divine creation.

Seated on the parapet of Jacob's well, Christ Jesus told the woman of Samaria, "God is a Spirit: and they that worship him must worship him in spirit and in truth." The universe, therefore, and man made in God's image and likeness, must be spiritual and not material, unless it is possible to gather grapes of thorns. The material universe as man sees it, cannot be anything but a counterfeit of the spiritual reality created by divine Love and intelligence,—the subjective state, truly, of that mortal mind or energy of which Jesus said, "He is a liar, and the father of it." Just, then, as a lie is a mere negation, incapable of producing anything true, so intelligence is incapable of producing inharmony, and love, sickness or sin. If, consequently, these seem to exist, it can be only as the dream of a supposititious mortal consciousness; and as man wakes out of this dream he begins to see the new heaven and the new earth, "for the former things are passed away."

Now, if the Christian Scientist rested the idealism of Christian Science on mere assertion, he would logically reduce himself to the level of the philosophic idealist who uses drugs to counteract the effects of mind, or the orthodox idealist who insists that Spirit is the ultimate of matter. As a matter of fact, he accepts the onus of proof. He is not satisfied with merely giving a reason for the faith that is in him; the scientific materialist and idealist are prepared to do as much as that for their speculations. He demonstrates the truth of his theories in the face of the world.

For forty years Christian Scientists have been healing the sick and the sinner, the man without hope and the man in want, absolutely without any material means at all, and simply through the understanding of Mrs. Eddy's words already quoted, "that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God." As a result of this, the world is today richer by many hundreds of thousands of happy and healthy men and women who have learned how absolutely Christ Jesus was able to say, "The kingdom of God is within you."

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[Judge Clifford P. Smith in *The Outlook*, New York, N. Y.]

In the Bible we are admonished to "overcome evil with good." What is the nature of good and the nature of evil by which the one is superior to the other? Where do good and evil come in contact so that the one can be used to overcome the other? In the same book good and evil are sometimes personified, but they are oftener defined impersonally in mental terms. Some of the Scriptural names for good are "mind," "mind of the Spirit," "spiritual understanding," also "truth." Some of the Biblical names for evil are "fleshly mind," "carnal mind," also "error," "deceit," and the like.

Christ Jesus defined evil as "evil thoughts." He resolved all of "the things which defile a man," into thoughts that are evil. Nor did he leave the subject there. If evil thoughts were not different and separate from true consciousness, there would be no deliverance from them. Hence we have his further description of evil as a liar, or lie, and his emphatic statement that there is no truth in it (John viii. 44). Such being the nature of good and evil, the scene of the warfare between Spirit and flesh must be the so-called human mind, the consciousness of both good and evil. This must be the meeting-point where evil can be overcome with good. Here is where the errors of material sense can be corrected with the truth of spiritual sense.

The Hebrew proverb is scientific: "Keep thy heart with all

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diligence; for out of it are the issues of life." Evil appears and disappears only in the so-called human mind. The kingdom of God is in the consciousness which He creates; that is, the consciousness of absolute good. It was nothing less, therefore, than the practice of Christian Science which Paul and Peter summed up in their precepts: "Let this mind be in you, which was also in Christ Jesus;" "Arm yourselves likewise with the same mind." This true mentality, this spiritual thinking, is godliness itself, and we are warned in the Bible against denying the power of godliness. Doing that, we are told, is resisting the truth. "Finally, brethren," Mrs. Eddy writes on page 6 of "Christian Science Versus Pantheism," "let us continue to denounce evil as the illusive claim that God is not supreme, and continue to fight it until it disappears,—but not as one that beateth the mist, but lifteth his head above it and putteth his foot upon a lie."

To illustrate: An act that culminates in murder must first take form in human thought. The gist of sin, as pointed out in the Sermon on the Mount, is the yielding to a sinful impulse. The temptation or incentive to sin is always mental; it is almost always a false sense of pleasure in evil. The only positive cure for sin is the truth relative to the illusion back of it. Sin is a thing of thought—false thought; it must be overcome on that basis, and this can be done most effectually at the point of its inception. Detected and rejected there, the evil neither enters into character nor is expressed in action.

Can it be said, then, that Christian Science calls men off from an intelligent campaign against evil? Christian Science changes its students into better men and women, not only by giving them true motives, pure desires, and absolute ideals, but also by discovering to them the deceptive nature of evil impulses and the source and power of good thoughts. In like manner this Science equips its students for the cure and prevention of disease. It teaches them to analyze the conflicting elements of human consciousness and to maintain the true sense of being against the false sense of disorder, thus destroying the essential cause of disease and establishing the conditions of health.

So also the power of divine Mind, acting with true thoughts, or truth, is found to be available in every case of human need. As the psalmist said, "His truth shall be thy shield and buckler." In a word, the aim of Christian Science is to induce and enable men to realize their rightful freedom and God-given manhood.

[Algernon Hervey Bathurst in *Financial News*, London, England]

Will you allow me to say a word with regard to the remarks on my letter to you, published in a recent issue? I heartily agree with the first two sentences, but I would like to state most emphatically that Christian Science has nothing whatever to do with occultism; indeed, it would be difficult to find two greater extremes than anything in the nature of occultism and Christian Science. Again, the understanding and application of the teaching of Christian Science will never give a man an unfair advantage over his neighbor. Christian Science reveals absolute Truth, and enables the student to recognize and so rely entirely upon Truth and justice, and to know that by practising the golden rule he will injure no one, least of all himself.

I admit the general belief is that "business and spirituality are on two different planes," but it is just this belief which Christian Science has already done so much to alter, in demonstration of the truth of Jesus' statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The most remarkable feature of Christian Science is its vastness, for there is no condition in human experience to which it cannot be applied, including the business world, which surely stands in need of improvement. Now, Truth is immutable and cannot change. If, therefore, discord, dishonesty, or any evil conditions were true, it would be hopeless to try to improve them.

In giving Christian Science to the world, Mrs. Eddy, in the text-book, "Science and Health with Key to the Scriptures," reminds us how the Founder of Christianity revealed the law of God by healing sickness and destroying discord, and it is the spiritual or scientific understanding of this law which heals and prevents discord, whether of a physical, mental, moral, or business nature, today. This is a scientific fact which Christian Scientists are proving daily, but most certainly not by worsting their neighbor. The psalmist said, "Great peace have they which love thy law," and it is for this peace realized when business affairs are made right through an understanding of the immutable law of God, that the Christian Scientist is so grateful.

We publish the above letter with great pleasure, though it certainly opens up a very wide field. For instance, the proposition that "Truth is immutable and cannot change," would alone afford scope for a treatise.—EDITOR *Financial News*.

[John L. Rendall in *Fort Dodge* (Iowa) *Messenger*]

It would be well for self-appointed critics of Christian Science to heed carefully Jesus' teaching concerning "the mote" and "the beam" and to "judge righteous judgment." In his sermon the Rev. Mr. —— has perhaps unwittingly, but nevertheless positively, misrepresented Christian Science and its followers, and he certainly fails to grasp the fundamental fact that Christian Science is itself pure and unadulterated Christianity. He states: "The devotees of Mrs. Eddy are certain that Christian Science can work wonders." The question naturally occurs, "Why are they certain, and of what are they certain?" They are conscious that only through the power of God are the seeming "wonders" worked, and they certainly have a good and sufficient reason for the hope that is within them, because of daily proofs of God's healing power. In other words, Christian Science is a demonstrable religion.

Our critic also stated: "Mrs. Eddy classes herself with the virgin and Christ himself." In answer to this, let me quote Mrs. Eddy in an article published in the New York *Herald*, Feb. 1, 1895. "'Am I the second Christ?' Even the question shocks me. What I am is for God to declare in His infinite mercy. . . . My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals. Christ is individual, and one with God, in the sense of divine Love and its compound divine ideal. There was, is, and never can be but one God, one Christ, one Jesus of Nazareth" (Pulpit and Press, p. 74). We beg to differ with our critic where he states, "Christian Science uses the words atonement, justification, mercy, heaven, and hell, and all other terms of Christian theology, but by them means something entirely different from what the Bible does." In this he arrogates to himself the sole right to determine just what the Bible means. May it not be within the range of possibilities that the Christian Science definitions are the more reasonable, logical, satisfactory, and scientifically exact? He states that Mrs. Eddy says: "The Comforter is Divine Science." What Mrs. Eddy really says is, "This Comforter I understand to be Divine Science" (Science and Health, p. 55), and her statement is daily being proved to be a correct one.

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When our critic raises the point of heaven as a "place," he disputes Jesus' statement, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." This agrees with Mrs. Eddy's statement on page 291 of Science and Health, to which our critic refers, "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal."

Our critic states that Mrs. Eddy says, "God never created matter." This is true, but Mrs. Eddy also denies the existence of matter as an absolute reality, and in this she is sustained by the highest thought among scientific men of this age. Mrs. Eddy does not deny that God is the creator of man and the universe; in fact, she positively affirms that He is the one and only creator, and that His creation is spiritual and not material. The point of contention upon the part of our critic is, that God's creation is a material one and that matter is real. Inasmuch as the brightest minds of all ages have differed on this point, I will not undertake in this article to convince the gentleman of his error.

Mrs. Eddy does not "deny the atonement." She says: "Atonement is the exemplification of man's unity with God. . . . The atonement of Christ reconciles man to God, not God to man" (Science and Health, p. 18). I might go on indefinitely, correcting these misapprehensions of the theology of Christian Science, but suffice it to say that in its practical workings Christian Science is in exact accord with the highest ideals of Christianity. Its mission is to heal the sick, comfort the sorrowing, reform the sinner, and bring peace and joy into individual lives and characters. That it is fulfilling its mission is attested by its thousands of adherents and the increasing thousands who are daily becoming its beneficiaries.

Just a word as to the "personal enrichment of Mrs. Eddy" and the "enormous fortune" which she "made out of her followers." Mrs. Eddy's fortune was the legitimate fruit of her labors. It was contributed by Christian Scientists who got vastly more than value received. It was left by Mrs. Eddy to further the work and advance the cause of Christian Science, all of which was with the hearty approval of the contributors to the "fortune." True, Christian Scientists charge a moderate fee for their services, so does our reverend critic, unless evangelists have recently changed their methods. If only "false systems" have been "systems for getting money for somebody," does his particular system come under this head? Jesus asked, "If I by Beelzebub cast out devils, by whom do your children cast them out?"

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[David Anderson in *Southern Cross*, Melbourne, Australia]

An extract from a sermon by Professor ——, published in the *Southern Cross*, contains a reference to Christian Science in which he speaks of this religion as a fashionable form of racial folly, practising esoteric mysteries, the root of which, according to the professor, is an unspiritual thirst after a sign, after thaumaturgic wonders, and other things on the level of conjuring tricks. The ninth commandment not having been abrogated, it is a little surprising how readily some learned critics use the pulpit and the pen to promulgate representations, which they do not substantiate, of a religion from which they differ, but which, nevertheless, is a religion believed in and practised by a million of their fellow-professing Christians. Opinion is free to all, and Burns, who was a keen observer of his fellow men, clerical and lay, in a few terse words expressed the indisputability of facts. Our critic might therefore be invited to quote specifically his authority for the assertions he makes, by indicating any passage in the Christian Science text-book, "Science and Health with Key to the Scriptures," which would show either sympathy or accord with esoteric mystery and magic or with Pythagorean philosophy.

The study of Christian Science requires no special initiation, unless it be the dropping of prejudice, and there is nothing in Christian Science uncommunicated or unintelligible to the general body of its followers, or to the world at large. Children understand it sufficiently to prove their understanding by its practice. Its thirst is that spiritual thirst for living waters which Christ Jesus commended, and which is quenchable only through obedience to his commands. Its healing may be wonderful, but it makes no claim to the miraculous in any other sense. It regards the miraculous works of Jesus not as supernatural, but as divinely natural, fully accepting the assurance, "He that believeth on me, the works that I do shall he do also." The existence of Christian Science as a religion, and its continuous and uninterrupted progress, are outcomes of that "weariness and despair and breakdown of blank materialism to satisfy the heart of man" to which our critic alludes. Christian Science does not "deceive the carnal heart," as the professor asserts; but on the very best authority it regards the carnal mind as "enmity against God;" that fleshly mind which is a deceiver from the beginning; a negation of the divine Mind, the Mind "which was also in Christ Jesus."

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[George Shaw Cook in *Register-Gazette*, Rockford, Ill.]

In a recent issue the announcement of a public drama contains the mistaken statement that it will be of interest to Christian Scientists because it exploits mental suggestion. Permit me to explain that the subject of mental suggestion is not one in which Christian Scientists are interested. It should be understood that Christian Science treatment involves something more than mere belief; it includes demonstrable understanding of the ever-presence and all-power of God, or divine Mind, and this understanding is the basis of all true faith.

Likewise, it should be understood that Christian Science treatment is in no wise akin to mental suggestion, mesmerism, hypnotism, or any other form of mental treatment which involves thought-transference or the exercise of will-power. None of these acknowledges the power of divine Mind as supreme. All of them depend, in one way or another, on the supposed influence of one human mind over another and on the asserted control of mind over matter. Christian Science is based upon the fundamental proposition that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). It is therefore the only system of healing which denies the actual existence of matter and of the so-called mortal mind.

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[Written for the *Sentinel*]

Credo

HERBERT H. YEAMES

WHAT is thy faith who sayest, "I believe
In God the Father," and yet livest not
As if God were, and were thy Father too?
On such a faith no shadow of fear could fall,
No burden of anxiety could weigh,
No petty passions press disquieting.
The love of God is like an atmosphere
Embracing all things, like a boundless sea
Upbuoying; and none who trusts himself,
Serene in His sustaining strength, can sink,
Feeling beneath the everlasting arms;
Feeling above the brooding wings of Love.

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Editorial

No Other Cause or Effect

One of the many misconceptions of Christian Science which have found credence with those who have not studied this subject, and therefore are not in a position to judge its teachings fairly, is the belief that Mrs. Eddy taught her followers a process by which they may injure other persons, or may in turn themselves be injured. This supposed process, all the more mysterious and fearful because not understood, is believed to be somewhat akin to witchcraft, and is commonly known as animal magnetism. The tree is known by its fruit, and that the Discoverer and Founder of Christian Science, one whose own rule of life was to return good for evil, could ever have devised or taught such a pernicious doctrine, is not to be credited by those who are familiar with the actual teachings of Christian Science. They do not hesitate, therefore, to stamp the claim that she did lend herself to such practices as untrue.

Mrs. Eddy, by making use of the term animal magnetism in characterizing evil, simply classified in a convenient way "the voluntary or involuntary action of error in all its forms" (Science and Health, p. 484). As to its supposed power she writes: "Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality . . . It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth" (pp. 102, 103).

Throughout her writings Mrs. Eddy is insistent upon the fact that God is good, and that He is omnipotent, omniscient, and omnipresent. This being true, it is only common sense to recognize that there can be neither place nor power in the universe of God's creating for anything so wholly unlike Himself as evil. It is through an unfaltering faith in the allness of God,—to Him alone all things are possible,—that we come to see the consequent nothingness and impotence of evil and can bid it depart. For Christian Scientists, therefore, to believe that there is any other power than God, who is good and only good, would be entirely inconsistent with Christianity as taught and practised by Christ Jesus. We must be alert, as was he, to the insidiousness of the claims which evil puts forth, trying to find a weak spot in our armor. It may appeal to the desire for revenge, the pride of place and power, the thirst of mad ambition, and clothe itself ever so skilfully in the guise of good, but back of it all is the scheme to set itself up in opposition to the one power, God. When this is uncovered, and we see it in all its hideousness, we shall declare as did our Master, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Those who believe that animal magnetism is allied with Christian Science, should not only read but study Mrs. Eddy's writings; and if this study is made in a spirit of fair-mindedness, they cannot fail to see that animal magnetism is no part of the teachings of Christian Science, but is simply a general term for evil, and that evil is to be guarded against and overcome. If there be any who fear the seeming power of evil under this name, they should likewise study our Leader's writings, for in so doing they will find that animal magnetism is not something to fear, but is rather a false belief that there is a power apart from God, good. They will also learn how this false belief may be met and mastered. Christian Science strips the cloak from all evil, and exposes the falsity of so-called intelligent matter. It stimulates righteousness and promotes happiness, and these it could not do if it depended upon evil to produce results. Its teachings put mankind on guard against the most subtle forms of evil.

It matters not, then, what error may claim for and of itself. The Christian Scientist has a sure defense, for he whose thoughts are governed by good can neither do evil himself nor be harmed by it. So long as he is clad in "the whole armor of God," he will pass unscathed through the hosts of evil. In the new volume of her writings, "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy clears away every last vestige of doubt and fear when she says (p. 364): "Animal magnetism, hypnotism, *etc.*, are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. . . . This epitomizes what heals all manner of sickness and disease, moral or physical."

Archibald McLellan.

Friends and Foes

Throughout the Scriptures, especially in the Old Testament, are many references to foes, or enemies, which were probably regarded by the general thought as personified beliefs of evil. It is also true that many today share the beliefs of those of the olden time, and without hesitation personify the ills of mortal experience and fight them as solid realities. It is very evident that when error is thus personified it multiplies rapidly, that is, according to material sense.

In the psalms we find this sorrowful plaint: "Lord, how are they increased that trouble me! many are they that rise up against me." The modern saying, that troubles never come singly, is due to the same belief that error can counterfeit good and by the multiplicity of its representatives harass and wear out those who attempt to cope with it. Thus we find the afflicted man who dwelt in the tombs actually identifying himself with evil, and saying in response to Jesus' question, "My name is Legion: for we are many." It is, however, cheering to read that the "great Friend to all the sons of men" was able to bring deliverance to this captive and to demonstrate to him and to those who knew him that "one with God is a majority." We also read that Jesus' disciples "cast out many devils," the foes which attack men as sin, disease, and death.

In the wonderful article entitled "Love Your Enemies," on page 8 of "Miscellaneous Writings," Mrs. Eddy shows us the real significance of friends and foes, and we cannot too often ponder this statement, "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect." She makes it clear that no person can force us to think evil or do evil, and it is the realization of this vital fact which leads to dominion over all things. It is only as we yield ourselves "servants to obey" the enticements or the threatenings of error, that we come under its thraldom and suffer from our failure to disarm the foe with the weapons of Truth, and to know that divine Mind is our "best friend." (See Science and Health, p. 176.)

The tendency of mortal mind to increase our foes by multiplying its erroneous beliefs, was curiously illustrated in an address given at the opening of a hospital a few years ago. The speaker reminded his hearers that some centuries ago men's foes were wolves and other wild animals, but that the present-day foes, namely, disease germs, were far more dangerous and numerous. It is little wonder that many who

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accept these material theories begin to question the wisdom and power of a God who, according to material belief, sends new foes to distress those who had gotten rid of some others, and there are not a few mortals who are driven by such theories to doubt and almost to despair. Happily, to many such there comes the blessed discovery that God never works in this way, that all He creates and governs is, like Himself, good. As this is demonstrated in Christian Science, the foes are no longer increased, but decreased in the ratio of one's understanding and faithfulness. What is more, the place which our mistaken sense once gave to foes, is found to be occupied by friends, by divine ideas which inspire and gladden us wherever we are, and we never need to be alone in the Father's house.

The apostle James tells us that "the friendship of the world is enmity with God," but the Master presents the true ideal when he says, "Ye are my friends, if ye do whatsoever I command you," and the command which immediately follows is "that ye love one another." If we fail to heed this gentle yet imperative command, we shall miss the presence and power of the Christ-idea, and cry out that our foes are increased; but this should only drive us to the promised Comforter, "the Spirit of truth," that we may better learn how to walk with the "friend that sticketh closer than a brother."

ANNIE M. KNOTT.

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Our Part

BOTH self-respect and efficiency are conditioned in human experience by one's consciousness of his call and commission. The most stimulating thing that can come to a man is the conviction that he has something splendidly worth while to do, and that God stands behind him to help in the doing. The daring and devotion of heroism then becomes possible. Thus, though the psalmist ofttimes yielded to the temptation to account himself as good for nothing, when he was awakened to his privilege as a child of God he became transformed, made ready to dare and to do. He had gained the conquering consciousness, and sang with exultant joy, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" This in part explains the uplift which Christian Science brings to the thought and feeling of men. It furnishes the proof that they have not only the opportunity but the capacity to radiate the healing truth, and thus to do the Master's works even as he commanded.

The story told in the tenth chapter of Acts shows us pertinently that though Peter had done wondrous things through faith in the name of Jesus, he was nevertheless manacled by an inherited belief that the activities of good were limited by racial distinctions. Not only was the apostle healed of this false sense by the vision vouchsafed him, but he was led to understand as never before that God, divine Principle, is revealed, becomes redemptively effective upon the human plane, in the activity of His idea. When the word spoken to Cornelius, "He shall tell thee what thou oughtest to do," and the word spoken to himself, "Arise . . . and go with them, doubting nothing: for I have sent them," were duly wedded in Peter's thought, his life-work was given a new perspective, and his mouth was "opened" as it had not been, for the dissemination of the healing gospel. This enlarged perception of one's individual place and privilege in the divine order is an immediate bestowal of Christian Science. However dense one's past torpidity and listlessness, he can but be quickened into busy usefulness by the assurance that he actually figures in the program of the world's redemption.

Self-depreciation and self-excuse constitute the bivalve where weakness would fain hide itself, and they witness to two very general mistakes, the first being the failure to recognize the significance, in an organization, of minor parts to the whole. Students of nature aver that no least thing can be removed from its composite order without seriously disturbing its balance. Attention has recently been called to the report that a bee malady in England threatens to seal the fate of flowers and vegetables, since they are entirely dependent upon the "blissful burglary," as Lanier names it, of this clever little marauder, for the fertilization of their seed. What a startling fact, if so be, that the illness of an insect should threaten the starvation of a race! And yet experience often brings us the discovery of kindred dependences. Before he had acquired more than what was to him an amusing notion of the nature and significance of Christian Science treatment, the writer once rather jokingly commended it to the parents of a congenitally crippled child, and ten years after, he unexpectedly came upon the wondrous fact that, acting upon this vagrant suggestion, their little boy had been made whole under Christian Science treatment and was approaching manhood strong and well. Significant indeed are both cosmic and human relations.

The second mistake made is in the failure to honor and live in the selfhood that is linked to God; it is the practical denial of the relation which enabled the awakened apostle to say, "I can do all things through Christ." Christian Science is proving humanity's helper in begetting a right sense of self and of this self's relation to the infinite; that consciousness is to become not only the channel of divine revelation, but the fact of revelation, God manifest. It gives a clear perception of the philosophy of salvation, what we are to escape from and how it is effected. It makes possible the efficiency of the Christ-life by revealing its Principle and rule.

JOHN B. WILLIS.

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Among the Churches

Current Notes

CHICAGO, ILL.—Starting with a membership of about five hundred, Fifteenth Church of Christ, Scientist, held its first services yesterday [May 3] in Masonic Hall, South Central avenue, Austin. This church is the third Christian Science church to be organized in Chicago since March 1, and was necessitated because two other churches had become quite overcrowded.

Third Church, West Washington boulevard and Leavitt street, has a seating capacity of fifteen hundred, yet for months almost every Sunday service saw dozens standing during the service. Similar conditions existed at Second Church, whose members meet in the Warrington Theater, Oak Park. The excess membership of these two churches, particularly those living at the extreme ends of their respective zones, organized Fifteenth Church. The growth of the Christian Science church in Chicago is regarded as remarkable.—*Chicago Examiner.*

HONOLULU, HAWAIIAN ISLANDS.—First Church of Christ, Scientist, has just purchased a building lot on the corner of Wilder avenue and Kewalo street. The lot is situated in a very desirable part of the town, in the residence district, and is easy of access, being on the car line. It is 178 by 125 feet, and the price is seven thousand dollars, of which forty-five hundred dollars has been paid. The church was unanimous in its choice of this lot, and is happy in having taken this step toward getting a home. It plans to erect an appropriate edifice as soon as funds are available.

Correspondence.

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SPRINGFIELD, ILL.—First Church of Christ, Scientist, held services for the first time in their new church, South Second and Edwards streets, yesterday [June 28]. A remarkable transformation has been wrought in the property, the entire first floor being made into an auditorium which will seat about one hundred and seventy-five people.

The Illinois State Journal.

PORTLAND, MAINE.—Christian Scientists in Portland are delighted to learn that the new church which has been talked of for a long time past, is to be commenced about the middle of July. This announcement was made in the vestry of the church on Neal street by the president of the church. The building, when completed, is to cost approximately forty-five thousand dollars and it will easily seat seven hundred and fifty people.—*Portland Express-Advertiser.*

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 6, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 14, 1914.

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

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Chicago, Ill.

The introductory words of LeNoir White at the lecture on Christian Science by Virgil O. Strickler, who spoke under the auspices of twelve Chicago churches, were as follows:—

This large audience is possible here today because of the faith and obedience, the words and works, of one noble, courageous woman, Mrs. Eddy, the Discoverer and Founder of Christian Science. That works follow her words, many of you are witnesses. It has always been God's purpose that all mankind should know Him. David said, "He sent his word, and healed them, and delivered them from their destructions." Mrs. Eddy tells us (Science and Health, Pref., p. xi), "When God called the author to proclaim His gospel to this age, there came also the charge to plant and water His vineyard." Her obedience to the charge given her was very wonderful, for she not only wrote and published the message itself, as found in the text-book of Christian Science, "Science and Health with Key to the Scriptures," but she provided ways and methods whereby mankind might receive the message. She founded The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., whose branches are now located all over the world. She furnished the order of service for these churches, ordained the Bible and the Christian Science text-book as the pastor therein, and made provision for the Lesson-Sermons, which are read from these books to the congregations every Sunday. She instituted the Wednesday evening meetings, where grateful people testify of Christian Science Mind-healing, and established Sunday schools, where the children and youth are taught the Scriptures, and whereby they learn how to exemplify the teachings of Jesus.

Mrs. Eddy founded the Massachusetts Metaphysical College, and later a board of education of The Mother Church, providing teaching and teachers, with the result that now there are practitioners everywhere, ministering to the sick and helping the sinner to reform. She founded a publishing society, making provision for publishing and distributing Christian Science literature and periodicals, and later a great international daily newspaper, devoted to clean journalism. Thus did she plant and water, and all the world today is a witness that through these avenues God has given a mighty increase. She also established a board of lectureship of The Mother Church, whose members are instructed so to present the subject of Christian Science to the people as to remove prejudice and misconception and prepare the way for the message which blesses all who receive it. Thus we see that because of the eternal purpose of divine Love, and because of the obedience of the Discoverer and Founder of Christian Science, we are here this afternoon to enjoy the God-given privilege of listening to a lecture on Christian Science.—*Correspondence.*

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Bozeman, Mont.

John A. Luce, attorney-at-law, in introducing Clarence W. Chadwick, who lectured on Christian Science at the Opera House, said in part:—

We are living in a strange age. Mankind seem to be filled with fear. As a result of this fear we find numerous societies being formed daily, some for protection of its members, some to project upon the world special ideas of which their members are possessed, for the prevention of all manner of thoughts, acts, and deeds. Classes are arrayed in hatred against one another, and through fear there is a lack of harmony, and discord prevails.

However, over forty-eight years ago there was started by Mrs. Eddy a religion which is called Christian Science, and which—it is the hope of those who believe in it—will remove from the human mind this awful fear and bring harmony instead of discord into the lives of men. This philosophy is aptly named Christian Science. It is Science because it is demonstrable, and it is essentially Christian, being founded upon the teachings of the Lord Jesus Christ.

The members of the Christian Science church, as far as in them lies, are following in the footsteps of the meek and lowly Jesus, and it is their firm hope that through the benign influence of the wonderful teachings of Christian Science all men may be brought to follow in his footsteps. They are obeying the admonitions of Jesus Christ, and are not only preaching the gospel but healing the sick.

Correspondence.

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Buffalo, N. Y.

In introducing the Rev. William P. McKenzie at the second of two lectures on Christian Science, James F. Foster said in part:—

About a dozen years ago I enjoyed a very clear misconception of Christian Science; I say enjoyed it, because, like many others, I imagined myself having considerable merit in making fun of my friends who had taken up the study of this religion. A little later a necessity in my life caused me, quite reluctantly, to turn toward that which I had previously ridiculed, and in the course of study I found that my misconceptions were being corrected. Then, too, I was amazed to find that physical difficulties were disappearing.

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As I pursued the study of this truth as revealed in Christian Science, more and more of my misconceptions were corrected; more and more of my physical and mental difficulties, as well as the difficulties in understanding God's Word and in understanding Him and my relation to Him, were swept away. The board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was instituted that these misconceptions, which exist in the thought of many, might be wiped away by those who are qualified and authorized to speak on Christian Science from the standpoint of understanding and from the standpoint of demonstration.

We, as Christian Scientists of Buffalo, invite you here this evening, but not to make you members of the Christian Science church. Christian Scientists are not entering into competition with any other church, or into competition with our friends the doctors; but having found the truth, we deem it not only a privilege but a duty to tell our friends about it, so that they may use it in their lives.—*Correspondence.*

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La Crosse, Wis.

The tenets and aims of Christian Science were explained at La Crosse Theater by Virgil O. Strickler. The lecturer was introduced by Leigh Toland, who spoke in part as follows:—

Christian Science satisfies the intellect with absolute truth and uncompromising logic. Greater than all this, it reveals universal Love, simply and easily understood by the honest heart, Love that heals of all fear and disease, meets every human need here, and brings the peace "which passeth all understanding." It would not be infinite if it were less, and the powers and established works of Christian Science are beyond the might of unaided humanity.—*La Crosse Tribune.*

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Lectures to be Delivered

Ashland, Ore.—Prof. Hermann S. Hering, Vining Theater, 8 p.m., Oct. 5.

Astoria, Ore.—Prof. Hermann S. Hering, Astoria Theater, 8 p.m., Oct. 8.

Battle Creek, Mich.—Jacob S. Shield, Masonic Temple, Marshall street, 8 p.m., Oct. 9.

Bay City, Mich.—George Shaw Cook, Washington Theater, 8 p.m., Oct. 6.

Bellingham, Wash.—Dr. Francis J. Fluno, Metropolitan Theater, 8 p.m., Oct. 5.

Bowling Green, Ohio.—Bliss Knapp, Chidester Theater, 8:15 p.m., Oct. 8.

Cambridge, England.—Col. William E. Fell, Guildhall, 5 p.m., Oct. 15.

Chicago, Ill. (Thirteenth Church).—Bicknell Young, Ridge Park Community House, 96th street and Longwood drive, 8 p.m., Oct. 2.

Chicago, Ill. (Fifteenth Church).—George Shaw Cook, Masonic Hall of Austin, Central avenue and Fulton street, 8 p.m., Sept. 26, and 3:30 p.m., Sept. 27.

Clinton, Mass.—William R. Rathvon, Globe Theater, 8 p.m., Oct. 4.

Davenport, Iowa.—George Shaw Cook, Church Edifice, Grand avenue and Kirkwood boulevard, 8:15 p.m., Oct. 8 and 9.

Elkhart, Ind.—George Shaw Cook, Bucklen Opera House, 3:15 p.m., Oct. 4.

Erie, Pa.—Jacob S. Shield, Masonic Hall, 8 p.m., Oct. 8.

Galesburg, Ill.—Bliss Knapp, Universalist Church, 8 p.m., Sept. 28.

Highland Park, Ill.—Virgil O. Strickler, Church Edifice, 125 Hazel avenue, 8 p.m., Oct. 5.

Jonesville, Mich.—George Shaw Cook, Theater, 8 p.m., Oct. 5.

London, England (Second Church).—Clarence C. Eaton, The Hampstead Conservatoire, Swiss Cottage, N.W., 8 p.m., Oct. 8.

Lowell, Mass.—Clarence W. Chadwick, Colonial Hall, Pollard Building, Palmer street, 3 p.m., Sept. 27.

Mansfield, Ohio.—Bicknell Young, Memorial Opera House, Park Avenue West, 3 p.m., Oct. 4.

Marion, Ohio.—Bicknell Young, Elks Hall, South State street, 8:15 p.m., Oct. 6.

Maywood, Ill. (auspices Oak Park, Second Church).—Bliss Knapp, Yale Theater, 8 p.m., Oct. 5.

Milford, N. H.—William R. Rathvon, Town Hall, 8 p.m., Oct. 6.

Minneapolis and St. Paul, Minn. (joint lecture).—Virgil O. Strickler, Auditorium, Minneapolis, 8 p.m., Oct. 6.

Monticello, Ark.—Willis F. Gross, Christian Society Hall, 8 p.m., Oct. 1.

Montpelier, Vt.—William R. Rathvon, Kellogg-Hubbard Library Hall, 8 p.m., Oct. 9.

New Castle, Ind.—Bliss Knapp, Alcazar Opera House, 8:15 p.m., Oct. 9.

Norwich, Conn.—Jacob S. Shield, at the Church of The Good Shepherd, Universalist, Broadway, 3 p.m., Oct. 4.

Oak Park, Ill. (Second Church).—Bliss Knapp, Warrington Opera House, 3:30 p.m., Oct. 4.

Orange, N. J.—Clarence W. Chadwick, Church Edifice, 8:15 p.m., Oct. 8 and 9.

Ottawa, Ontario, Canada.—William R. Rathvon, Church Edifice, 288 Metcalfe street, 8 p.m., Oct. 1. (Change of date.)

Philadelphia, Pa. (First Church).—Clarence W. Chadwick, Forrest Theater, 3:30 p.m., Oct. 4; Church Edifice, Walnut street, west of 40th, 8 p.m., Oct. 5.

Poughkeepsie, N. Y.—Jacob S. Shield, Church Edifice, 111 Market street, 8 p.m., Oct. 5.

Riverside, Ill.—Bliss Knapp, Berwyn Auditorium, Club House (Berwyn, Ill.), 8:30 p.m., Oct. 6.

Sharon, Pa.—Bicknell Young, Morgan Opera House, 8 p.m., Oct. 8.

Somerville, Mass.—William R. Rathvon, Somerville Theater, Davis square, 3:30 p.m., Oct. 4.

South Haven, Mich.—Bicknell Young, Masonic Temple, 3 p.m., Sept. 27.

St. Johnsbury, Vt.—William R. Rathvon, Colonial Theater, 8 p.m., Oct. 8.

Tacoma, Wash.—Dr. Francis J. Fluno, Church Edifice, 8:15 p.m., Oct. 1 and 2.

Tiffin, Ohio.—William D. McCrackan, Grand Opera House, 8:15 p.m., Oct. 5.

Utica, N. Y.—Virgil O. Strickler, Majestic Theater, 8 p.m., Oct. 4.

Vancouver, British Columbia, Canada.—Dr. Francis J. Fluno, Loew's Theater, 765 Granville street, 3 p.m. and 8 p.m., Oct. 4.

West Chester, Pa.—Clarence W. Chadwick, Church Edifice, 8 p.m., Oct. 6.

Wheaton, Ill.—William R. Rathvon, Wheaton Masonic Temple, 8 p.m., Sept. 29.

Zanesville, Ohio.—William D. McCrackan, Memorial Hall, 8 p.m., Oct. 6.

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Testimonies of Healing

It is with a heart full of gratitude that I endeavor to write this testimony of healing which I have experienced through the knowledge of God, good, as taught in Christian Science. As a child I was delicate, and under the care of doctors who restricted my diet, claiming that the stomach and bowel disorder from which I suffered, were due to a disordered liver. I was greatly annoyed with a cough, and in my eleventh year a physician examined my lungs and said that they were affected by inherited disease, and that I could not live longer than three months. Contrary to expectations, I dragged on to woman's estate, full of pain and nervous anguish.

After marriage I lifted a heavy jar, which caused more trouble, and my physician said I should have a specialist, as he did not understand my case. I had two specialists, and each said I would have to be operated on if I expected to get well. My heart, however, was so weak, and I was so nervous, as they expressed it, that they were afraid to administer an anesthetic, consequently I was spared the ordeal. As the years passed, it seemed as if most of the ills known to humanity were added to my burden, and last but not least, Bright's disease. Knowing, according to *materia medica*, the fatal effects of this disease, I would have been glad to pass out quietly. I suffered so intensely during this illness that many times I have taken a whole bottle of medicine in one day. I thought this and another remedy relieved me, but I continued to fail, and my stomach gave me so much trouble that everything I took caused great suffering.

My diet was being constantly restricted, until hot water was my principal support, accompanied by a cereal. I felt that medicine was doing me no good, so I tried other means, which benefited me for a while; but I was told that I could never expect to be strong again. Sure enough, I continued to grow more delicate, suffering intensely, and my heart was so weak that at times I could not speak above a whisper. This may seem overdrawn, but I have not told half of my mental and physical suffering.

In the fall of 1911 my husband spoke of my illness to a friend, a Christian Scientist, and she kindly sent me some literature, as well as an old *Quarterly*. I read the Bible references, and through these divine messages and the reading of the literature I was helped, though my friends thought the improvement was due to a new medicine I was taking at the time. Lack of encouragement finally caused me to drift back to the old thought, yet I borrowed a copy of Science and Health and read it. I could see nothing in it, however, as I was looking at it materially; so I went back to the flesh-pots of Egypt. I tried all the medicines of the previous years, and added a few, but I weakened steadily, until on the morning of June 25, 1912, I had reached man's extremity; then through a loving Christian Science practitioner I experienced the glorious proof of God's power.

The healing was instantaneous, as I got up and walked from one room to the next, ate a hearty supper, experiencing no inconvenience from it, and lay down and slept like a baby until ten o'clock, when my husband awakened me. I had promised to let the practitioner know how I was at that time, and I was able to talk to her and assure her that I was well. On lying down, the great blessing I had received so flooded my being that I cried out my thanks and praise to our loving Father-Mother God, and the divine presence filled my heart to overflowing with His dear love. Since that time the promise of Christ Jesus, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," has had a glorious meaning. I think the grandest thing Mrs. Eddy did, was to show us how to consecrate ourselves, in a measure, as she did,—to feel with her Love's "gentle presence, peace and joy and power" (Poems, p. 4).

It is two years since God so graciously showed me the true method of healing, and all that He does is permanent. Science and Health is indeed my blessed "Key to the Scriptures." I am endeavoring to follow the Wayshower and our Leader in all things, yet I have much to learn.

Does any one wonder that I am thankful? Long and earnestly had I looked for "the glory that turned the gray of life to gold," and the "lost chord" was found in the melody of Christ's love revealed. All day long the Master's *loving* words sing in my heart. No matter how hard my task, there is joy in serving, and I would not exchange this sweet peace for all the wealth of earth. I also love to meet the dear brothers and sisters at our meetings, and I think no one should miss them. There love radiates on all sides, and gives me added zeal to study the Lesson-Sermons and strive to gain the full measure of their promise. All the literature is very helpful.—NANNIE P. SHANKLAND, Lexington, Ky.

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[Translated from the French]

For several years I suffered from rheumatism and nervous troubles, and in addition to these ills I became afflicted in August, 1912, with local paralysis of the nerves of the right side, accompanied by a marked displacement of the shoulder-blade. I had one hundred electrical treatments, besides using various internal and external remedies according to the diagnosis of the physicians whom I consulted. At the end of the year 1912, after five months of treatment, my condition was unchanged, and I not only despaired of ever experiencing healing, but even felt that I could hardly expect any kind of improvement.

It was then that a friend discreetly called my attention to Christian Science, which I had never heard mentioned before, and it came to me as a revelation. My decision was quick, and I consulted a practitioner without delay in order to obtain the desired information and explanations on the subject. We agreed readily, though the religious standards according to which I had been reared still had their hold on me. She then undertook to help me, and pursued her aim so conscientiously that after a month I was able to translate somewhat from the English, with which I had not been in the least familiar. I felt that I was receiving valuable instruction, and that with work and patience I would surely reach the point where my dormant thought would be awakened and where I would get rid of the errors which were besetting me. The second month my condition was greatly improved, the third month I felt well, and the fourth I was healed.

I would like to add to this testimony the following interesting instance of healing. Last spring, while on my way to the office one morning, I was seized with a violent attack of illness, and shortly after I reached there my condition became so acute that I had to ask to be taken home. I notified the practitioner, and she immediately gave me treatment, and later in the afternoon helped me again. The effects were not long delayed, for that same day I was freed, I may say instantaneously, from the attack, and able to resume my work the next day.

Today, thanks to Christian Science, and to the intelligent and practical application of its teachings, I feel like a new man, ready to overcome error, and aspiring to attain to higher spiritual and scientific understanding.

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It would be impossible for me in the face of such proofs to remain indifferent to the blessings of God or to fail to recognize the almightiness of His power as well as His infinite goodness. I feel that I can hardly give adequate thanks to Mrs. Eddy for having made me acquainted with the teachings of Christian Science and its blessings through her wonderful book, which must not only be read but studied. I am profoundly grateful to God for the grace He has bestowed upon me, and I am asking Him daily to strengthen and increase the faith through which alone we can become better, yea, attain perfect harmony, without relying upon any material means.—Louis Beauverd, Geneva, Switzerland.

✧

I write this testimony in loving gratitude for what Christian Science has done for me. I had been a sufferer since childhood from stomach trouble, and for fifteen years had suffered intensely from what the doctors pronounced an affection of the spine. Different physicians told me my case was incurable, and naturally I was in a very hopeless condition. I was rapidly growing worse, not being able to sit up long at a time. A friend, hearing of my condition, advised me to try Christian Science; but as I was of a skeptical nature, it did not appeal to me. I was so fearful my case would not be reached by divine Love, that I lingered in doubt for two weeks, when I suddenly realized that something had to be done immediately, as the flesh on my left limb had become apparently lifeless. I therefore hurriedly called a Christian Science practitioner.

I can truthfully say I was healed in one treatment of both the stomach and the spinal trouble. I had dieted for eight years, but since my healing I have eaten everything set before me, and go to bed and sleep,—a sleep such as no one knows who has not had Christian Science treatment. Fear has been banished from my life. It is now over five years since I was healed, and the trouble has not returned. I am trying to prove myself a loyal student of Christian Science, and have depended wholly on it; I am also able to demonstrate for myself very successfully. Every day I am gaining a better understanding of the Bible and of what God really is.

I am thankful to God for the many blessings I have received, also grateful to our revered Leader, Mrs. Eddy, who has made this Science demonstrable.

Laura Summers, Jerome, Idaho.

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In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we learn that it is unnecessary to understand disease in order to heal it; and as we carefully analyze this fact, we see that to study disquisitions on disease is to become more acquainted with it, more fearful of danger under certain conditions, and more fearful of the suffering that the knowledge of disease laws entails. In the Old Testament we are thus counseled: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." And in the New Testament Jesus, speaking to his disciples, commanded them to preach the gospel with "signs following," namely, the healing of the sick and sinning. There was no recommendation of the study of pharmaceutics, material laws or conditions. Jesus knew and proved that the understanding of God as the only creator, who made all that was made and pronounced it good, healed the sick and distressed with a thoroughness that no knowledge gained through the study of matter could even attempt.

Jesus also said, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." This means, as I understand it, that if we seek to know God as good, as the only creator and source of all being, the only power, presence, and activity, and man as made in His image and likeness, as governed and controlled by Him, the conscious expression of understanding, joy, peace, health, happiness, and success, having senses which are spiritual, and having dominion over all the earth, here and now, we can be healed of all our inharmonious conditions. It was by this understanding that I was healed in the summer of 1912. I felt very ill. My limbs were swollen, and among other discords, there was a constant discharge from the mouth. We, however, sought the kingdom of God, and held steadfastly to man as made in His image, spiritual and perfect, as the expression of the one infinite Mind, inseparable from the Father. We sought to understand more about God and His creation. Each day more of the truth about God's man was revealed to me, and bit by bit the belief and fear of the disease fell away,—gave place to the understanding of perfect health and strength. The disease has not appeared in any way again.

I am indeed grateful for the understanding of God's goodness which I have gained from our text-book, and feel that I have so much to be grateful for that I do not know where to begin or how fitly to express it all. I love all the Christian Science literature, and am privileged to be on the distribution committee here. My heart is filled with love and gratitude to Mrs. Eddy for proving the saving love of God for His children, and for her unselfish living and clinging to God as the only power, that she might give this truth to us, that we likewise might know God and rely upon Him as an ever-present help in time of trouble.

Marianne Maude Metcalf, Brighton, England.

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Words cannot express our gratitude and thankfulness for what Christian Science has brought to us in the last few years. Discord has lost its seeming reality, and peace and love have taken its place. The first Christian Science treatment in my immediate family was for my eyes. I could hardly see to thread a needle or to sew. I wore glasses, and was told I would always have more or less trouble with my eyes; but they have been healed in Science. Bowel disorder, supposed to be due to heredity, was destroyed, and croup has been conquered and reduced to its nothingness. Many other ills have been overcome, in proof of the allness of God. The physical healing, however, has been the least of my benefits. I also wish to express my thankfulness for the spiritual uplift which I received in reading the chapter on Prayer in Science and Health. I am very grateful for the Christian Science literature, which is daily food for thought. It helps me in my work, and also in teaching the children to do right.

The healings referred to occurred several years ago, and they have been permanent and complete. Since that time I have had class instruction, and I would like to add a testimony of healing which took place in July, 1912. My oldest son, who was then fifteen years old, became sick, being feverish and unconscious. He was all spotted in blotches, but a Christian Science practitioner treated him, and the next day every blemish had disappeared. Four or five days later the younger boy's hands were all spotted, and the practitioner said I must notify the authorities. I did not want to do this, but she told me I must be law-abiding. I said I would send first to our old family physician and see what he had to say about it. When the physician arrived, he examined the boy and our little girl, and said that the ailment was scarlet fever and a throat affection in one of its worst forms. The next day the health authorities came and quarantined the house.

When the physician had finished his orders, the practi-

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tioner told him that we were Christian Scientists and would leave the healing to God, whose presence was always with us and ready to save. The physician laughed, and said he doubted it in this case; however, I read to the two children from Science and Health, and when the doctor came the next day their temperature was normal. He was greatly surprised at this, and said that if the children's bodies did not scale or peel it surely would be wonderful. I sent for the practitioner, though she had to stay outdoors, and told her what the doctor had said. In less than two days the children were entirely healed. When the doctor saw this, he asked permission to read Science and Health and took the book home with him.

All that I am and all that I have is due to Christian Science, this saving truth as taught by Mrs. Eddy. I am grateful each day for the many blessings that have come to me, and are still coming, through the understanding of this teaching.—Lydia J. Ingalls, Chicago, Ill.

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[Translated from the German]

A sense of deep gratitude impels me to tell of the many blessings which I and my family of eight members have received through Christian Science. It is almost six years since I first heard of this teaching. Up to that time we had nothing but sickness in our home during twenty years, and one member had passed on. A sister who lives in Switzerland, and to whom I would often pour out my troubles, sent me two medical books the suggestions of which I followed, but without being benefited. Later on she wrote that she wished I would try Christian Science.

This proved to be what we needed, and I now understand the meaning of the words, "Man's extremity is God's opportunity." I was indeed broken in mind and body, and I had been driven to assume debts on account of the expense incurred by medical treatment. One of our children having been taken with typhoid fever, we had a Christian Science practitioner attend the case, and through her loving ministrations the child was made whole in two weeks, whereas my wife and our eldest girl had been obliged to stay in bed for fifteen weeks formerly with the same malady.

I might fill a whole book with accounts of the benefits and blessings which we have experienced through divine Love. Recently our youngest boy contracted a severe cold and had to stay in bed. The throat was affected, and there was high fever. As the child seemed to drop into a serious condition within a few days, we asked a practitioner to take up treatment. The result was that he felt much better the next day, and was entirely restored in a few more days. During the six years since we have been reading Science and Health there has been no physician in our home. The understanding of God as taught in Christian Science has proved itself to us all to be a "shield and buckler" indeed. I thank God from the depths of my heart, and would not fail to express my gratitude to our Leader, Mrs. Eddy, for having taught the truth which maketh free.—Otto Grap, Columbus, Ohio.

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About six years ago a newspaper man who was stopping at our house told us one evening of the case of a business man who had been healed by Christian Science of total deafness. I was interested enough to want to know how Christian Science could accomplish this healing, and remembering that I had seen the text-book, "Science and Health with Key to the Scriptures," in the library to which I belonged, I determined to get the book and read it. I read part of it, some of which I understood, but a great deal was like Greek to me. I did not grasp at all what was meant by the unreality of matter, so after a short time I returned the book, feeling I could not understand Christian Science.

Before and during this time I was constantly under medical treatment for severe stomach trouble, nervousness, headaches, and another ailment for which I had to take a certain medicine each day. I also had a very bad structural defect of the eye; in fact, the last oculist I consulted said I had one of the worst cases he had ever seen. For the next few years I tried many things in search of the health I longed for, one of which seemed to help me while I was having treatment; but as soon as I stopped, old conditions returned. During these years I read many metaphysical works, for I was looking for a better understanding of God as well as for health.

In the autumn of 1909 we decided to give up housekeeping and live in New York. This necessitated sending our dog to the country. He was there less than a week when his back was so badly injured that he lost the power of his hind legs and suffered dreadfully at times. My husband had several veterinary surgeons examine him, but they could not relieve his sufferings and advised my husband to have the dog killed. This I refused to have done. Finally, one of my neighbors who had recently become interested in Christian Science, advised me to take the dog to a practitioner for treatment at once. I did so, much against the wishes of my husband, who thought it was foolish to expect Christian Science to cure a broken back that the surgeons could not even help. My dog was healed, however, in a short time, and is today healthy and as playful as a pup, though nearly eleven years old.

I then decided to have Christian Science treatment for myself and was healed of the stomach trouble almost at once. Of a bad attack of cold and an acute throat affection I was healed instantaneously. My eyes are better than they ever were, and I have not worn my glasses since 1909. The chronic headaches have also been overcome, as well as the disease for which I had to take medicine every day. Since the first day I visited the practitioner's office, I have never taken any medicine. God has been my only physician.

I am utterly unable to define the depth of my thankfulness to God for all the blessings that have come to me through Christian Science, which surely is the Comforter that Jesus promised should come and lead us into all truth.

Florence C. MacFarland, Mt. Vernon, N. Y.

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It is with a sense of true happiness that I give this testimony to the power of Truth. I came to Christian Science not so much for any particular need, as because the "still small voice" led me into what has proved to be my greatest blessing. The knowledge that there is but one Mind, and that God is good, has enabled me to solve many problems, for when the truth is faithfully and correctly applied, it heals, saves, protects, guides, and brings joy unspeakable. Divine Love leads into that path to peace which makes life worth living; and with God on our side, and the joy of the Lord in our consciousness, the mountains melt into mole-hills, and even the mole-hills disappear as vapor, leaving the sweet peace that nearness to God alone can give.

For many years I was active in another church, in its various departments, including Sunday school and young people's society; but in the six years I have been reading the Bible in the light of the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have found it to contain greater treasures than I ever thought were there. I am grateful for the spiritual understanding which enabled our Leader to give us Science and Health, which is truly a "Key to the Scriptures." The revelation of God's Word has been to me as the unfolding of a flower and the going forth of its sweet fragrance.

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Physically, I have had many benefits. Nerves used to seem to be a great power, till Christian Science awakened me to the realization that there is but one power and cause, and that is God, whose goodness fills all space and whose law is ever operative. Colds used to be frequent and of tedious duration, till I realized that the material sense of things must yield to the spiritual, and Truth has been my physician that never fails. In coming down a mountain trail two years ago, there were all the manifestations of the suffering and lameness that go with an injured ankle; and though the friends who were with me expressed the belief that I would be in the house for a week or more, I found that Truth "is equal to every emergency" (Science and Health, p. 406), for I walked down-town the next day without pain or limping, and the ankle has been normal ever since. My general health and strength have improved so much that I seem to have really "put off the old man," as Paul directed.

While my heart is full of gratitude for these and many other physical benefits, I also wish to express thankfulness for the spiritual blessings. I shall ever be grateful for the right sense of happiness that Science has brought to me; for the better understanding of God and His omnipotence, omnipresence, and omniscience, and of man's relation to Him; and for the joy that has come in being able to serve in His vineyard. I ask no greater joy than to know more about God, and to be able to prove my faith by my works. I can truly say with the psalmist, "God is our refuge and strength, a very present help in trouble."

ANNA E. SHERMAN, Oskaloosa, Iowa.

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I will try to tell what Christian Science has done for me. I am over sixty years old, but my health is better and I can do more work now than I could at thirty. I always felt weak and tired, and suffered almost constantly from headache and backache. I then began doctoring, and used drugs until I felt compelled to take some kind of medicine almost every day. I was also troubled with malaria every summer. Some of my friends wanted me to try Christian Science, and I decided to do so. It helped me from the first, and after one week's treatment I was healed. Now I eat anything I wish, sleep well, and can work all I want to. I also had a small growth of a serious nature on my right temple, but this has disappeared. It has been three years since my healing.

Christian Science has helped me very much spiritually. It draws me closer to God. The understanding of the Bible gained through the study of Science and Health lifts me up out of trouble and disappointment. I hope this testimony will help some one to turn to Christian Science and trust all to God.—ROSETTA KINKADE, Beloit, Kan.

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I am frequently asked if Christian Science has healed me of any serious ailment. My reply is, that according to medical opinion there seemed no permanent relief for me, but I have been healed by the study of the Bible as interpreted in Mrs. Eddy's books. We frequently hear it said, "Oh, yes, So-and-so was healed by Christian Science, but then she had only a nervous trouble." Does this mean that nervous troubles are not considered serious? Under the law of *materia medica* if one has a nervous trouble, he is subject to a despot that rules mortal existence with a rod of iron, for according to belief all the material senses are dependent upon nerves. If Christian Science can heal nervous disorders, it can heal anything. My healing has been permanent, and I now rejoice in being able to help others.—MINNIE S. MILLAR, New York, N. Y.

From Our Exchanges

[Rev. W. E. Orchard, D.D., in The Christian Commonwealth]

There will always be more that God can do, and certainly always more for us to learn, but nothing new will contradict or break away from what has gone before. To know God at all is to know Him altogether. We need not assume, because of the perfection of the revelation of God in Jesus Christ, that there will be no further revelation, or that God has exhausted His glory or truth; but it will all be of the same order, one eternal wisdom expressing itself in infinite and ever more expanding ways.

We may change toward Him, He will not change toward us. Our thoughts of Him must change, but He changes not, and what He is will always be better than our very best. Whatever is lost,—love, light, life itself,—God remains, and in God remains all that is not delusion or lie. Our highest happiness, our eternal identity, the best that we were meant to be, is absolutely assured. Not only shall nothing be ultimately lost, it shall be as if it had never been thought to be lost. Sin shall be as if it never had been, tears shall be wiped away, sorrow forgotten, death overcome.

[The Standard]

Can Christ save men? That is the real issue of Christianity. We cannot answer that question except by believing in him and walking in his footsteps. Belief in theories about him cannot save us. Belief in the church or in the doctrine of an infallible Bible or in any creed man ever made cannot save us. But getting the spirit of Christ into our lives can save us. That spirit is the power that makes men turn from sin to righteousness, from hatred to love, from selfishness to service. The possession of that spirit is all the proof any man needs of the reality of Christ and his religion. And it has this glorious advantage over all other kinds of evidence, it is the first-hand evidence. We know and are persuaded that he is able to save because we have the indisputable proof in the fact that we are living his life. The source of our strength, our joy, and our inspiration is not in ourselves but in him. It is his love, his truth, his life that has made us new creatures.

[The Christian Intelligencer]

Where reason falters and philosophy and logic fail, we may turn with all the more confidence to faith. The promises of God stand sure, and the word of the Book is clear and definite, "He must reign." Taking this as an assurance and comfort even in this time of peril and strife, let us recall a few of its lessons, as first, its positiveness. "He [that is, Christ] must reign," says the promise. Not that he may reign, or that he ought to reign, or that in any spirit of hesitation we should pray for that reign, but "He must reign." The confidence of faith in the inimitable purposes of God breathes in its every syllable. That its fulfilment is not yet clearly seen does not invalidate this promise. He who gives it is not only wise and good and great, but He is eternal.

[Cleland B. McAfee in The Continent]

The day for catholic unity by one common spirit is upon us now. It is our own fault and our shame that we hold back from entering into that day. No church's spirit is bound to its organization or to its distinctively creedal expression or to its ceremony and ritual. It would be folly to pretend that there are not men of equal spiritual power in churches which differ widely in all these matters. The thing that makes them powerful is that they have yielded in their own

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spirits to the one mighty Spirit of God. With the empowering of that Spirit they can live under any organization, and work under any creed that voices God's truth, and worship through any ritual or ceremony that gives their hearts full swing.

[*The Christian Register*]

Great movements are on foot; the stars in their courses are fighting for human liberty; and although under the serene heavens satanic forces are engaged in the work of destruction, the real things will abide, and they who are brave enough to trust themselves to the things not seen, but eternal, which are wrought into the warp and woof of the fabric of human life, will see their work survive. The indestructible temple of gold, silver, and precious stones is surrounded by the hovels built of wood, hay, and stubble, but the fire shall try the work of every man and nation, "of what sort it is," and the right sort will endure.

[*The Advance*]

What is the end for which the church was established? Was it that there might be built up a great system of church machinery, with men assigned to the work of keeping the wheels going? Was it that millions of men and women might be registered as members of an immense organization? Was it that great sums of money might be collected and expended for certain causes? Were these the chief reasons for the church's organization? Assuredly not. The church exists primarily to feed the soul of man, to minister to his spiritual nature, to keep him in the atmosphere of the eternal. Life has many interests, and it ought to have. But not all even of good things are equally important.

[*The Christian Work and Evangelist*]

What does it all mean? It means many things. First of all, it means that there is something the matter with our Christianity, or else that we are not presenting it truly. For it seems to have no power whatever over men or nations when any real provocative of men's passions comes. Most of these millions of men who are now drunk with lust of killing, and hoarsely shouting for their brothers' blood, have been calling themselves Christians and have most of them been taught in Christian schools and churches. And in a day it is all forgotten.

[*The Universalist Leader*]

As we look back at the revolutions of history, we are aware that the causes which shook the world were animated by desires which if worked out sanely would benefit the race. The heart of the people is right, but sometimes it is impatient, and the will is headstrong. Should we wonder at this as we study the past? Over all the story of the world's great life is written the martyrdom of humanity. But for the splendid stability of the human race, the noble story of its climb through pain and tears up the long ascent of history would read less comforting and encouraging than it does.

[Rev. John Thomas in *The Watchman-Examiner*]

A man may shut himself out of the way of knowing Christ by the barriers raised by his own intellectual conceit. We cannot begin with Jesus except as little children. If we approach him as "the wise and prudent," we know that he will be hidden from us.

[Rev. Robert Bakewell-Green in *The Living Church*]

Christianity says, Heaven is your home, and all men are your brothers, for God is the Father of all; therefore love all men, and fight only the spiritual battle under the banner of the cross.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. *Orders for* six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 60 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

Der Herold der Christian Science

Published Monthly

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

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

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

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

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

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 5

Boston, October 3, 1914

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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Christian Science Sentinel

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Items of Interest

Approximately one thousand acres of wood and brush land in Hingham, Mass., are being posted with notices informing the public that a state reservation has been established and that no hunting or fishing is allowed. Mallard ducks and a few quail and partridges are about the only game on the area at this time, but the state fish and game commission is planning to stock it with pheasants, partridge, and quail next year. This land is set off for five years under the voluntary wishes of a number of citizens who jointly own the property. It is only under the control of the state commission, as the land still belongs to its individual owners. At the end of five years the fish and game restrictions are removed automatically unless extended another five years. The owners of the property are also restricted from hunting within the area. This action of the state commission is made possible by an act of 1911, whereby a closed season of five years may be ordered upon any land petitioned for by the owners and after a public hearing has been held. The commission has a number of other areas under consideration for reservations under the five-year provision.

The last big work across the river Nile was the raising of the Assouan dam, completed in 1912. By means of this undertaking, the capacity of the reservoir was more than doubled, and the supply of spring and summer water correspondingly increased. The total cost of the dam and the four barrages already built, has been about sixteen million pounds, but the value of the crops rendered possible by this means has fully justified this outlay. Preliminary work is now being done in connection with the two new cross-river structures in the Sudan. One of these is a barrage on the Blue Nile which will enable a perennial canal to irrigate a large area of cotton land to the south of Khartum. The other is a dam on the White Nile, a short distance above Khartum, which will form a reservoir to store flood water for further augmenting the spring and summer supply to Egypt. When the Blue Nile flood comes down, it backs up the waters of the White Nile for a distance of two hundred miles, and this is the water which will be impounded.

The valves for shutting off the flow of water in the shafts of the Catskill aqueduct in New York city are the greatest ever used. The largest ones stand twelve feet high and seven feet in diameter at their maximum. They vary in weight, with all their attachments and machinery, from ten to twenty tons each. They are of the finest manganese bronze, and will withstand not only a tremendous strain but also rust and corrosion. The main reservoir in the Catskills is five hundred and ninety feet above sea-level. The tunnel which reaches to the city limits descends two hundred and ninety feet. This gives three hundred feet to insure a good pressure, and it is estimated that if the water were left free to come up out of the shafts at various points, it would rise to a height of two hundred and fifty feet.

Present indications are that the commercial apple crop of the United States this year will be far in excess of that of last year, but less than that of 1912 by several million barrels. Officials of the department of agriculture say that the problem of distribution will be somewhat complex, owing to conditions resulting from the European war. In normal times Europe takes less than two million barrels of American apples, and growers and dealers are urged to make plans in other ways to dispose of the supply usually sent to Europe. Shippers of apples are advised to stimulate the demand in and increase their shipments to Latin America and the Orient, and it is suggested that through cooperation with the department of commerce, extension of trade in this respect can be accomplished.

The interstate commerce commission has decided to reopen the Eastern advance rate case, and it will begin hearings in Washington on Oct. 19. A formal order to that effect has been prepared. The railroads have asked the commission to modify its recent decision, which granted increases west of Pittsburgh and denied all increases between the Great Lakes and the Atlantic seaboard. Under the law, the commission cannot modify that order without hearings. The decision to reopen the case brings the whole question up again for review, in which the railroads will press for the 5 per cent increases throughout the territory east of the Mississippi and north of the Ohio and Potomac rivers.

The Morgan Engineering Company of Memphis has started work on the contract to drain the sunken lands and swamps in northeast Arkansas, which are supposed to have been caused by an earthquake a century ago. The surplus water will be let into the St. Francis and Tyronza rivers. The territory to be drained covers three hundred square miles, or two hundred thousand acres, which will require three hundred miles of ditches forty to fifty feet wide and ten to fifteen feet deep. The main ditch will be fifty-five miles long. The entire work will cost a total of one million five hundred thousand dollars.

The payment of about six hundred thousand dollars to the Cherokee Indians from their tribal funds, now in progress, marks one of the last steps taken by the federal government in dealing with the Cherokees as a separate people. The Cherokee nation passed into history on June 30 of this year, when tribal relations were dissolved pursuant to an act of Congress. Only final distribution of all the funds belonging to the nation remains, when the last chapter in the history of one of the proudest and most powerful of the Indian tribes will have been written.

The bureau of crop estimates of the United States department of agriculture sends out a report on the cranberry prospects for this year. Replies from thirteen of the largest and most widely experienced cranberry growers were tabulated separately. The average of their estimates is that the 1914 crop will be 12 per cent larger than that of last year. The average estimates of the other replies is that it will be 8 per cent larger. The Cape Cod Cranberry Growers' Association estimate that the crop will be 16 per cent larger, which would indicate 380,222 barrels.

Although Chile is a large consumer of imported coal, local deposits were worked last year to the extent of one million five hundred thousand tons. As in the case of iron and copper deposits, government officials are now engaged in locating and mapping new ore territories. It is possible that some similar action may be taken, as in the case of the nitrate fields owned by the republic, where the nation is trying to conserve its deposits.

All kinds of paper are imported into Paraguay, but there is a movement under way to establish a mill at Concepcion where timber suitable for paper making is found in plenty. There is an effort to become independent of outside sources in many of the articles consumed in this republic, and the paper mill enterprise has the financial backing of leading citizens.

The important work of water conservation is being vigorously proceeded with in South Australia. For the convenience of settlers and the traveling public in the sparsely populated parts of the state, bores are being put down, tanks erected, and dams excavated, while in the more populous centers reservoirs are being constructed.

The appropriation of four hundred thousand dollars to dredge Boston harbor channel to a depth of forty feet has been stricken out of the rivers and harbors bill by Congress. The bill provides for a twenty million-dollar lump sum to be expended on continuing present projects in the discretion of the secretary of war and chief of army engineers.

So far, 1914 constitutes a record year for the fruit industry in Tasmania. The export season is now closed, as far as the oversea markets are concerned, and the exports to the United Kingdom, Germany, and South America made a total of 904,416 cases, as against 598,141 cases for the whole of 1913.

Antigovernment demonstrations at Panama grew out of dissatisfaction over the award of Chief Justice White on the Panama-Costa Rica boundary question. The demonstration was led by the antigovernment party. The general public, however, seems to regard the settlement of the question as an equitable one.

Colorado coal miners, at the session of the United Mine Workers of America at Trinidad, as expected, voted an adoption of the peace plan drawn up by a federal board and urged for adoption by President Wilson and the international officers of the miners' union.

Bananas exported from Costa Rica in 1913 amounted to 11,170,812 bunches, 8,354,722 of which went to the United States, 2,763,111 to England, and 52,979 to Holland.

Pittsburgh mills are preparing six million horseshoes for shipment to France and Russia. They will be accompanied by horseshoe nails and toe pieces.

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Christian Science Sentinel

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

Vol. XVII | October 3, 1914 | No. 5

Prayer of Faith

SAMUEL GREENWOOD

THE only kind of prayer that was used or commended by the Master and his apostles was the prayer of faith, that is, a living reliance upon what they understood of God. A mere perfunctory supplication to Deity has no practical bearing upon human salvation; for until one begins actually to commune with God in his own consciousness, his devotions do not bring the things of God into his life. The real purpose of prayer is not, as some may suppose, to persuade God to pass over one's shortcomings, or to win admission to an undeserved heaven, but to bring mankind to such a recognition of the divine nature and being as will transform human thought and life.

Two essentials of prayer are thus set forth in the book of Hebrews: first, "He that cometh to God must believe that he is," and second, "that he is a rewarder of them that diligently seek him." The first may seem superfluous to the average Christian, who would naturally deny any imputation of skepticism; but from the prevalence of evil conditions, even among Christian peoples, it would seem that practical faith in God is sadly lacking, else that God is not rightly understood. This first essential might be clearer if rendered thus: He that cometh to God must believe that He is what He is. Many have been taught to believe that God is what He is not, and prayer from that standpoint could not prove permanently beneficial. Most persons believe that God is, though their beliefs as to what He is may widely differ; but unless our belief about God is true, our prayers do not bring us into communion with Him. In this case a false belief about God may be said to be the only God we have, and this false belief can do no more for us spiritually, in making us godlike, than the false belief that two and two are five can do for us mathematically.

If we come to God as one who takes cognizance of evil, and therefore believes in it, we cannot rise above our own sense of evil or be delivered from the fear of it. Misled by false teaching, some pray to God as virtually a participant in evil, believing Him to be the sender of disease and death. If we accept the teaching and works of Christ Jesus, we should know there is no such God as this, and that prayer offered on such a basis would be as vain as if offered to a wooden image. Only the true God is true; and he whose concept of God is not true has no knowledge of God at all. If there could be evil in the divine consciousness, it would establish God's imperfection, a position which is manifestly unthinkable. This word evil, which includes all the phenomena of human discord, designates not what God is, but what He is not, the suppositional opposite of infinity.

It is worthy of note here that the Bible does not ask mortals to believe in the existence of aught besides God. On the contrary, the Scriptures declare God to be All-in-all; hence this first essential of prayer means that we must not only believe that God is, but that all being is included in God and His manifestations. If we pray believing there is a power besides God, we are beset by the fear that this other power may prevail. This is not the prayer of faith, but of doubt and unbelief. If we come to God believing that He is omnipotent, there can be to us no other power than good; if we believe that He is omnipresent, there can be to us no other presence than good; if we believe that He is omniscient, there can be to us no other intelligence than good. There is plainly no other attitude in which prayer to God can be acceptably offered.

The second essential of belief is, that God will reward those who diligently seek Him. This indicates the necessity of understanding what God is in order that we may seek Him intelligently, that is, scientifically. A purely emotional or intellectual belief in Deity may offer prayer from a sense of religious duty, though without expectation of present reward; but one who approaches God as infinite good, knows that he will be rewarded not on the ground of idle petition, but of actual worthiness. To seek God diligently, believing that He is All, means that we shall diligently seek to be good, to have "no other consciousness of life" (Science and Health, p. 242); and this, Mrs. Eddy tells us in the same paragraph, is the "one way to heaven."

The general lack of faith in the efficacy of prayer is undoubtedly due to a misapprehension of the nature and being of God, and of the cooperative activity required of the petitioner. It is not enough to acknowledge the existence of Deity,—we are told that even the devils believe this,—but an infinite God demands that we shall acknowledge Him as All. There is no less absolute way by which one may fulfil the first commandment and "have no other gods." If we come to God honestly acknowledging His supremacy, we shall not believe in anything else, and shall not seek to know anything else. "Have faith in God," urged the Master; and since he declared evil to have no truth in it, he evidently intended that we should have faith in nothing but God.

If mortals seek to know God as one in whose consciousness evil has recognition, and consequent place, the natural result would be to impress their belief in evil more tenaciously upon them. Praying for deliverance to a God who sends sickness, suffering, and disaster upon men, could only end, as it has ever done, in disappointment and despair. Locating God in a far-off heaven, as many are taught to do, does not inspire with the confidence that He can be found here. Christian Science is the revelation of "God with us,—the sovereign ever-presence, delivering the children of men from every ill 'that flesh is heir to'" (Science and Health, p. 107); hence Christian Scientists are learning to seek God where they are; that is, not in locality but in spiritual consciousness. Believing as they do that God is here, they naturally believe that health is here, that life, harmony, goodness, love, etc., are the fact of their being here and now; and they have measurably found that the diligent seeking of Truth in this way does bring a reward that is tangible, practical, and satisfying.

We are all more or less familiar with the prayer of doubt and unbelief, and we know its failure to satisfy spiritually or to heal physically. Coming to God in a state of doubt and fear is not acknowledging His supremacy, and our reward is

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according to the measure we mete. "According to your faith be it unto you," said Jesus. If we have more faith in the power of so-called material laws and conditions as able to make us sick and miserable than we have in God to keep us well and happy, our prayers will not tend to improve our experience or to spiritualize our thoughts. If we absolutely believe that God is what He is, then we absolutely know that His will is being done in earth as in heaven; and that it is the work of mankind, through prayer and demonstration, to become actually conscious of the divine presence and power, since by virtue of His infinitude God could not make Himself more than He is or do more than He is ever doing.

It is not difficult to picture the effect upon humanity if all Christians practised the unreserved faith in the omnipotence of good that is required of them. We can probably best realize this by picturing the effect upon our own consciousness of so doing. By all means, let us prove this thing. Let us come to God actually believing that He is infinite Love, that only Love is, that only Love rules, and witness the effect upon our life. What do we think would be the practical effect of the prayer of faith in such a God? What would be the natural reward of diligently seeking such a God? This question is so momentous in its promise, and so obviously practicable, that it presses for proof and will not be silenced. Of a surety, to become conscious of good, to know and understand the nature of God, to have the assurance here and now of the allness of divine Love, the boundlessness of Life, the omnipotence of Truth,—this must be the end of all right seeking, and within the possible reach of all mankind.

States of Consciousness

MARTHA B. WHITE

THE great thinkers of the world who have pressed home the question of the sources of knowledge, have shown that in the last analysis all we know is thought, since the process of knowing is itself a process of thinking. Therefore the only world we know is a mental world, the circle of our own consciousness. Whence springs that consciousness, and by what is the river of thought fed? This has become the important question.

Men have called the creative Principle by the name of God, and sought in many ways to find the nature of God as thus conceived. Christian Science shows that since like produces like, the creative source of conscious being is Mind, and that life is to be found and understood by keeping to this definition, and not by seeking to belittle God by interposing another creator of opposite nature, called matter. Since we know only mental things, matter must be a guess at something different from the mental. Experience of Christian Science demonstration proves that the Principle of all things is indeed Mind, and that this Mind is Immanuel, "God with us." Christian Science demonstration—healing the sick and blotting out evil conditions—is the bringing into daily manifestation the beneficent and all-powerful Being whom Jesus called our heavenly Father.

The activity of Mind is reflected in the unceasing flow of pure thought, the book of Revelation telling us that the "river of water of life" (the stream of consciousness) is "clear as crystal," because it proceeds "out of the throne of God." In thought is our recognition of life and identity, and "real consciousness is cognizant only of the things of God" (Science and Health, p. 276). Therefore, as mankind rises to higher modes of thinking, the evils that now befog the way will no longer appear. It has been said that if mankind, instead of the five senses they now possess, had other totally different senses, the world would seem an entirely different place. This is very true, and Christian Science is teaching how to gain the spiritual senses of man, which are attuned only to good, and which can no more hear and respond to a suggestion of error than a tuning-fork can respond to a note that is out of its key.

In the first eighteen verses of his gospel, St. John has compressed into amazingly few words a statement of the Science of man's being, man's spiritual relationship to God, and the work of Jesus Christ as a full exemplification of the correctness of his statement. He treats of the creative Word, the utterance of the divine Mind, absolutely one with that Mind, of which it is the expression, and shows that *that* Word, spoken into consciousness, awakens a true *sense of* life and being. Principle is not seen directly, but known in its manifestation. The God-likeness which is the real man, remains immaculate in the divine Mind, the image and ideal of that perfect intelligence. In the manifestation of that ideal we learn and recognize our Father.

St. John's digest of the essence of Jesus' message tells in brief the story of the ideal of Christian Science. To attain that Mind in which sin and evil are unknown, is to attain the kingdom of heaven. Before a thought that has attained to spiritual comprehension, the image of error cannot linger. Just because Truth never partakes of false belief, the spiritual idea annihilates error. Jesus healed the sick with a word. The very presence of Peter seems to have been sufficient to restore well-being to those he passed, when he himself had learned to reflect flawless understanding, for we learn in the Acts of the Apostles that the sick were brought into the street so that even his shadow might fall on them. The shadow was nothing, but the presence of one who had risen to be a clear reflection of true consciousness, "clear as crystal," was much, "and they were healed every one."

John himself, under sore stress while on Patmos, rose to the consciousness that recognizes and experiences the ever-presence of God. Mrs. Eddy sums up the significance of this in the following words: "This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness" (Science and Health, p. 573). Spiritual consciousness is heaven, and its attainment demands constant progression.

Truth Never Reversed

HON. MRS. FRANCES PORTER

THE other day I was having a most interesting conversation with my daughter (aged four) on the subject of cattle, when suddenly she announced, "Horns have cows, mama." Of course she meant to say that cows have horns, but her stumbling set me to thinking. It showed me the mistake all mortals are making. We laugh at the thought of a pair of inanimate horns possessing a cow, making it eat or move or suffer as they want, and is it not equally ridiculous that any organ or part of the material body should govern the image of God?

Man possesses his body and governs its every action. A pair of hands, for instance, cannot make a man steal if he does not want to, and they cannot even suggest stealing to him. They are no more intelligent than the cow's horns; it is Mind which holds the control. Respecting this fact, Mrs. Eddy says: "Exercise this God-given authority. Take

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possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (Science and Health, p. 393).

Let us refuse any longer to believe the lie that is enslaving the race, the lie that matter possesses and governs man, for, as Isaiah tells us, "the Lord is our lawgiver. . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

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Waymarks

OLCOTT HASKELL

IN the prophecy of Isaiah we read, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Christian Scientists have much reason to be grateful for our Leader's loving wisdom, shown in the naturalness with which the teachings of Christian Science are presented. Her spiritual vision precluded the possibility of following those who, like the builders of the tower of Babel, have sought to construct an approach to God from the heaped-up phenomena of the physical senses.

The opening words of the Bible are, "In the beginning God," and scarcely less significant are the first words in the Preface to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "To those leaning on the sustaining infinite." In Christian Science the definition of man follows that of God. Thus God and man, Principle and idea, are presented to view in their normal and indissoluble relationship. After Christ Jesus had instructed his disciples, he sent them forth to practise the art of healing, and today many who have been healed and uplifted through Christian Science, turn to the work of helping others. Here understanding is tested; and as facts are brought to view in a new light, questions arise in the mind of the student as to what are the best methods of working. How shall these be answered?

The reflection of divine Love carries with it the realization of peace, guidance, and protection. Mrs. Eddy, who was the pioneer for present and future ages in the discovery and demonstration of Christian Science, knew full well the need that thought be guided aright, and that human opinion be excluded from the foundation upon which Christian character should be reared. Her care to guard against the presentation in her writings of aught but pure truth, is indicated where she says, "I was only a scribe echoing the harmonies of heaven in divine metaphysics;" and again, "On what hath not a 'Thus saith the Lord,' I am as silent as the dumb centuries" (The First Church of Christ, Scientist, and Miscellany, pp. 115, 268).

We have the assurance in the Church Manual (Art. VIII, Sect. 9) that whatever is requisite for the work of teaching or for healing is given in Mrs. Eddy's writings; hence those who desire instruction can have recourse to a reliable source from which to obtain it. If one were told that our Leader had written comprehensive directions as to how to proceed for the healing of disease, and that in addition to this she had given an analysis of a typical case of sickness, showing point by point how every symptom could be mastered, he would be eager to obtain these instructions. Yet comparatively few recognize that the Christian Science text-book contains this very information.

The average reader of Science and Health passes somewhat hastily over the division entitled "Mental Treatment Illustrated" (p. 410), and some have even confessed to a sense of annoyance that twelve pages were devoted to the allegorical court case (pp. 430-442); but this attitude only shows that "their eyes were holden" to the very things of which they were perhaps in most need. A more careful study would have revealed in it many wonderfully helpful points in regard to practice. The allegory records a formidable array of claims (symptoms) presented against the patient by "health-laws" and other witnesses for "Personal Sense;" and it is worthy of note that for the healing of this case, thought is not directed to the body, to its functions, or to its organs, but that each claim is met and destroyed on the mental plane where, indeed, all temptations to sickness and sin present themselves. It is the recognition of man's spiritual and harmonious being, and not the contemplation of any bodily organs, that heals the sick. In other words, the entire fabrication of sickness is destroyed by the realization of what St. Paul describes as "the glorious liberty of the children of God," and to which he refers when he declares that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The above illustration is but a single instance of what Mrs. Eddy has done to meet our needs; but the study of this case has served to awaken in the writer a deep sense of gratitude for the wisdom which has removed, as far as possible, every obstacle to the student's progress and has made plain the safe and scientific path of practice.

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Divine Guidance

ANNE BRACKETT JORDAN

AN experience, the remembrance of which is continually recurring with ever-increasing thankfulness to God, may help some one to see how ever ready our heavenly Father is to help and guide us if we really turn to Him with all our hearts.

At one time, as my work was at a long distance from home, I was obliged to board, and I found a place where the family, with the exception of one member, seemed most inharmonious; but there was apparently no other place to go. As time went on, the problems connected with my work grew more serious, so that I often longed for peace and quiet in which to work them out. One late fall afternoon, when seeking a quiet place, I felt guided to take a walk up a little street where all seemed peaceful and near to God. My attention was drawn to a row of houses, some unoccupied, whose rear rooms looked into the woods and across them to the sunset. As I looked, I felt keenly that there must be a little corner there where I could be alone with God.

The winter came, and with it increasing problems in work and the uncovering of error in my thought. A physical ailment seemed stubborn, and turning away from all material help, I was led to look over the list of practitioners in *The Christian Science Journal*. I had done this in the fall, but no address had proved to be near my work. This time, however, divine Love had been preparing a place, for I found the address of a practitioner not only near my work, but on the very street to which I had been so drawn. When I called at one of the houses which on my first walk had not been occupied, and explained my desire for a room with Christian Scientists, I was told very kindly the reasons why the family would not be able to have me as a boarder; yet I felt I could still trust Love to lead me. Soon after this I went home for a short vacation, and for that time the thought of a new boarding place was abandoned; so it will be seen how free the circumstances were from personal effort or influence and how every step was divinely directed.

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On my return from vacation I met the Scientists on whom I had called, and on Easter Sunday the plans were discussed for my coming to live with them as soon as it was right to leave the place where I was then staying. I remained with them the rest of the time my work kept me in that place, and the little back room looking out on the sunset was truly, as Mrs. Eddy quotes on page 202 in "Miscellaneous Writings," "quite on the verge of heaven." I did not spend all my time in that room, however, for the sense of oneness which we derived from being "workers together" in the truth, was the cause of great joy to me, and the hymns sung and the experiences told will always be to me a glorious realization of God's nearness and love. In that little room, moreover, the last dark shadows of the physical ailment vanished, and many minor ills were also overcome. Here I learned to rejoice once more, and with the rejoicing came freedom from bondage, and the impersonal healing of a dear one, which has meant much in our lives since that time.

No wonder we are daily more grateful for the beloved Leader whose unselfish life not only revealed to us the loving Father, but who was also such an example that her followers are continually doing deeds of kindness, and thus making glad the children of men.

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"Philosophy and vain deceit"

RICHARD STONE

In that wonderfully vivid description of the temptation in the wilderness, Milton in his "Paradise Regained" depicts "the evil one" as reminding Jesus that "all knowledge is not couched in Moses' law, . . . or what the prophets wrote." Pointing to the wisdom of the Greeks, he minutely relates each school of their philosophy. The tempter then insinuates that if Jesus is to overthrow their wisdom, it is essential that he should be familiar with it, else, "How wilt thou reason with them, how refute their idolisms, traditions, paradoxes?" for, he argues, error can best be overcome by its own weapons. To these blandishments Jesus replies with crushing logic, that "he who receives light from above, from the fountain of light, no other doctrine needs, though granted true,"—that all such philosophies are false, little else than "dreams, conjectures, fancies, built on nothing firm," and that whoever is unwise enough to seek true wisdom in such a medley of sophistries, finds it not.

It was to people impregnated with the Greek philosophy —that love of worldly wisdom which placed the pursuit of happiness in the pleasures of the senses and denied the providence of God—that Paul wrote his epistles. In these he frequently sounds the note of warning. He bade the Colossians to "beware lest any man spoil you through philosophy and vain deceit," and he besought the Ephesians that they should "walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened." It was not given to the Greeks alone to found a philosophy built upon the evidence of the material senses or upon mere intellectuality. All down the ages mankind have created philosophies based upon materiality, and thus erected a veritable tower of Babel having its foundations in sand.

Material philosophy has been tried in the scales of human experience and found wanting. It has been of no avail for rescuing men from sin, disease, and death, or of any value in showing the path to true and positive happiness, for the reason that such wisdom, being a mingling of good and evil, could never bring forth fruits wholly good. Despite past experience, mankind have sought escape from the direful effects of materiality by plunging into newer theories of the universe, until, finding the hopelessness of such pursuit, the world may very well cry with Job, "Where shall wisdom be found? and where is the place of understanding?"

Men can be saved from the effects of a material philosophy only by something entirely outside of themselves. The first step toward discovering this avenue of escape must be the acceptance of the advice of John the Baptist. Mankind must repent, which has been rendered, "Change your mind." It is only by a persistent change of thought from a material to a spiritual point of view that the human race can obtain salvation from all the sin, sickness, want, and woe which are the result of a material way of thinking. Christian Science has come to this age to enable us to understand God, and to know man's true relationship to Him. It has made it possible for untold thousands to realize that the universe, including man, cannot be unlike Spirit, God, who created it. Christian Science elucidates the teaching that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" therefore, since sickness, sin, and death cannot be included in the terms good and perfect, what Mrs. Eddy designates as this "malevolent triad" (Science and Health, p. 357) can never have had any place in God's kingdom.

Christian Science is enabling us to prove day by day that, mysterious as it may seem to the physical senses, the effect of this change of thought from a material to a spiritual basis results in the healing of the sick and the uplift of the sinner. It is the persistent seeking of the spiritual, that Mind "which was also in Christ Jesus," which enables us to see the perfection of man, and this insight eliminates in the consciousness of humanity the false material belief which brings sin, disease, and death. On page 476 of Science and Health we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." And the Master's promise for all time is "He that believeth on me, the works that I do shall he do also."

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[Written for the *Sentinel*]

When Jesus Walked by Galilee

RUTH ADELE LEEDER

When Jesus walked by Galilee,
'Twas then Truth made me free.
I care not how the years have fled
Since there he gave the hungry bread,
And made the blinded eyes to see,
The deaf to hear, the lame to walk,
By far-off Galilee.

When Jesus walked by Galilee,
Love broke the chains for me.
No more the pain, or fevered brow,
Can hold my life in bondage now,
Since there Truth's strong voice bade them flee
Like chaff before the driving winds
Of far-off Galilee.

When Jesus walked by Galilee,
'Twas then eternity;
For there was opened wide the gate,
That I the golden harp might take,
Whose chords sound only harmony—
The perfect note still rings out true
From far-off Galilee.

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Selected Articles

[Frederick Dixon in *Evening Despatch*, Birmingham, England]

In a recent issue there is a reference to the report of the clerical and medical committee on mental healing, and also a statement by Dr. —— to the effect that Christian Science is neither Christian nor scientific. In these circumstances I am sure you will permit me to examine exactly what this leads to. To begin with, I think it would puzzle this gentleman to tell us what an orthodox Christian is, and what orthodox natural science is. For almost as many centuries as belong to the Christian era, the various nominal Christian sects have been persecuting one another without mercy, on the ground that each of them individually was the Christian church. Today the Roman Catholic church dismisses all of the Protestant churches as heretical, and the Bishop of Oxford, writing to *The Times*, says that he is not sure that a Dissenter has any right to be regarded as a member of the Christian church.

As for natural science in general and medical science in particular, the story is exactly the same. Pliny declared that the doctors differed from the rest of the world in the fact that they could kill legally, and the persecution of illegal practitioners began as early as the persecution of religious heretics. The court physician to Edward II healed the Prince of Wales of smallpox by wrapping him in red cloth, while the unfortunate so-called charlatan was simultaneously placed in the pillory for putting a parchment instead of a red cloth on a woman's chest. I wonder how the critic's patients would like John of Gaddesden's red cloth prescription applied to them. Later on it was orthodox to inoculate for smallpox; since then it has become a criminal offense. Then there came arm to arm vaccination, and that has shared the same fate. Today vaccine is orthodox treatment, though a gentleman has lately been writing to the press to invoke a return to red cloth.

Everybody knows that the allopathic physicians dragged the homeopathists through the police courts, just as the medieval bishops and the later Jacobean and Georgian bishops dealt out Jedburgh justice to the Dissenters. Today the bishops and scholars of the church are disputing as to whether there is such a thing as an orthodox creed, and yet our critic is sure that Christian Science is neither Christian nor scientific. The Christian Science movement has spread all round the world because it has convinced millions of people that the teaching of the gospel, that preaching is to be with "signs following," is the only orthodox Christianity or science worth talking about. The Founder of the Christian religion made that demand long ago when he brushed aside profession with the declaration that those who believed on him would be able to do the works he did. Millions of people, of all the countries in the world, who have experienced Christian Science healing, are quite as honest and quite as intelligent as the gentlemen who, having learned nothing from history, are always ready to assure their neighbors that their views are right.

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[Ezra W. Palmer in *The Pueblo (Col.) Chieftain*]

Considerable publicity has been given the sermon on Christian Science by the Rev. Mr. ——. In his preliminary announcements he promised to be candid in his discussion of Christian Science. The word candid, according to Webster's International dictionary, means "free from undue bias; disposed to think and judge according to truth and justice or without partiality or prejudice." Had the reverend critic done this, there would be no cause for objection. But judging from reports of his sermon, the critic proceeded to attack Christian Science with vehemence, going over many of the stock objections which have been exploded times without number in the past by its defenders.

To illustrate the hostile attitude of this critic, he is reported to have declared in his opening statements that he would "rejoice in all the good Christian Science can do." Later in his address he announced that he would require the affidavit of a physician to convince him that Christian Science had healed cancer. He is then reported to have enumerated a number of diseases which he did not believe Christian Science had ever healed. This incredulous and hostile attitude of mind does not speak well for the critic's ability to "judge according to truth and justice."

There is nothing reported in the critic's sermon or in his announcements in the press to indicate that he made any effort to discover the truth about the healing of cancer or other so-called incurable diseases by Christian Science. If he had candidly desired to know the facts about the genuineness of Christian Science healing, he could have found plenty of evidence in the city of Pueblo, and he would have discovered many well-known and reputable citizens who would have furnished abundant proof, sufficient to satisfy any unbiased investigator, regarding the authenticity of the healing of cancer, as well as other diseases, by this teaching. Instead of investigating data available at his very door, this critic chose to go into his pulpit and declare he did not believe. What value has his reiteration of disbelief? None whatever. It is on a par with the incredulity of the African chief who refused to believe that water could become solid, because he had never witnessed such a phenomenon.

The fact is, history is full of the dissentient shoutings of disbelievers. The so-called wise men refused to believe Columbus when he declared that the earth is round; they refused to believe Galileo when he declared that the earth moves; they refused to accept the Copernican conception of the stellar universe; they refused to believe Harvey when he demonstrated the circulation of the blood; they refused to believe that Jesus healed the blind man; they refused to believe that the great Master arose from the grave; they have for fifteen centuries refused to follow his plain commands given to his followers to heal the sick, and today the modern mouthpieces of this spirit of skepticism and pessimism stand in pulpits dedicated to Jesus the Christ, and not only give no evidence of their own power to heal the sick, as he commanded, but scoff at and belittle those who do.

Such attacks merely bring out in bolder relief the spiritual poverty of those who make them, and, like King Canute's vain commands on the shore of the sea, have no effect on the steadily advancing waves of Christian Science progress. Many times various divines have essayed to demolish Christian Science to their own satisfaction from their pulpits, but Christian Science refuses to be demolished. Its healing work goes on steadily and unostentatiously. Tried, true, and valued members of their churches are healed of baffling diseases by Christian Science after other systems fail, and then the attacks to save the day for scholastic dogmatism must be repeated. The reverend critic who made this unfortunate attack needs to wake up. Christian Science is not understood by quoting from the biased attacks of hostile critics, nor can it be elucidated by assaults on it because it does not accord with the dogmas of a scholastic and barren theology.

Christian Science is a demonstrable religion. He who understands it can heal by the power of prayer. He receives spiritual light which illumines and transforms him. He

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grasps the meanings of the sayings of Jesus, the prophets, and the apostles, and the promises of the Bible are made practical in the daily affairs of life. Fifty years have passed since Mrs. Eddy first grasped the conception of the allness of Spirit and the nothingness of everything unlike God. During this half century a great multitude have been healed of every known disease, a great spiritual uplift has gone out through all the civilized world, and an unnumbered multitude have been led to rejoice in the affluence and love of God. Surely Christian Science has had sufficient fruits of the Spirit to cause all sincere Christians to rejoice in its beneficent work, and only prejudice and ignorance could induce attacks upon it.

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[Algernon Hervey Bathurst in *Midland Evening News*, Wolverhampton, England]

My attention has been drawn to an editorial, recently published in your paper, which referred to the home secretary's method of dealing with suffragettes. The article describes him as recommending "a sort of Christian Science process." In explanation of what this "process" is, it is stated that "Mr. McKenna suggests that the press should ignore the militants." Will you allow me to point out that, in the first place, Christian Science never recommends that anybody should ignore anything, and that, in the second place, Christian Science and faith-healing, which the writer of the article evidently considers are synonymous, are altogether different. I am in no way concerned with criticizing the home secretary's policy, nor is it for me to propose what steps he should take. It is, however, a matter of considerable interest to me that the public should know that the teaching of Christian Science is preeminently practical or scientific, which would certainly not be the case were Christian Scientists merely to "ignore" difficulties.

Mrs. Eddy discovered Christian Science owing to her intimate knowledge and spiritual discernment of the teaching of Christ Jesus. She then tested it thoroughly, and proved that the truth demonstrated by the Founder of Christianity is as available today as ever, not by ignoring sin and disease, but by healing those conditions. There are a great many business men who are earnest students of Christian Science, and they could scarcely be successful in the affairs of this world were they to ignore everything in the nature of a difficulty. It is perhaps because Christian Science is just as applicable to business affairs as to physical troubles that it is recognized as a preeminently practical religion. Indeed, it could not well be otherwise, since it is the reiteration of the teaching of Christ Jesus, who proved that a correct understanding of the law of God which he had come to fulfil, destroyed discord, evil, sin, and disease, and proved that man is not limited by the so-called laws of the carnal or mortal mind.

The only "Christian Science process," therefore, is the understanding and demonstration of the truth which Jesus said so emphatically would make men free. When Jesus healed the sick, stilled the tempest, or walked on the water, he ignored nothing, but most certainly knew the truth about God and His perfect creation, including man. That process or spiritual discernment of reality is today enabling Christian Scientists to heal themselves and others of troubles from many of which they had failed to find relief in any other direction.

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[W. G. Watkins in *Milwaukee* (Wis.) *Free Press*]

At the outset of his discourse on Christian Science, a report of which appeared in a recent issue, the Rev. Mr. —— assumed an attitude of fairness in being "glad for every bit of good which Christian Science is doing in the world," but subsequent remarks disclosed some misconceptions of the subject. While its adherents are deeply grateful for the growth of Christian Science, which has already extended to all parts of the globe, they are in no way engaged in competition with evangelical churches as to numbers or otherwise. That which really concerns Christian Scientists most is well expressed by Mrs. Eddy in her Message to The Mother Church for 1902 (p. 2): "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal."

After advising against entrusting consumptives to the "tender mercies of Christian Science," our critic says: "Abundance of fresh air, nutritious food, rest, a cheerful mind, and an unfaltering faith in God, are curing consumptives by the thousands." From that statement the uninformed public might infer that the remedy mentioned was proving the needed boon to suffering humanity; but what says a tuberculosis expert quoted in a recent issue under the caption, "White Plague Battle Failure, Says Expert"? Dr. Julius Rosenberg, specialist in tuberculosis, quotes statistics in the current issue of the New York *Medical Journal* to show that the campaign against that disease has made no substantial headway in the last twenty-five years, and adds, "Surely there is no cause here for felicitation," and warns physicians that "it is high time for them to recognize conditions as they are; that the mortality from tuberculosis is about the same, with no prospect of improvement."

In healing where every known material remedy has failed, including numerous cases of consumption, Christian Science is furnishing unmistakable proof of the promise that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Here we have the Master's promise, in which "believing" is seen to be the one thing essential to an answer. His entire earth mission was the highest exemplification of unfaltering faith in God that the world has ever witnessed, and in his every word and act there was no attempt to amalgamate spirit and matter. Jesus knew and proclaimed, and we also should know, that it is the Father which dwelleth in us that "doeth the works."

By reason of her high ideal and continued searching, Mrs. Eddy caught the true import of Jesus' message. Science, philosophy, and religion will join in the universal praise which will be accorded to her when humanity interprets aright her contribution to the world's general betterment and ultimate salvation.

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[Thomas P. Watson in *Oakland* (Cal.) *Tribune*]

The wonderful progress which Christian Science has made, and its remarkable growth in less than half a century from a little handful to more than a million of adherents, its revival of primitive Christianity, healing and teaching as the Master commanded,—all this has brought forth much comment from pulpit and press. That this comment has become more and more favorable, is not surprising when one considers the good which Christian Science has accomplished and is still accomplishing. Many liberal-minded clergymen, physicians, and other professional men, though holding to different systems of healing or theology, have acknowledged the great good which Christian Science has achieved in uplifting the fallen, reforming the sinner, healing the sick, and bringing hope and renewed courage to those weighed down with sorrow and despair.

The article, "Must Protestantism Adopt Christian Science?" by "A Churchman," which was published in *The North American Review*, has accorded to Christian Science the merit it has earned by proving its faith by its works, with

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"signs following," the signs which Jesus promised should follow "them that believe [understand]." That this article, which simply renders "to Cæsar the things that are Cæsar's," should have brought forth such a deluge of bitter denunciation and vituperation from the reverend Episcopal clergyman in Oakland, simply goes to show that the gentleman did not take the trouble to inform himself on the subject of Christian Science, or he would not have published in his *Weekly Message* a bundle of falsehoods which were at one time circulated by malicious gossip, and which have each and every one been proven false; nor would he have heaped abuse on the gentle and noble Founder of a religion that has brought consolation to hundreds of thousands of the sick and sorrowful.

Assuming that this minister of the gospel is honest in his condemnation of that which he has been mistakenly led to believe is Christian Science, and that he has unfortunately gathered his information from unreliable sources, we unhesitatingly recommend for his perusal, and those who read his paper, the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, also "The Life of Mary Baker Eddy" by Sibyl Wilbur. These books are in every public library, and thus are easy of access, so that none need be without reliable information on this subject. We are reminded that Paul was honest in his ignorant persecution of the early Christians who dared to differ from him in his religious belief, until the light of Truth came to him and transformed him into a humble follower of the Christ.

Our clerical friend has been misinformed in regard to the movement's "losing ground," and the "rumors that its costly church [in Boston] is to be sold" are without any foundation whatever. Any one who will visit the Christian Science churches in this city or elsewhere will find them usually crowded, some to overflowing, for the world is hungering for a practical religion, and humanity is finding it in this new-old truth. Christian Science is no more "Eddyism" than the law of gravitation is "Newtonism," as has been said by the Christian Science writers many times. No consecrated follower of the Christ can afford to speak thus disrespectfully of any religion which has rescued even "one of these little ones" from misery and sin and brought him into "newness of life" in Christ; and Christian Science has rescued thousands. Jesus defined the work of his followers when he said: "Preach the gospel," "Heal the sick," "Feed my sheep."

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["One who would Investigate" in *The Gazette*, Colorado Springs, Col.]

Mr. ——, will you please tell me, through the columns of the papers, where in Science and Health I may find your statement, made in the *Gazette* July 9, page 2, in regard to Christian Science?

I went to Science and Health—the text-book of Christian Science, by Mary Baker Eddy—to try to find the statement. These are some of the statements I found there: On page 497: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death." "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." Also on page 444 I find: "Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly." My name is not on any church book.

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[Robert S. Ross in *New York (N. Y.) Tribune*]

Permit us to call to your attention a misstatement of Christian Science by Edwin F. Bowers, M.D., in your magazine section recently.

Christian Science does not ignore disease, but brings about its destruction by reducing it to its proper denomination, namely, nothingness. Physics teaches that nothing can be added to a vessel already full. This sound reasoning is universally accepted. Christian Science declares that God is good, that He is Spirit, and if He made all that was made, there ceases to be place for anything but that which is spiritual and good. The only existence which evil has, must therefore be a supposititious existence, which has no more reality than a proposition in physics which might declare that something can be added to a vessel already full. Christian Science is a system of exact reasoning based upon divine Principle, and for this reason is entitled to and is receiving the consideration of thinking people throughout the world.

That the teachings of Christian Science are based on truth, is being made evident in the healing of all manner of diseases, many of them considered by the medical profession to be incurable.

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[Charles E. Jarvis in *Riverside (Cal.) Press*]

Dr. —— of Minneapolis, as quoted recently in the *Press*, has evidently confused the teachings of Christian Science with those systems which employ suggestion and will-power, and are therefore antithetical to the former. He tells us that "faith-cure, Christian Science, and the like, all come back to the original premise of the control of the body by the mind." It should be remembered that the mind therein referred to is the human or "carnal" mind, which Paul tells us is "enmity against God," whereas in Christian Science man is regarded as the image and likeness of the immortal, divine Mind, supreme intelligence, or God, and is subject alone to His immutable laws. It follows that happiness and physical health obtain when self-will, self-righteousness, self-pity, and all the rest of the concomitant phases of the human mind, are overcome through an understanding of God and of man's relationship to Him, as taught in Christian Science.

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[Written for the *Sentinel*]

Security

JOHN RANDALL DUNN

Love divine, the enfolding arms
Of Thy mercy compass me.
With mine opened eyes I see
All the ills, the threatened harms,
Phantoms—fleeting dreams—to be;
For in Thine enfolding arms
Dwelleth sweet security.

Father-Mother Love, so near,
Gently brooding over all,—
Hearing me before I call,—
When I rest in Thee, all fear
And its train of sorrows fall;
Dwells nor pain nor anguished tear
With the thought that Love is All!

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Editorial

Active Service

NOTWITHSTANDING the call to active, positive demonstration of Christian Science which pervades Mrs. Eddy's writings, there are yet many that have been healed in Christian Science who fail to realize the necessity for work and study on their own behalf. As a consequence, they go on from year to year simply as somebody's patient; in other words, they have transferred their former allegiance to the family doctor and the ways of *materia medica* to the practitioner of Christian Science. Instead of helping themselves and others, as they might do if they were willing to devote the same amount of earnest application to the acquirement of an understanding of the teachings of Christian Science which they have given to gain proficiency in some new art or worldly accomplishment, they are content to be mere recipients, forgetting the Master's injunction, "Freely ye have received, freely give."

To such as these Mrs. Eddy's words, "The song of Christian Science is, 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20), should be a call to action. Through this work and study they will find that "God is no respecter of persons," and that He does not withhold from them that diligently seek Him the understanding which they need in order to do His work. They will also find that He does not require that He shall be approached only through a selected mediatory class or priesthood. He is the Father of all, and all are equally His children—"heirs of God, and joint-heirs with Christ." Just as the little child turns to father and mother, strong in its faith that they are able to do whatever is asked of them, why should not we children of a larger growth confide in the omnipotence and omnipresence of our Father-Mother God, knowing that when we ask aright He does hear and answer prayer?

On page 452 of Science and Health Mrs. Eddy writes: "Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick." Again, she writes on page 350: "To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind."

Solomon has said, "Understanding is a wellspring of life unto him that hath it," and thousands of Christian Scientists are proving the truth of this proverb. They have learned that to understand God aright is indeed life eternal, and that to advance in this understanding they must put into practice every grain of truth they have acquired. Merely to trust in God without understanding His nature and power, is not sufficient; neither is it sufficient for Christian Scientists simply to read or memorize the letter of Mrs. Eddy's teachings, if they would heal the sick or help the sinful man to forsake his ways. Throughout her writings Mrs. Eddy has insisted upon the necessity for proving all things; also that her followers shall be doers of the word as well as hearers of it. The importance she attaches to this doing—that we shall be active instead of passive recipients of God's bounty—is emphasized when she writes (Science and Health, p. 37): "It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness."

The call, then, is for active participation, on the part of every Christian Scientist, in the effort to establish the kingdom of heaven in the hearts of men here and now. We are grateful for what has already been accomplished in this work of redemption, but much yet remains to be done. Shall we, then, sit idly by while the fields "white already to harvest" go unreaped? God forbid that we should be so faithless to our trust! If we are "perpetual patients," let us break the mesmeric chain of dependence on personality and turn to the one and only God, "who forgiveth all thine iniquities; who healeth all thy diseases." If we are practitioners, let us urge upon our patients the necessity for daily persistent effort to know and do the will of God—to work out their own salvation. While the need of the moment is being met, let us strive to strengthen their understanding, and then push them out as the mother bird does her nestlings, that they may find their wings. Let us give as we have received, till all the world shall have shared in the blessings which Truth bestows.

ARCHIBALD MCLELLAN.

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"Alive unto God"

MEN are sometimes well worthy of study when they express as their own conviction what in fact is but the reflection of an inherited mental attitude, the resultant of centuries of teaching. Like the scurrying straw, such a man is chiefly interesting for what he indicates, and not for what he is. He registers the direction of a world-enswathing current, of which he is perhaps quite unconscious but to which he is wholly subject.

This is most notably true with respect to those temperamental impulses and religious predispositions which Christian Science not infrequently incites into exhibition. How often does the convincing evidence appear that in his statements a given person is not expressing an intelligently acquired judgment, or even an intentionally fair interpretative opinion, but only putting into circulation a mental inheritance that was laid up for him, perchance, by some centuries-old mistake of human sense! In such an event it is seen that a man is not himself, not an individual, not the manifestation of thought, but only an index of the rule of a hoary belief. He may count himself to be intelligent, liberal, and self-governing; declare boastingly, maybe, that he pays tribute to no man, while in fact he is a mere echo, an unknowing exponent of a long forgotten contention.

This was illustrated recently in the remark of a cultured but willingly ignorant clerical critic of Christian Science, who after giving various other reasons for his antagonism said, "Name a single D.D. or man of large mind who has accepted Christian Science, a man who commands the world's attention." It was an expression of the pose of the contented religious culture of all history, and it was very adequately answered more than eighteen hundred years ago, when St. Paul wrote to the Corinthians, "Hath not God made foolish the wisdom of this world? . . . not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . and things which are not, to bring to nought things that are."

The fact is that creedal culture is and always has been one of the chiefest disabilities to Christian progress, a disability which the rebuke of Science first of all irritates and then destroys. It was the "men of parts" who cried out against the early witnesses for Jesus, saying, "Have any of the

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rulers . . . believed on him?" and the inquiry is still heard from those who determine the value of Christian Science teaching, not by its fruits, but by what the educationally prejudiced may think of it. The critic referred to has been steeped in theological lore, and thereby been made seemingly impervious to the appeal of the words and works of the Master, the essential truth of the gospel. This is the unscientific wisdom of the Pharisee, which has so often shown itself opposed to the wisdom of Christ, it is alive unto men and to their dictum, but not "alive unto God."

Nothing gives more certain evidence of the verity of the gospel than the record that it stirred up the religious stand-pat-ism of the Jewish church, and nothing argues more forcefully for the corrective and quickening significance of Christian Science than the fact that in setting free "imprisoned thought" (Science and Health, p. 114) it brings about a repetition of these first-century phenomena. Mrs. Eddy's supreme insistence is, that we shall be alive to Truth; that we shall escape from the bondage of tradition and be free, and in the nature of the case this constitutes an unpardonable offense to those who are entirely satisfied with their present spiritual apprehension and efficiency.

It will comfort Christian Scientists betimes if they but remember that the turmoil and opposition of mortal thought are altogether and most encouragingly explicable.

JOHN B. WILLIS.

Hearing and Heeding

AMONG other important changes which have come over religious thought in the last half century is that respecting the communication between God and man. Not so many years ago it was very generally believed that the channels for such communication had been closed since the early days of Christianity, at least to a large extent. Few believed that God speaks to every man every day, and that those who hear and heed bless the whole human family by so doing, even if they never tell others of their mental and spiritual experiences, but live more truly each day because of their recognition of the divine demand and of their obedience thereto. Those who do all this, and who inspire others to do likewise, are the world's best benefactors, and such, we read in the prophecy of Daniel, shall shine "as the stars for ever and ever."

In Science and Health (p. 232) our revered Leader says, "In the sacred sanctuary of Truth are voices of solemn import, but we heed them not." This is a warning which we all should consider, for the word of Truth, when understood by us, leads ever away from discord and toward harmony. It may be that like the child Samuel we shall not at first understand the call, but if we listen and obey, we shall soon find guidance for every step of the way. This is made clear in the epistle to the Hebrews, where the psalmist's words, "To-day if ye will hear his voice, harden not your hearts," are quoted. We are at the same time reminded that those who did not enter into the promised land failed because they hardened their hearts, and the writer of this epistle says that it is "through the deceitfulness of sin" that men's hearts are hardened and spiritual blessings missed.

We also learn from the apostle's words the lesson of prompt obedience. There should be no parleying with error when Truth makes its demands upon us, no Felix evasion, with the excuse that a more "convenient season" will find us better prepared to obey,—it is "today if ye will hear his voice." Surely there can be nothing sweeter than the voice of Love, which is forever calling us away from all the beliefs of mortality, with its false pleasures and pains, its false concepts of God and man. It is certain that if we heed not the "still small voice" of Him "that speaketh from heaven," we shall have the wind, the earthquake, and the fire of mortal experience, until the stubborn human will bows before omnipotent good and acknowledges the supremacy of Spirit and spiritual law.

It is not possible to overestimate the debt we owe for the revelation in Christian Science of the spiritual sense which is inseparable from man as God's idea. The Scriptures tell us plainly that God talked with men in bygone days, but those of us who accepted these statements, before we knew of Christian Science, believed that God no longer communed with men in this way. We were sometimes told that this was no longer necessary, an explanation which seemed a mere mockery when we were well-nigh overwhelmed with sickness or sorrow. We also supposed that the ancient prophets heard the voice of God, Spirit, through material sense; but Christian Science has taught us that this was a mistake, that it was spiritual sense which enabled them to hear and heed, and it was this same sense which led us to search the Scriptures, even before we learned that God is ever with us, calling to us to draw nearer to Him and find Life.

In Christian Science we learn that spiritual sense is man's priceless birthright, and well may we rejoice to hear the Father's voice, even if it come as a rebuke to error, in order that we may be awakened to the high demands of Truth and Love. Christ Jesus reproached his coreligionists with their failure to hear the Father's voice, and in St. John's vision we read again and again, "He that hath an ear, let him hear what the Spirit saith unto the churches." We are told at the same time that those who are loved of God receive the rebuke of Spirit, but this only points the path to the throne and bids the obedient press on to that complete overcoming which reveals man in God's likeness.

ANNIE M. KNOTT.

Among the Churches

Current Notes

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

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

PORT ARTHUR, ONTARIO, CANADA.—The initial service of First Church of Christ, Scientist, in its new home in the Municipal Building, took place on Sunday morning, Aug. 9. The entire north end of the second floor of the building has been transformed, and makes a most attractive chapel. The reading-room adjoins. The situation is most suitable and convenient, being in the heart of the city and on one of the principal streets.—*Correspondence.*

ONTARIO, CAL.—First Church of Christ, Scientist, was filled to its capacity yesterday morning [July 26] for the special dedicatory services, and the event will be a memorable one in local Christian Science circles. The church was built a year or more ago, but only recently was it freed from debt, and the dedication followed.—*Ontario Report.*

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CHRISTCHURCH, NEW ZEALAND.—The Christchurch Christian Scientists, who have been steadily gaining ground and increasing in numbers during the last few years, have just concluded terms for the purchase of the building known as Girton College, in Latimer square, and the land adjoining the college. The building, with a few alterations, is to be used as a church. Services are to be held in the large hall, which was formerly the class-room, and one of the large front rooms is to be used as a reading-room. It is thought that a gallery may be constructed in the large hall later on. The members of the church are particularly pleased with their purchase, and are very glad to think that shortly they will be able to vacate their present cramped quarters at the corner of Gloucester and Manchester streets, where they have held their services for the past two years.

Negotiations for the purchase of the property and land have been in progress for some little time. The Christian Scientists will take possession about October. The purchase money for the building and site is stated to be twenty-five hundred pounds.—*The Sun.*

EUGENE, ORE.—Construction of a new twenty-five hundred dollar church building for the Christian Scientists in Eugene will commence soon at the corner of Twelfth and Oak streets, according to plans adopted at a meeting of the members of the church. The building will seat three hundred and thirty persons. The auditorium is to be thirty-five by sixty-five feet, and when the church is enlarged will be sixty-five by sixty-five.

The Christian Scientists decided upon a new church several months ago and purchased a lot upon which they proposed to build some time in the future, but no date was set. It was found that the church was in a position to build this year, and now an effort will be made to have the building complete by Oct. 1.—*Eugene Guard.*

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 6, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 14, 1914.

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

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Long Beach, Cal.

The introductory words of Prof. W. L. Stevens, superintendent of public schools, to the lecture on Christian Science by Virgil O. Strickler, were in part as follows:—

Christian Science is endeavoring to bring to mankind a larger view of life, which means a clearer conception of the truth. The most worthy goal of all human investigation is to know the truth. Any church, sect, or society which is earnestly endeavoring to discover truth and to apply its principles to daily living, is entitled to the profoundest respect of society. Every individual has the inherent right to pursue this quest according to the dictates of his own conscience and intelligence. It is well for all to remember that the individual or the group that has the most comprehensive grasp of truth, is the most tolerant of the beliefs of others.

Christian Science, in endeavoring to bring this larger view of life to humanity, has been singularly effective in reaching the individual. Too frequently the religious work attempts to reach only the masses, the state, or a world-kingdom, forgetting that the individual must first be quickened. It was the method of the great Teacher to step from out the multitude to reach the individual, to soothe the sorrowing, and to heal the sick. Out of individuals quickened by a keener spiritual life, efficient churches must be fashioned.

The belief of the Christian Scientist, therefore, is a vital factor in influencing the controlling forces of human existence. Your presence here tonight clearly indicates that you are profoundly desirous of knowing more fully the truth, in order that this influence may be exerted still more potently for strength and beauty, for health, harmony, and happiness.—*Correspondence.*

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Milwaukee, Wis.

A large audience listened to a lecture in the Auditorium under the auspices of Fourth Church of Christ, Scientist, by Clarence W. Chadwick. Introductory remarks were made by E. P. Lincoln, first reader, who said:—

Never since the Christian religion was established by Jesus has there been such wide-spread interest manifested in its teaching as at the present time. The healing element of Christianity, which had been lost sight of for many years, has in our day been discovered by Mrs. Eddy, who has proven to the world by demonstration the power of Truth to heal mankind, both in mind and in body. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Our Leader has revealed to us in Christian Science a clearer understanding of this truth and what it means to mankind.

Milwaukee News.

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New Bedford, Mass.

William R. Rathvon gave a lecture on Christian Science to an audience which crowded the Christian Science church on Middle street. The lecturer was introduced by former Mayor Thomas Thompson. "Since Science and Health was written," said Mr. Thompson, "it has done more than anything else to arouse the world to a consciousness of the Principle that was taught in the far past." After characterizing Mrs. Eddy as one of the greatest women who ever lived, Mr. Thompson said that the interest in the Christian Science religion had become so great that its edifices were not large enough to accommodate the vast audiences which were ready and willing to listen to the solution of the great problem. "The Christian Scientist," he said, "is always the one with sunshine over his face. That is what is needed in this life. Christian Scientists live their lives in deeds, and not in words. A man must live up to the high consciousness expounded in Science and Health, or he is not a Christian Scientist."

New Bedford Times.

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Willows, Cal.

Prof. Hermann S. Hering lectured at the Opera House to an audience of about three hundred and fifty people. He was introduced by Judge W. M. Finch, who said in part:—

When I was asked to introduce the speaker this evening I unhesitatingly accepted, not that I am a Christian Scientist,

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for I am not a member of that organization, but rather because of the high regard in which I hold the Christian Scientists of Willows. I am unable to say either that I believe or that I do not believe in Christian Science. I do not know enough about its doctrines to form the basis of belief.

This is an age of investigation. Nothing should be accepted or rejected without a knowledge of the subject. If Christian Science is to be accepted, that acceptance should be based upon an intelligent knowledge of its teachings. If it is to be rejected, that rejection ought not to be through ignorance. In this as in all other matters, to seek the truth should be our guiding purpose. With an unbiased mind we should first ascertain what the facts are, and then draw our conclusions from the facts thus established.

Correspondence.

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La Fayette, Ind.

A lecture on Christian Science was given by Jacob S. Shield in the Victoria Theater. Thomas Bauer, mayor of the city, introduced the speaker, saying in part:—

We should indeed welcome into our community such instrumentalities for good as lead in the direction of true happiness for the people; and as one of these great influences for good, I am most glad to find in our midst the Christian Scientists, whose aim and ambition in life is true happiness. We meet today that we may review this all-important subject, and view it from the standpoint of the Christian Scientists. We can well feel assured that we will take away with us from this meeting an inspiration for good.—*Correspondence.*

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Lectures to be Delivered

Aberdeen, S. Dak.—Virgil O. Strickler, McDiarmid and Slater Building, second floor, 422 Main street, 8 p.m., Oct. 8.

Amsterdam, N. Y.—Jacob S. Shield, Church Rooms, 9 Mohawk place, 8 p.m., Oct. 6.

Aurora, Ill.—George Shaw Cook, East High School Auditorium, Jackson street, between Fox and Benton streets, 8 p.m., Oct. 15.

Belmont, N. Y.—Bicknell Young, City Hall, 8 p.m., Oct. 13.

Beloit, Wis.—Jacob S. Shield, Church Edifice, 8:15 p.m., Oct. 15.

Binghamton N. Y.—William R. Rathvon, Monday Afternoon Club House, 8 p.m., Oct. 16.

Brattleboro, Vt.—William R. Rathvon, The Auditorium, 8 p.m., Oct. 12.

Brookings, S. Dak.—Virgil O. Strickler, Church Edifice, 8 p.m., Oct. 9.

Burlingame, Cal.—Virgil O. Strickler, Burlingame Masonic Hall, 8 p.m., Oct. 16.

Burlington, Iowa.—George Shaw Cook, Opera House, 8 p.m., Oct. 16.

Cambridge, Mass.—Clarence W. Chadwick, Scenic Temple, Temple street, near Central square, 3:30 p.m., Oct. 11.

Camden, Maine.—William D. McCrackan, Church, Central street, 8 p.m., Oct. 15.

Cincinnati, Ohio (First Church).—Clarence W. Chadwick, Music Hall, 8:15 p.m., Oct. 16.

Concord, N. H.—William R. Rathvon, Church Edifice, 8 p.m., Oct. 13.

Dayton, Ohio (First Church).—Clarence W. Chadwick, Memorial Hall, 8 p.m., Oct. 13.

Detroit, Mich. (Third Church).—Jacob S. Shield, Light Guard Armory, 3 p.m., Oct. 11.

Fond du Lac, Wis.—Jacob S. Shield, Henry Boyle Theater, 8:15 p.m., Oct. 16.

Fresno, Cal.—Willis F. Gross, Theater Fresno, 8:15 p.m., Oct. 16.

Glasgow, Scotland.—Col. William E. Fell, Queen's Rooms, Clifton street, 8 p.m., Oct. 22.

Grafton, N. Dak.—Virgil O. Strickler, Opera House, 8:30 p.m., Oct. 10.

Grand Forks, N. Dak.—Virgil O. Strickler, Church, Belmont and 4th Avenue South, 3:30 p.m., Oct. 11.

Grants Pass, Ore.—Prof. Hermann S. Hering, Grants Pass Opera House, 8 p.m., Oct. 6.

Jamestown, N. Y.—Clarence W. Chadwick, Samuels' Opera House, 8 p.m., Oct. 12.

Kankakee, Ill.—George Shaw Cook, Public Library, Huling Hall, 3 p.m., Oct. 11.

Madison, Wis.—George Shaw Cook, Woman's Building, 240 W. Gilman street, 8:15 p.m., Oct. 13.

Manchester, N. H.—William D. McCrackan, Jolliet Club Hall, 52 Concord street, 3:30 p.m., Oct. 11.

Marion, Ind.—Bliss Knapp, Indiana Theater, 3 p.m., Oct. 11.

Meadville, Pa. (Second Church).—Bicknell Young, Courthouse, 8 p.m., Oct. 12.

Milwaukee, Wis. (Second Church).—Jacob S. Shield, Church Edifice, 27th street and Highland boulevard, 8 p.m., Oct. 12 and 13.

Needham, Mass.—William D. McCrackan, Town Hall, 8:15 p.m., Oct. 13.

Niagara Falls, N. Y.—Bicknell Young, Cataract Hotel, 8:15 p.m., Oct. 15.

Northampton, Mass.—William R. Rathvon, Academy of Music, 8 p.m., Oct. 11.

Oakland, Cal. (Fourth Church).—Virgil O. Strickler, Macdonough Theater, 8 p.m., Oct. 15.

Pendleton, Ore.—Prof. Hermann S. Hering, Oregon Theater, 8 p.m., Oct. 13.

Plymouth, Mich.—Bliss Knapp, Church Edifice, corner Main and Dodge streets, 8 p.m., Oct. 13.

Pontiac, Mich.—Bliss Knapp, Howland Theater, 8:15 p.m., Oct. 12.

Portland, Ore. (First Church).—Prof. Hermann S. Hering, Church Edifice, Everett, between 18th and 19th streets, 3 p.m. and 8 p.m., Oct. 11, and 8 p.m., Oct. 12.

Racine, Wis.—George Shaw Cook, Guild Hall, 8 p.m., Oct. 12.

Rockland, Maine.—William D. McCrackan, Church Edifice, 7:30 p.m., Oct. 12.

Saginaw, Mich.—Bliss Knapp, Academy of Music, 8:15 p.m., Oct. 15.

Salem, Ore.—Prof. Hermann S. Hering, Grand Opera House, 8 p.m., Oct. 15.

St. Johns, Ore.—Prof. Hermann S. Hering, auditorium, James Johns High School Building, 8 p.m., Oct. 9.

St. Louis, Mo. (First, Second, Third, and Fourth churches).—Willis F. Gross, Odeon, 3 p.m., Oct. 11.

Swansea, Wales.—Col. William E. Fell, Albert Hall, 8 p.m., Oct. 27.

Toledo, Ohio.—Clarence W. Chadwick, The Coliseum, 8:15 p.m., Oct. 15.

Troy, N. Y.—William R. Rathvon, Music Hall, 8:15 p.m., Oct. 15.

Vancouver, Wash.—Virgil O. Strickler, Rex Theater, corner Main and 10th streets, 8 p.m., Oct. 13.

Victoria, British Columbia, Canada.—Dr. Francis J. Fluno, Pantages Theater, Government street, 3 p.m., Oct. 11.

Walla Walla, Wash.—Dr. Francis J. Fluno, Keylor Grand Theater, 8:15 p.m., Oct. 8.

Xenia, Ohio.—Bicknell Young, Xenia Opera House, 8:15 p.m., Oct. 5.

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Testimonies of Healing

A few years ago we came to Christian Science for the healing of our child. We had been told, and believed, that the case was hopeless and incurable. The boy was then three years of age, and he had not made any progress from the time he was a baby a few months old. He could not stand alone, was fed with a spoon, could not eat solid food or take much liquid. Toys did not interest or amuse him. He could not hold anything in his hands, but dropped everything immediately and cried; and there were times when he absolutely refused to take food. He had curvature of the spine, and he could not stand or walk or talk, and the bowels had never acted naturally.

The doctor said the child should have training in an institution, where he could be taught to be clean, that was all. He would never walk or go to school, never be able to earn his own living. We had consulted a brain specialist, and also one of the leading physicians and surgeons in Manchester, and the opinion of both was that he had never been a normal child and never would be. Both admitted they could not account for cases like this and could not do anything at all for us. We had to resign ourselves to the inevitable, thinking it must be God's will and that this was our cross.

Christian Science treatment was commenced in August, 1910, and since then all those discordant conditions have vanished, and the child is a new creature. He is a very affectionate little chap, with bright, intelligent eyes. Even the skull has developed and raised, and the spine is no longer curved, but perfectly straight. It is a great joy to us to hear him talk, and his speech is daily becoming clearer. He is now able to play out-of-doors with other children. He continues to progress splendidly, and has been attending Sunday school almost twelve months. A month ago he started day school, and this is a great pleasure to him. It was reported to me, at the end of three weeks, what good progress he was making there. One golden text which he learned for Sunday school is very fitting,—"Stand still, and consider the wondrous works of God." Truly the power of God has been manifested to us!

We have received so much help from the testimonies in the *Sentinel* that we desire to send this message out into the world to help others. For this and many other blessings that have come to us, we are truly grateful; and for the better understanding of the Scriptures, which have been revealed to us through the study of Science and Health and all the Christian Science literature, words can never express our thankfulness.

Our gratitude for all this is beyond words. But great and wonderful as is this healing, it is nothing compared to the knowledge of God as Love which has come to us through Christian Science.

Mrs. A. Tyrer, Longright, Manchester, England.

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Almost nine years ago I began the study of Christian Science for the physical help I hoped to receive from its teachings, also to learn of God as a Father-Mother, for I had at that time sustained the deep sense of loss of my only parent. I was thus left apparently alone and in a strange country, where I had come a short time before in search of health, thinking I would be benefited by the California climate. After having been here for several months, however, I grew worse. At this time I had exhausted all that *materia medica* could offer me; also the many different places to which I had gone, hoping to find relief in the climate, had brought me no benefit. I then turned for the second time to Christian Science for help, seeking not alone the physical healing, but the knowledge and understanding of God as an ever-present help in time of need. Since beginning the study of Christian Science I have been perfectly and permanently healed of what was pronounced lung trouble by my physicians at the time, this disease being considered hereditary in our family.

I had been treated by my home physicians, but there seemed no help for me from their treatments. I was therefore advised by them to try a change of climate, but I had grown so much worse that I was unable to make the change. A relative recommended Christian Science to me, and a practitioner was sent for. It was not long before I was greatly benefited, but I was unable to grasp the spiritual truth of the help derived from its teachings. Several years after this I was again greatly in need of help physically, suffering with symptoms of the same condition, also from kidney and spinal trouble, nervous breakdown, and great mental disturbance. I again turned to *materia medica* for help, but after treating me daily for three months, my physician candidly told me he could help me only temporarily, if at all. He advised an immediate change of climate, so I spent some time at different resorts in search of health, having in attendance one physician who had had twenty-five years' experience in pulmonary diseases; but I was not benefited after being under his care for nine months. Finally, I was advised to try the California climate. After coming here I grew worse, as above stated, and so at last turned to Christian Science again, and was completely healed.

My gratitude for this wonderful proof of the healing power of Christian Science through the knowledge and understanding of God and man's true relationship to Him, as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is greater than can be expressed in words. For my healing and the many blessings which have come to me through the teaching of Christian Science, I am indeed thankful to God, and also grateful to our beloved Leader, who has made known to us this great truth that is freeing mankind from diseases of all kinds. I rejoice in the good that has come into my life through Christian Science.—Frances H. Keyes, Los Angeles, Cal.

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When about eight years of age, I began to wonder why the works of Christ Jesus and his disciples were not brought out now, as well as in the Master's time; but when I questioned others, I generally got the answer that these works were for Jesus' time only, and we could not understand them. Nevertheless, the desire to know more followed me all my earlier years.

After having been in America for some years, I paid a visit to Sweden, my native country, about nineteen years ago. In what seemed a very strange way, through this visit, and on my return to Chicago, I was for the first time brought in contact with a Christian Scientist. In my first conversation with the Scientist, when asking some questions concerning a certain experience, I was answered by being told of a demonstration in Science, and it was added that it was brought about through the understanding of God. I knew instantly that what I needed was an understanding of Truth, and I knew I had now found what had been lacking all these years. In a small way I began to look into Christian Science and investigate; but when we are bidden to the feast, the excuse is ready, and mine was, that because of my slight knowledge of English I could not understand this teaching. But Christian Science never left me; it was in my thought at

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all times and under all circumstances, with a growing desire to know more.

It was eighteen years ago that I began the study of Christian Science. The next Sunday after getting a copy of Science and Health, I attended services in the Auditorium in Chicago, and the glorious revelation that came to me when the Lord's Prayer with the spiritual interpretation was read, can never be expressed in words. From childhood I could never pray; but the desire for a better standard of living was uppermost in my thought. At first I did not think anything about the healing, for I did not come to Christian Science for physical benefit, but with a heart sick; discouraged through the world's lack, I was hungering and thirsting after righteousness. I had been subject to severe headaches since childhood, also rheumatism, but as I continued my study I began to apply the truth and was entirely healed; and I have been able to apply Christian Science to all the conditions of human experience.

One of the times when I was deeply grateful for my knowledge of Christian Science was when my little girl arrived. I can truthfully say that she owes her life to this teaching, through the faithful work and understanding of one with whom I had the privilege of studying in class. Above all other benefits, however, is the spiritual uplift which has come through Christian Science, for it measures out the understanding of what Jesus said, "The kingdom of God is within you," within that consciousness whence all malice, envy, hate, jealousy, and revenge flee, to give place to the presence of divine Love, which is God with us.

CECILIA G. PECK, Denver, Col.

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Five years ago, while suffering from an acute intestinal disease, the after effects of what was named "Asiatic cholera," I began to read Science and Health merely out of curiosity to know something of the teaching of Christian Science, rather than with any hope of being benefited. For eighteen months prior to this I had faithfully applied the medicines prescribed by the physicians, with no good results whatever, and I was fast becoming resigned to what seemed to be an incurable disease. I then believed God was responsible for disease and death; that these were the divine methods of making us love Him more. Filled with a depressing dread and fear of a God whom I believed responsible for my acute suffering, ignorant of any known means of escape from that which I believed He had decreed for me, and finding it impossible to love a creator whom I deeply feared, I had become bitter and was hopelessly discouraged.

At this point my attention was attracted to this sentence: "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (Science and Health, p. 390). I was then led to the next step in my search to understand the true and living God in the definitions of God as found in this text-book. A careful study of these brought the comforting assurance that an all-loving God could not create disease and suffering. Then followed an earnest search for the underlying cause of my suffering, which was soon answered in that wonderful statement: "Fear is the fountain of sickness" (Science and Health, p. 391).

Ignorance of the true meaning and nature of God, fear of what I believed Him to be, and the sin of wrong thinking about Him and His creation, was indeed the source or cause of my many ills. Realizing fear to be but a false belief in evil as a power, how could this be true when God is infinite good? Ignorance, the supposed absence of truth, could not be a reality if infinite Mind, intelligence, was All-in-all. Sin, the belief in a power aside from good, was disobedience to the first commandment, "Thou shalt have no other gods before me." Had I not been believing that evil was of God, hence as real as good?

Urgent need of reversing my process of thinking was apparent, if I would be freed from this evil sense, and I began by assuming God to be infinite Mind, intelligence, the one cause. Any effect unlike that infinitely good cause must be a belief in more than one God, or creator, which is idolatry; for had I not been serving this false belief of life, intelligence, and pain in matter, which was then manifested in the fearful, discouraged, suffering mortal I was obliged to call myself. Five weeks of earnest, prayerful effort to replace the wrong thoughts I had been harboring with the truth about God, and man as His reflection, brought freedom from this dread disease, which I am happy to state has never returned. Thus, a brief but prayerful study of that wonderful book "Science and Health with Key to the Scriptures" did not change anything in God's universe, but the truth revealed in its pages did change my false concept of things by planting truth where error had claimed my thoughts; and this is the same truth which Jesus said shall make us free from every discord, when earnestly and faithfully pursued.

Every added proof that man coexists with God (and this proof is always given when we bring our thinking and living up to the demands of Principle), brings to every earnest student of Christian Science the deepest thankfulness to God for the pure, unselfish, patient work of our dear Leader, Mrs. Eddy.—LETHA R. MORGAN, New York, N. Y.

I wish to verify the statements made in the foregoing testimony of my wife's healing of intestinal trouble, also to the healing of chronic catarrh of the head and throat from which she had suffered since a child.

J. D. MORGAN, New York, N. Y.

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I can truthfully say that I have been helped more than I can tell through Christian Science. The doctor said I had a malignant growth. I had had medical attendance for three months, getting no better, and was finally told I would have to submit to another operation. Instead, I had Christian Science treatment, and was perfectly healed.

It has been almost five years since that time, and my healing has been permanent. We have attended Christian Science services ever since, and are members of the society at Jerome. We are truly grateful for all the benefits we have received through Christian Science.

SARAH ATWOOD, Jerome, Idaho.

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It is with the deepest thankfulness to God for Christian Science that I give the following testimony of mental surgery. Two years ago my son was engaged in a game of basket-ball at the gymnasium of the University of Chicago. During the game, when jumping after the ball, he fell, incurring a badly fractured ankle-bone. The surgeon, who was always at hand in case of emergency, was called. The boy declared himself a Christian Scientist and asked to be sent home. The surgeon smiled and said it was too serious a case for Christian Science. He was allowed to bandage the ankle, and then he sent my son home in a carriage with a message to me, saying that the ankle-bone was badly fractured and he advised the X-ray, in order to have it set properly. He also said that the boy must not put his foot to the ground under any consideration; if he did, the consequences would prove dangerous.

When I saw my son being carried into the house, my fear was very great, but the comforting thought came to me that "divine Love always has met and always will meet every

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human need" (Science and Health, p. 494), and I also realized that only radical reliance on Truth would heal a broken bone. We then sent for a Christian Science practitioner. Upon arrival she inquired of the boy's father if he was willing to have Christian Science treatment, and when he gave his consent, we were all grateful, for at that time he was not much interested in Science. Treatment began at once. In three days my son was able to hobble around the house with the use of a cane, without touching his foot to the ground; in ten days he put on his shoe, and walked with the aid of a cane to the practitioner's home, one block away. In two weeks he returned to school with scarcely any trace of a broken ankle. In three weeks he walked from school with his companions, a distance of three miles at least. Mrs. Eddy says, "Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged" (Science and Health, p. 402).

I was indeed grateful for this satisfying demonstration; it proved to me that Truth does heal and bless mankind. Christian Science has met our many needs for five years.

GRACE ELLWOOD, Chicago, Ill.

✧

In July, 1911, having been pronounced by my physician dangerously ill from an infection, and feeling certain that I would not live more than a very few days, I was persuaded by my wife to try Christian Science. Upon the arrival of the practitioner, I at once stopped taking the drugs with which my system was thoroughly saturated.

When the doctor learned of the discontinuance of his prescribed treatment, he informed my wife that I could not live forty-eight hours unless I resumed the regular doses of medicine. But with the first treatment in Science, I immediately arose from my bed, and shaved and dressed myself. The first night the usual sleeplessness was changed to peaceful sleep. Within two weeks I had discontinued regular treatments and had resumed my duties at the office. Within thirty days my weight had greatly increased, the ailment which had apparently held me in its grip having reduced my body to a mere skeleton during my illness. Since that time I have been in practically perfect health. I have had no more of the severe headaches, which formerly had been frequent, and several other ills have entirely disappeared.

I am deeply grateful to my wife for persuading me to try Christian Science, and to Mrs. Eddy for her works, which I am confident mean eventually the emancipation of mankind. Especially and immeasurably am I thankful to God for the understanding of Truth and Love that I am more nearly approaching every day.—JAMES H. LAST, Colby, Wis.

✦

All who have experienced the healing touch of divine Love, feel the responsibility of telling other suffering mortals about the way of escape. I want the world to know the omnipotent love and power of God to destroy the terrible evil and misery of mortal existence. I had desired Christian Science a long time before it was my privilege to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was led in devious ways before reaching Christian Science. I naturally believed in divine healing from proofs of the destruction of evil, mental and physical disease, through simple childlike faith in God and His Christ, and I am forever grateful for these proofs that all that is unlike God, good, even very serious evil and suffering, can, when renounced, be destroyed; that the corrupt, worthless "old man," according to St. Paul, can be "put off," if we but turn to the pure spiritual truth taught by Christ Jesus, turn positively, and refuse, as Christian Science teaches us, to dwell at all upon the material. To live right in the present is the only way to redeem the past.

Christian Science has thrown wonderful light on the Scriptures, and the passage, "The soul that sinneth, it shall die," has become most comforting and helpful with the understanding that "soul" in the passage means sinful sense; for it is a positive promise that all evil, from the greatest to the least, is doomed by God to complete extinction, and the sooner we get to work with Him to this end, the sooner we shall get rid of the inevitable suffering of sin. I am very thankful for the revelation Christian Science gives that evil is not man and no part of man, any more than a poisonous reptile fastened to the hand would be a part of the human body, for "man is not material; he is spiritual" (Science and Health, p. 468); and by knowing and clinging faithfully to it, what is unlike God, good, is destroyed.

The most joyous thing is that this message is universal. "All flesh shall see the salvation of God," for "our God is a consuming fire" to all unlike Himself, good, to all that does not bring glory and honor to Him and good to man. Christ Jesus said, "Him that cometh to me I will in no wise cast out." A careful study of the Bible and Mrs. Eddy's writings gives many assurances of the certain destruction of evil, and we that have proved them, know them to be true. I know from my own experience and that of others, that there is hope for all, even those in the most despairing state, from whatever cause.

Christian Science has made me a new individual mentally, has sustained me wonderfully in trial, has healed a severely injured ankle, colds, burns, and other discordant conditions. A burn over the upper part of the face was also healed. When starting a fire with the use of kerosene, the flames burst forth into my face, burning the forehead, singeing eyebrows, lashes, and hair, but through divine protection my clothing did not ignite, nor were the eyes injured. This seemed wonderful; it gave proof of the divine ever-presence. The pain was soon relieved by Christian Science treatment, and the burn healed quickly. The accident happened about six o'clock in the evening. I retired about ten, and rested well during the night, though I was awake more than usual.

Christian Science has taught me that materialism, even in its refined forms, robs God of His glory. I am deeply thankful for what this teaching has done for those dear to me, for the world, and for myself.

MILDRED JOHNSON, Dallas, Texas.

The above testimony, written by my daughter, is true. I am indeed thankful to God, also grateful to Mrs. Eddy for all the good that has been revealed to me through the study of Christian Science.—KATE JOHNSON.

✧

I hope the readers of the *Sentinel* will find the same joy and gladness in reading my testimony that I find in reading the testimonies of others. For the past six years God, divine Mind, as revealed and understood in Christian Science, has been to me a "very present help" in solving my physical, mental, and business problems.

Before I came into Christian Science my eyes were affected at certain times so that I could not distinguish objects clearly, for whatever I gazed upon appeared to be doubled. Through Christian Science, however, the cause of this trouble was uncovered and I was set free. Last summer one of my eyes became seriously bloodshot, and according to human opinions seemed in an alarming condition, but I sought the help of a Christian Science practitioner, and within two weeks the eye was restored to its normal condition. During the time my

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eye was thus affected, I was not hindered to any great extent in performing my daily work, which necessitates the close application of my eyes.

There has been only one occasion for me to remain home from work on account of illness since I became interested in Christian Science. That was when I had contracted a severe cold, manifesting itself in a throat affection, fever, weakness, etc. Again I received help from a practitioner, and was healed within a week; and the peace which accompanied this healing was indeed the "peace of God, which passeth all [human] understanding."

I can say in all sincerity that as a result of studying the Bible, together with "Science and Health with Key to the Scriptures," and other works by Mrs. Eddy, I have become a better son, a kindlier brother, and a better citizen than before commencing this study. Christian Science has transformed, reformed, and regenerated me; it has made me more loving, unselfish, and honest. It has led me out of the darkness of error into the light of Truth; lifted me from the depths of ignorance to the glorious heights of spiritual understanding and intelligence. All who will approach Christian Science with an open and unprejudiced mind can understand it and be benefited by it.

I am deeply thankful to God for Christian Science, and grateful to Mrs. Eddy for her most noble labor in behalf of mankind; and I have profound respect and appreciation for the faithful and untiring workers in the Christian Science movement.—CHARLES HAGEN, Chicago, Ill.

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[Written for the Sentinel]

Comrades

MARY BEECHER LONGYEAR

TODAY we're walking in the narrow path
Which leads to endless life.
The clouds of sense obstruct our sight,
The rocks are steep that scale the height;
Behind, sad memories lure our ears,
And fill us with foreboding fears;
Strange forms glide by with vaporous grace,
While poisoned perfume spreads apace;
The waving trees on either side
Seductive fruit 'mid verdure hide.
We feel the strangeness of our way;
But 'mid the gloom, hope bids us say,
We're walking in the narrow path
Which leads to endless life.

Sweet comrade of my heart's best love,
You're on the path, behind, above—
I know not where; I hear your voice!
To help you, guard you, is my choice,
But Love's stern mandate I obey,—
"Walk thou with me this narrow way;
Give not your thought to kith or kin
Until my joy you enter in."
Some happy day, when clouds shall lift
And light of Love shine through the rift,
When mists of earth-born wraiths take flight
And radiant day dispels the night,
We'll call and answer, though the world divide,
To find that we've been marching side by side,
While walking in the narrow path
That leads to endless life.

From Our Exchanges

[The Advance]

Spiritual things are the real things. Philosophers still debate the problem of things in themselves. Are there any such things in themselves? The mind is creative. Things are all parables of spiritual realities. The deeper philosophers get into the problem of ultimate reality, the farther they get from mere dirt and the deeper into the mind as the indisputable fact. All our lessons of heaven are in terms of parables. The pearly gates, the golden streets, the glittering crowns, and the endless song are all parables of the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

[The Christian World]

There is a spirit steadily rising in all the churches, especially among the young, which may be called a new spirit, although it is shot through and through with the most adventurous impulses of the spirit of past ages. It is new in its eager absorption of the latest knowledge, and its intolerance of all that hinders or limits its acquirement of the fullest possibilities of life; but it is old in its dissatisfaction with anything that demands only a small output of its power—in its hungry longing for some high call to give itself in generous self-abandonment. What is old in it is its desire to adventure the soul; what is new in it is its demand that the adventure shall be "among masterpieces." When it is demonstrated that in the highest and noblest sense Jesus is the greatest spiritual adventurer the world has ever known, the new spirit —which is entirely of his creation—will enter into captivity to the mastership of Christ, and therein find perfect freedom.

It is not sufficiently realized today how great an adventurer Jesus was in the realm of the spiritual. Whenever it was realized in the past, the adventurous spirit of true sainthood burst forth. It burst forth in Paul, and carried Christianity out of Palestine into Europe. It burst forth in Francis of Assisi, and revealed the joy of Jesus in the arms of poverty. It burst forth in Luther, and liberated the faith of Jesus from the tyranny of Rome. Through all the Christian centuries it has burst forth whenever the way of Jesus has been seen to be the way of the soul's adventure.

Unfortunately, there have been teachings of the churches—doctrines clumsily taught and imperfectly received—which have made it almost impossible for some to see this clearly. The splendid actions of Jesus have not been seen as daring adventures of the spirit, because men have been taught to regard them all as items of a prearranged program. His temptation in the wilderness has been robbed of all its thrill, and all its helpfulness, to those who have only seen in it the sham conflict of a being clothed in celestial armor quite impervious to all the weapons of evil which common men have to face. His goings out and breakings loose from the detaining hold of home and synagogue and nationality have been heard of with little interest by those who have only seen in them the necessary steps of a preordained mission. In reality they were all heart-lacerating enterprises; and Jesus was urged to undertake them by the same "song of the open road" that from Abraham onward has lured the sons of God on their way to spiritual freedom.

Jesus would be less than Abraham if we might not say of him that "he went out, not knowing whither he went." And so it was through all the wonderful life, until we come at last to the great adventure of the cross, if, indeed, we may not call the whole of the life of Jesus an adventure of the cross! There has never been a grander expression of the soul's ad-

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venture than when Jesus dared to say, "I lay down my life, that I might take it again." Did Jesus know that he could take it again? Was there no "brave adventure of the spirit" in that leap in the dark with its ringing cry, "Father, into thy hands I commend my spirit"? The great hour of Jesus only helps us in our own great hour if we can believe that his knowledge was, in kind, as our knowledge; that his assurance in facing the unseen was the assurance which is alone vouchsafed to us,—the assurance of faith.

[*The Christian Work and Evangelist*]

Every man in Europe who has urged armament, guns, militarism, the mailed fist and force as the basis of civilization and as assurance of peace, is to blame for this war. It has proved the great fallacy of the days, and the world is now seeing it. But it has been the fallacy of history, and intelligent people should have known this long ago and have put it in the junk-heap of outworn things a hundred years ago. Every intelligent man in Europe has known since boyhood that the whole system was accursed of Satan and utterly contradictory to the sweet spirit of good will and love taught by his Christian religion, and he should have been getting his government on to this basis long ago.

[Rev. Frank O. Hall, D.D., in *The Universalist Leader*]

There was a time when I expected that ours would become one of the great—I hoped the greatest—denominations in Christendom, but in the thirty years of my ministry I have not seen the denomination increase. I have seen the great principle for which our fathers contended, taken up and proclaimed by other churches. I was talking not long ago with an aged and beloved clergyman of our church, as noble a servant of Christ as ever lived. He was balancing his account and getting ready to depart. Said he, "I have never preached to large congregations, I have never received any great honor, and certainly I have never possessed much of what the world calls goods; but I remember that fifty years ago I was proclaiming, and was condemned for proclaiming, what I have lived to hear preached from every progressive pulpit and taught in every progressive theological school in America, and that is honor enough." It is honor enough. God bless his memory and increase his tribe.

It may be that it is the destiny of the Universalist church to be reabsorbed into the older church out of which it came. If the Congregational church had stood a hundred years ago upon the platform which it adopted at Kansas City, there would never have been a Universalist church.

[Rev. R. R. Rodgers in *New-Church Messenger*]

What we need is not more conscientiousness, for that may be spurious or false; and what we need is not more faith, for that may be mistaken; and what we require is not more prayer, for that may be directed to unworthy ends; but what we all stand in the greatest need of is, more of the good by which we walk with God, and live as brethren with each other. With this we labor in peace and unity; we take our share in all helpful service; we keep the mind open to wider-viewed intelligence; all wisdom becomes our companion, and all knowledge our teacher, and in us the miracle is realized in its spiritual and only true meaning, "And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

[*The Christian Commonwealth*]

What this war has shown, is not that Christianity has failed, but that it has never been tried. The world has lived under the domination of unchristian ideas, and these have now broken down. The political system of the Old World has ended in bankruptcy.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

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From the Clerk of The Mother Church

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

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❖

From the Church Treasurer

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Published Monthly

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

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

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Published January, April, July, and October

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

Vol. XVII No. 6

Boston, October 10, 1914

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The Atlantic Deeper Waterways Association convention, recently in session in New York city, protested against the stopping of work on those Hudson river improvements which are to connect New York city with the barge canal system at Troy, and which are to provide suitable connection from the barge canal to Canada. Work on the barge canal has been going on for some years. Other projects besides the completing of this canal must be carried out if the canal is to be of the greatest service possible. Various improvements have been made at Troy for the last eighty years. At one time about seventeen million dollars was expended to secure a depth in the Hudson river of nine feet from Troy to Albany. At another time a twelve-foot channel one hundred and fifty feet wide was built at a cost of five million five hundred thousand dollars. The present project, adopted in 1910, provides for a channel twelve feet deep at all stages, from deep water to Waterford, a distance of about thirty-nine miles.

Owing to the failure of the United States to approve of regulations governing the taking of food fish in boundary waters, the Canadian government is about to serve notice that it resumes its liberty of action. A treaty was made between the two countries six years ago for the appointment of a joint commission to frame fishing regulations applicable to boundary waters from the Atlantic to the Pacific. A set of regulations was agreed upon. Canada approved of them, but the United States failed to do so, owing chiefly, it was said, to objections from lake fishermen. In 1912 Canada gave notice that unless the regulations were approved at the next session of Congress, Canada would resume liberty of action.

The Siasconset station of the Marconi Wireless Telegraph Company was indefinitely closed at one o'clock, Sept. 25, upon receipt of such instructions from its New York office. Orders of the federal government to the United States censor had been given to close the office at noon, but pending further orders from Washington, the office remained open until the message came from its New York headquarters to suspend business. Since the closing of many other Atlantic wireless stations, including Sable island, the high-power station on Nantucket island has been the only means of communication with vessels in either direction, and it has been handling an average of about three hundred radiograms daily.

For the double purpose of securing ships especially adapted to their trade and avoiding neutrality complications, the United States shipping board provided in the Alexander government ship purchase bill may decide to build ships instead of purchasing them from German, British, or French citizens. The bill, which the President desires to have made effective at the earliest possible date, would constitute the secretaries of the treasury and commerce and the postmaster-general a shipping board under the President's direction, vested with the authority to issue thirty million dollars of Panama canal bonds, and with the proceeds to purchase or construct ships to be operated by a government company.

A lumber camp, erected under the supervision of the Massachusetts state forester as a demonstration camp, is being constructed in the woods of Andover, preparatory for the cutting of timber and the sawing of boards for the market. Seven hundred and fifty-two thousand feet of lumber, ties, and cord-wood will be taken out of a one hundred and ten-acre woodlot belonging to a private party without injuring the forest and without costing the state anything. The intention is to improve the forest, give a dying tract a new lease of life, and yield financial returns adequate to pay for the work.

Increases of one quarter cent per mile in the cost of railway mileage books became effective Oct. 1. The advance tariffs will not be set aside by the interstate commerce commission, but may be investigated later. The railway officials announce that the action of the roads was based upon the decision of the commission in the 5 per cent advance rate case, which held that passenger fares on railways generally were inadequate. The tariffs filed in August proposed an advance of one fourth of a cent a mile on mileage books on roads that were charging two cents a mile.

As a first step toward the realization of the big plans for state forests, the state forestry commission of Massachusetts has met and organized. The commission decided to make a tour of the state to see where the waste land is that may be bought for forestry purposes, starting about Oct. 1. By act of legislature this commission has ninety thousand dollars at its disposal, ten thousand dollars of it becoming available this year and twenty thousand dollars more each successive year for four years.

There are ten fish hatcheries in Maine under the control of the state. The private hatcheries numbered thirty in 1910. Maine's fish commission was first formed in 1867, and since that time has been much increased in efficiency through larger appropriations from the state and by perfecting its methods. During the season ending Dec. 31, 1913, 4,644,116 fish were raised at the hatcheries and planted in the public waters of the state.

Postmaster-General Burleson has concluded a convention for parcel post service between the United States and French Guiana, which becomes effective Nov. 1. The limit of weight of parcels is fixed at eleven pounds, and the rate at twelve cents a pound or fraction thereof. International parcel post service will then be in effect between the United States and fifty countries. The international service is expanding at the rate of about twenty-five per cent a year.

Replying to the president of the Colorado Fuel & Iron Company, President Wilson declares that he cannot accept the declination of his three-year truce plan for ending the Colorado mine strike. While no definite statement was forthcoming concerning the disposal of federal troops now in Colorado, it is believed that the President proposes to withdraw this protection if the operators fail to accede to the truce plan. A substitute compromise plan was discussed.

Greater uniformity in the laws of various states affecting the business of corporations is one of the ends that will be sought by the governors' conference which will meet at Madison, Wis., Nov. 10 to 14. Two of the six papers to be read at the conference will deal with the question of uniformity of legislation, and Governor Miller will discuss the fixing of conditions to be met by corporations before they are allowed to do business in a state.

Some of the new uses of asbestos, generally known as a fire and heat proof substance, are in filtration, refrigeration, and the manufacture of paper, Christmas trees, building material, rope, yarn, and clothing. Many of the finished products and samples of the raw material are now exhibited in the division of mineral technology of the older United States national museum building in Washington, D. C.

As the New York, New Haven & Hartford Railroad Company and the New England Navigation Company filed answers denying allegations of monopoly and conspiracy in restraint of trade made by the government in its dissolution suit, the judge in the federal court extended the time of the other defendants, corporate and individual, giving them until Oct. 10 to put in their answers.

Reports from the nine thousand six hundred and fifty-three post-offices in operation as postal savings depositories at the close of August, 1914, indicate that the deposits amount to forty-eight million dollars. The increase in August was approximately four million two hundred thousand dollars, which is the largest since the system began operation in January, 1911.

Secretary Bryan of the state department has announced that the American government has instructed Ambassador Morgenthau at Constantinople to notify the Ottoman government that the United States government refuses to acquiesce in the attempt of Turkey to abrogate the capitulations under which foreigners in that country and its dominions enjoy extraterritorial rights.

Colorado is assured the greatest crop of sugar beets in its history next year, as the result of the purchase by the Great Western Sugar Company and others of one million dollars' worth of beet seed, which will be planted on greatly increased acreage to meet the extra demand caused by the decrease of supply of cane sugar.

On Sept. 18 King George's signature was attached to the home rule bill, which thus gains the statute book. The bill will not go into operation, however, for a year, and before that time an amendment to it will be considered in Parliament.

According to a telegraphic communication, the date of the opening of the international rubber exhibition at Batavia, Java, which had been postponed, has now been fixed for Oct. 19.

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Christian Science Sentinel

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

Vol. XVII October 10, 1914 No. 6

Fear of Ill Obliterated

HON. CLARENCE A. BUSKIRK

TWENTY-THREE centuries of readers have had the opportunity to become familiar with the story of Damocles, whom history records as a sycophant in the court of Dionysius, known as tyrant of Syracuse. The story runs that the monarch caused a sword suspended by a single hair to hang threateningly over the head of Damocles throughout a lengthy banquet to which he had been invited. Both ancients and moderns have gathered many lessons from this incident. Indeed, every reader is likely to draw lessons from it to apply to himself, for men seem to be prone to people their landscapes with both large and little fears.

We find in the writings of the ancients which have been preserved, a great amount of moralizing upon the strange enigmas present then as now in human existence. Some of their moralizing was of a very high and noble character, and richly deserves and repays perusal. It remained, however, for the teachings of Jesus, which he proved through his works to be true, to throw the revealing light upon the mysteries which seem to environ human experience.

One of the obvious lessons which has frequently been drawn from the story of Damocles is, that in man's seemingly most prosperous and most enjoyed moments there is always impending over him the menace of danger, misfortune, and death. The Egyptians sought to impress this lesson by placing a human skeleton conspicuously at each of their banquets, and a vast amount of literature, both ancient and modern, has been devoted to this and similar lines of thought. The Stoics could never have launched their famous school of philosophy except on the basis that human life is something to be suffered and endured, and that this planet is at best a human purgatory. The fierce and turbid maelstrom of modern life, with its materialistic and often maddening and viciously destructive searchings after selfish satisfactions and pleasures, is to be explained by the wide-spread belief that this human existence is all that man has, that he is only a superior animal, and that it is the part of wisdom to "eat and drink; for tomorrow we die."

Whenever an individual or a nation is obsessed with this materialistic falsehood, the seeds of intellectual and moral decay and ruin have already germinated, and such individual or nation is beginning to retrogress. The only hope is in tearing up and destroying, root and branch, all these baneful beliefs, which grow rampantly like noxious weeds. How can this needed work be achieved? There is, there can be, but one way. It is by broadcasting, according to the teaching, method, and example of Christ Jesus, the truth that makes men free. Already, though the time has been so short comparatively, Mrs. Eddy's writings have accomplished a work in disseminating the saving and redemptive truth which has no parallel since the day of the early church, and which has assumed immeasurable proportions in the deliverance of hundreds of thousands from the despairing thraldom of materialism, belief in the reality of the pleasures and pains of material sense. When we come to understand that happiness does not and can not follow from the gratifications of physical sense, and that all such gratifications are sure to be more than counterbalanced by satiety, remorse, suffering, and hastened physical dissolution, we are prepared to begin to understand the truth relating to the government of divine Principle, under which and by which we "live, and move, and have our being." On page 285 of Science and Health we read: "The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations, —to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea."

When we realize that all happiness deserving the name, including all pleasures deserving the name, are mental and not material, and that there can be no other source for them than Mind, and no activities belonging to them except they operate under the government of divine Principle, we are prepared to understand man's true being and place in the universe. When we comprehend that the government of divine Principle is actuated by divine Love, and that divine Love is the only explanation of the existence of the universe, we are ready to understand that the universe which really is (not seems to be in human belief), must be in absolute alignment and harmonious cooperation with the divine Love which has purposed and functioned God's universe everywhere and forever. And when we come to know that what is termed human evil, whatever its appearance to human sense, is no part of God's universe,—the universe ruled by divine Principle,—and therefore is without any law or support except as furnished by erring human mind, we understand that the truth, and nothing else, can make us free.

It is then we have the understanding which alone can enable us to obey the admonition of Jesus, "Have faith in God." And then it is that we know there is no evil impending over us at any time or in any place, for we are ever in the custody and under the protection of omnipotent and omnipresent divine Love. Then we no longer need the philosophy of the Stoics, and are no longer lured to vice and consequent debasement by the seductive falsehoods of materialism, but rest serene in knowing the all-power of God, good.

Giving Testimony

MAJ. H. C. FAITHFULL CUMBERLEGE

PERHAPS few students of Christian Science give their first testimony without a struggle; many may even find it a severe trial, and the difficulty is not always overcome at the first attempt. On the other hand, there are doubtless fewer still who are not desirous of giving testimony, and they would gladly do so could they gain more confidence. It is not, as a rule, reluctance to acknowledge benefits received which holds the would-be testifier fast to his seat, but mental disability brought about in one way or another by fear.

In all these cases, overcoming is purely a matter of persistently contending for the truth, the accomplishment of an effort inspired by a sense of duty or by gratitude. Of these two impulses gratitude is the more productive of good results

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quickly. Impelled by gratitude, mortals rise to heights far above their usual level of accomplishment. One of the surest ways of helping ourselves and others to overcome the fear of giving testimony, is therefore to be found in increasing the sense of gratitude. The wisdom of seeking to bring this result to pass is unquestionable, because it has been amply demonstrated that more good always results for him who gratefully and sincerely makes public acknowledgment of the good already received through Christian Science. Mrs. Eddy tells us that "a just acknowledgment of Truth and of what it has done for us is an effectual help" (Science and Health, p. 372).

There should be little difficulty in quickening the sense of gratitude in most students of Christian Science, since lack of gratitude among those who have experienced the benefits of this teaching is nearly always due to ignorance of the actual measure of their blessings, and is not in any wise vicious or intended. It is only a question of knowing that this is the trouble, and how to set about correcting it. When one who desires to give a testimony becomes vividly conscious of his blessings, the sense of fear yields to an impulse of gratitude which cannot be restrained, and his hesitation disappears as the mist before the warmth of the rising sun.

This ignorance of the measure of their blessings, manifested too often by students of Christian Science, is due to lack of observation, a bad habit resulting from the blindness of materiality. The world in general very rarely stops to think what it owes to the labors of countless individuals whom it never sees. How many persons, as they warm themselves before a blazing coal fire on a cold day, utter a mental "thank you" for the miners who dug that coal lying on their backs perchance, or crouching in confined surroundings, half-naked, grimy, and sweating, deep down in the bowels of the earth? The world takes all too much as a matter of course. Instead of remembering its dependence upon others, it holds that it confers a favor on them by its acceptance of the product of their toil.

When this lamentable aspect of social conditions is explained to an open-minded man, his sense of justice quickly responds, and his actions toward his neighbor are likely to be more just, if not more charitable, ever after. Similarly, when the attention of the student of Christian Science is called to the many good things which this teaching has brought to him, and which he may have taken more or less as a matter of course, his sense of gratitude is quickened, and the word which would not come before, now bursts forth as a torrent, carrying all fear before it in one eager though divinely ordered rush.

Until set right about it, many students think that they have nothing to say because they may not have been healed of some very terrible disease, or have not had some especially wonderful experience of the overwhelming power of Truth to correct discord. This is a great mistake, for the many little changes which invariably take place and alter the whole tone of the life and circumstances of the honest student of Christian Science, are in the sum a more instructive and helpful testimony to some inquirers than is the story of a healing from some specific disease. When the question, "Where should I be now but for Christian Science?" is fairly and squarely answered by the honest and sincere student of Mrs. Eddy's teachings, he will never lack material for a good testimony.

When Jesus sent forth his disciples to preach and to heal, he concluded his instructions with this reminder of their privilege and duty: "Freely ye have received, freely give." If the privilege and purpose of giving testimony were fully understood by all students of Christian Science, there would never be any temptation, even in the smallest of congregations, to look around to see whence a testimony might be expected, but it would always be, Who will have the unselfish joy of giving way to another? It should be remembered that the testimony meeting is not held primarily for the benefit of the regular attendant, although none need go away unblessed; its chief function is to feed the stranger within the gates with the encouragement and hope which will lead him to find for himself in the study and practice of Christian Science the measure of health and happiness that has been won by those who so gratefully bear witness to the fact.

Even if nothing very unusual has occurred recently, the student has always in reserve the story of his own *healing*, which never loses its force. What if the great majority present have heard it in much the same words many times before? The stranger has not heard it before, and he has come to the meeting because the loving all-Father has drawn him, though at the time he may have any kind of an opinion on the subject, or none at all. Though he may hear nothing but statements of heart-felt gratitude for Christian Science, the general effect on a receptive mind is as good as when testimonies of healing from specific diseases are numerous. There is ample scope for both kinds of testimony, and for that matter there need never be any lack of either, wherever and whenever two or three are gathered together in the name of Truth, the divine Principle of Christian Science.

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Honesty

EVA S. LOMBARD

To be absolutely honest requires a discriminating sense of what honesty means, and this can be worked out only by taking the first steps correctly and tilling the ground of material belief until every weed of dishonesty has been uprooted. We cannot reach this ideal sense of honesty without faithfully taking every step, any more than a child can solve astronomical problems without knowing how to add, subtract, and multiply. It is usually very easy to see dishonesty in others, and that particular phase of it which would rob us, is especially likely to seem appalling; but it is quite another thing to discover that slight deviation from moral rectitude in ourselves which might make us loath to pay a debt that could not be collected by law. We might even trick a custom-house officer and regard it with suave complacency, unless we were in danger of losing caste by being discovered.

Sometimes through self-justification we are wholly blinded to our own entertainment of a dishonest thought or purpose. Mortal mind may have hundreds of little subterfuges by which to cheat itself, and unless we have learned to watch our motives constantly, correct our false steps, and unravel our snarls, we are not likely to make progress as Christian Scientists. It sometimes requires sacrifice, when we have been all our lives contributing to our love of ease and material comforts, really to let go of what seems to us our "substance," for the mere sake of honesty; but only in this way do we take a long leap ahead in the direction of self-mastery and loyalty to Truth.

When we deliberately blind ourselves to the "little foxes" that spoil our integrity, we are binding ourselves with shackles that must later be removed through "suffering or Science" (Science and Health, p. 296), for we cannot die out of these temptations. They must be met scientifically, and it is a serious calamity to be so darkened by our attempted self-defense that we cannot see. It has been said that "Christian Science and business are two different things," but they cannot be separated if business means intelligence

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and integrity. One might as well say that business and the multiplication table are two different things. They are, of course, but it would be a most unintelligent business which was conducted without in some way using the multiplication table. Christian Science ought to make business more intelligent and just, and it certainly does bring out a higher sense of honesty. It demands harmony with the exactness of divine law, in business as in everything else.

We are honest according to our intelligence. There is no honesty in business or society without intelligence, and the greater the intelligence the more perfect one's honesty. In other words, we are honest, whatever our station or occupation, in so far as we are governed by spiritual intelligence, in proportion to our recognition of omniscient Truth. If we have not reached the point where we demonstrate honesty in business, then we surely are not capable of demonstrating honesty in Christian Science practice or as a member of a Christian Science church.

We have none of us yet reached the point where we are sitting at the right hand of our Father, at the right hand of righteousness, truth, and purity, and we shall never become perfect, as our Father in heaven is perfect, without making a start in the straight and narrow path. We are constantly quoting, "Ye shall know the truth, and the truth shall make you free," but do we realize that Jesus promised this only as we "abide" in his word? To abide means to take up one's residence, to stay, to endure. What is the truth? Is it some vague ideal away off in the distance, or is it a practical possibility right here, today? We can no more solve a problem in Christian Science by using any form of dishonesty, than we can solve arithmetical problems by lapses from the exact truth.

No worthy Christian Science practitioner would knowingly attempt to influence another person dishonestly. He knows that he would work the same disaster to himself and to his patients as would result if in a schoolroom pupils were taught that the problems were too difficult if they tried to work too exactly; that compromise with numbers is inevitable for the present, but that in some far-away time they would be able to work out their problems on the basis of exact truth. There is no limit to our present supply, but there is no peace in that dishonesty which tries to find satisfaction in the stifling of truth for the gain of that overabundance which may be the fruit of greed, ambition, or desire for display. Dishonesty is nothing but a mesmeric belief that mortal mind can enrich itself at another's expense. It is seemingly in the air, and is generally accompanied by a desire for personal adulation; but worldly trappings can never repay one for a lowered sense of Truth's demands.

No Christian Scientist will undertake to "demonstrate" success for himself at the expense of another. When Elijah begged the widow's last handful of meal, it was not to feed himself alone, it was to feed the widow and her son as well as himself; and the supply when touched by spiritual sense became abundant. When Jesus had some loaves and fishes, he did not beckon to his disciples, bid them help themselves, and then call it a "demonstration." No, the hungry multitudes were fed, and, thank God, they had enough! His sense of supply robbed no one, but fed all.

Jesus said, "Whosoever will lose his life for my sake [for Truth's sake] shall find it." What a direct promise, and what a rebuke to any who would attempt to demonstrate success through the selfishness which leads to dishonesty! When Jesus bade Peter take the penny from the fish's mouth, it was not for the purpose of tricking Cæsar; it was for the express purpose of paying the taxes which were required. Some people labor under the false notion that if they rob the wealthy and contribute to the poor, this is a virtue, and that somewhere there is a power which will adjust the balance, with advantage to themselves. There is no such power, and whether Cæsar or poverty need correcting, they will never be improved through moral blindness to law.

In Science and Health (p. 453), Mrs. Eddy says that "honesty is spiritual power." It is only as we increase in honesty that we can increase in understanding; and honesty, perhaps more than any other quality, draws the line of demarcation between falsehood and true Science. Let us see to it that nothing but the truth, not only in the large affairs but in the very smallest details of life, can find a channel for expression through us.

Principle versus Personal Attachment

HORACE M. RICHARDSON

THAT a grave error was to be guarded against by Christian Scientists in their churches, must have been seen by their Leader, when through the Manual of The Mother Church Mrs. Eddy wisely gave its members "A Rule for Motives and Acts" (Art. VIII, Sect. 1). The first sentence of this reads, "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church." So important did this by-law seem to be in the thought of its author, that she deemed it worthy of being publicly read, in its entirety, at every Christian Science Sunday service throughout the world, upon the first Sunday of each month.

One of the many teachings of Christian Science emphasizes, in even an added sense, how important it is that students should carefully watch and examine their own motives, especially in relation to church affairs. In this endeavor, one who strives to be ever awake, and to resist the temptation of being impelled in his actions toward others through feelings of animosity, may be entirely oblivious to the fact, when so doing, that he is being impelled by a sense of mere personal attachment. The proper discernment of this error in the premise, would save much subsequent labor, and both preserve and promote the unity and harmony of churches, as well as individuals. As it is more especially for the harmonious government of Christian Science churches that this by-law has been formulated, its members will readily recall that the solution of their church problems, and all other problems, is and should be through adherence to the guidance of divine Principle, since the more spiritual definition of church has been unfolded in Christian Science as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583).

We here find an intimation of how fearlessly and lovingly we should consider each step, when called upon as members to endeavor to bring into experience whatever of divine Principle is for the progress of the church, and to do this impartially, in a manner much the same as the conscientious juror sifts the evidence and examines the law in order to arrive at a just verdict. In the solution of the problem before the church-member, the spiritual law to be adhered to is comprised in only that which rests upon and proceeds from divine Principle; and because of its impersonal source, it will therefore be safe, from the very start, to exclude all that does not proceed from this source.

That one should thus be left free to govern his actions under such circumstances, is obvious. But suppose that previously such a member has allowed himself, in establishing personal friendships and attachments, to make no reserva-

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tion for circumstances which naturally arise in the government of a church, when one may find occasion to differ from even his closest friends as to what may and what may not appear to be a right and wise line of action. In these circumstances we can imagine the plight of a Christian Scientist member who, unconsciously perhaps, has so obligated himself to friends that when the time comes for a stand to be taken upon the side of what appears through demonstration to be the guidance of Principle, he finds he has subordinated the possibility of such a stand to his sense of personal attachment. Instead of becoming a factor for their helpful solution, or being ready to assist in analyzing the problems that present themselves to every church, such a one thus becomes an additional problem to be reckoned with, and to such an attempted exchange of one's spiritual birthright for the pottage to be found in mere personal attachment, we may trace the failure by some church organizations to reflect through its members the wisdom and intelligence necessary for the solution of its problems. Surely, if this by-law was deemed so important by its author, it behooves her followers to obey its spirit in their churches, and look well to what is impelling each motive, act, or vote.

Christian Scientists will never cease to be grateful to Mrs. Eddy for uncovering this error, so universal in its character, and for the sense of freedom which the observance of this by-law brings. Nor has she been content to stop at the uncovering, but having pointed out the error, she instantly supplies the means for its destruction when she adds, "In Science, divine Love alone governs man." If a sense of mere personal attachment is thus found to be an error which needs to be so guarded against, how much more should the temptation to beget a wrong sense of personal attachment in others be rebuked! The whole ground of the loving admonition contained in this by-law, appears to have been covered in its concluding words, wherein Mrs. Eddy counsels that we daily strive, through watching and prayer, for deliverance from "influencing or being influenced erroneously."

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Statutes and Songs

MARGARET MORRISON

THE accepted definition of the word "statute" brings to thought a prohibitory decree to which a penalty is attached, a mortal concept of law. But as we are taught in Christian Science to reverse a mortal concept in order to know the spiritual fact, we see that God's statutes are not prohibitory decrees but laws of progress; laws that unfold themselves in love and beauty, ever-increasing good and glory, revealing man's divine origin and power; laws that create in our hearts songs of praise. The psalmist wrote, "Thy statutes have been my songs in the house of my pilgrimage."

In this reversal of the material concept of law it will be seen that God's statutes neither prohibit nor command. They cannot be reversed, perverted, misconstrued, or made subservient either to human fear or desire. They are God's purpose brought down to human consciousness. Men can neither hinder nor help their operation; they can only realize man's harmony with them, and any failure to realize this harmony is due to ignorance of what constitutes God's law. When it is known that God's laws are purely spiritual, emanating from infinite Life, Truth, and Love, man will have "recourse to the spiritual and be at peace" (Science and Health, p. 329). Who would not be willing to obey the law of Love if he understood the transcendent joy and blessing of selfless service? Who would not be willing to obey the law of Life if he understood the nothingness of death, or the law of Truth if he understood the omnipotence of good? So this ignorance of the law of God, of what His statutes are, has seemed to create fear in the hearts of men, instead of songs. The curse of condemnation and penalty seems to cast its shadow over all human living, to crush out all joy, all spontaneous praise and thanksgiving to the only lawmaker, whose law commands "his lovingkindness in the daytime, and in the night his song."

The understanding that there are no material laws, but only false beliefs about law, that the only force throughout the universe is spiritual, is Love, at once lifts our work into the mental realm, and we begin to see that God operates through a consciousness of divine law. The law of Love can operate only through a consciousness of love, never through a sense of fear; the law of supply only through a consciousness of supply, never through a sense of lack; the law of peace only through the consciousness of peace, never of enmity, etc. As each one endeavors to clear his individual consciousness of all ignorant superstitions and false beliefs in material law, and allows God's law to operate through his consciousness, the beauty and joy of the divine statutes will become apparent, the tenderness of Truth, the omnipotence and restfulness of law. Men will know that they cannot escape from God's law of good, that it governs immutably.

Our work is to lift consciousness out of the mists of ignorance and superstition into a clear, exact knowledge that Spirit gives not only a song but substance, not only an ideal but the actual law; that good is man's destiny. Then the presence of God will be made manifest in the consciousness of man, and God's order will be established on earth even as it is in heaven.

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[Written for the *Sentinel*]

Home

HARRIETT PUTNAM

I've journeyed in far distant lands
Where the flowers ever bloom,
Where the sky is blue
The whole night through,
And the royal palm
With stately calm
Rises from coral sands.

I've wandered where bold cataracts
To each other loudly cry,
And mountains lift their summits
To the cloudlands of the sky,—
And in every place
And with every race
My home awaits me there.

Come with me to my home, dear friend;
'Tis a dear and beautiful place.
There Truth and Love and Life abide,
The Father constantly at my side,
Filling the home with a radiance fair.
Do you know this home,
Can you enter there?

Oh, come with me to my dwelling-place;
No sorrow can enter there.
We drop at the door all worry and care,
All blame and censure and thought unfair.
Then come with me,
And we'll all of us share
This wonderful home
Which is everywhere.

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Selected Articles

[Frederick Dixon in *Newcastle* (England) *Weekly Chronicle*]

Will you permit me to point out once more that there is no connection between suggestion of any sort and Christian Science? I am driven to this because of an article recently published in your paper, entitled "How to Get On," which argues that Christian Science is a phase of "self-hypnotism." There are, of course, about as many definitions of suggestion as Huxley once said there were of religion, that is to say, there is a definition for each definer. Ultimately, however, the thing comes to this, that suggestion is the attempt to instil certain beliefs into the consciousness which will produce a change of thought. Self-hypnotism, then, is really largely a form of self-deception, but inasmuch as a person acts in accordance with that self-deception, it has a very pronounced effect. Under the influence of self-hypnotism, that is to say, all sorts of changes may be rung on the gamut of effect, but the causes remain absolutely untouched. That is one of the numerous dangers connected with it.

Christian Science, on the other hand, relegates effects to their proper place, and scientifically deals with causes. You may, by a process of hypnotism, turn a patient's thought temporarily into a new channel, but you will not affect the cause of disease. In Christian Science you attack the cause of disease itself, through a scientific understanding of the absolute fact of its non-existence. It is here that the necessity arises for an understanding of the unreality of matter, as taught in Christian Science, and generously perverted by the critics of that teaching.

When once the scientific theory of the unreality of matter, as really taught in Christian Science, is grasped, a basis is afforded for the destruction of all phases of inharmony which exist in matter. Now, if matter itself is nothing but the subjective condition of mortal mind, and that is the common basis of all idealistic philosophy, then the cause of every phase of inharmony must be a mental one, and can only be permanently destroyed through Mind. It is not in the least the case of suggesting a new line of thought to a patient, it is a question of realizing for and teaching the patient the absolute truth which Jesus declared would make the world free from those mistaken beliefs which constitute its ignorance.

Mrs. Eddy writes, "The student who heals by teaching and teaches by healing, will graduate under divine honors" (Miscellaneous Writings, p. 358). This healing by teaching and teaching by healing is the effort to realize for and explain to the patient the absolute truth. The process is as purely scientific as ridding a pupil of the ignorance of the multiplication table. You do not suggest to a pupil that two and two make five, or even suggest to him that two and two make four. You explain to him the scientific fact, and that scientific fact once grasped destroys the ignorance of the multiplication table with all the inherent effects of that ignorance. Christian Science is the only absolute science in the world, for the simple reason that it is the only science which attempts to deal with primary causes. Every phase of what is called natural science deals frankly with secondary causes. In other words, they deal with effects, while Christian Science alone is dealing with causation.

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[Judge Clifford P. Smith in *New Haven* (Conn.) *Union*]

My comment has been requested upon the statement issued by a well-known critic of Christian Science, and reported in the *Union*, concerning the decision of a New York court in the case of a Christian Science practitioner.

The critic's observation that the hostility of doctors and ministers toward the Christian Science religion would be removed by depriving its practitioners of compensation for their services, can hardly have been intended to be taken seriously. There are more than a few doctors and ministers who are willing to pursue their own occupations and let Christian Science stand or fall according to its merits. The others, it is to be hoped, are actuated by a higher motive than the getting of an ignoble advantage.

As the situation exists where the law is impartial, a large percentage of Christian Science healing is not paid for, even when a practitioner has been instrumental in the result. Many sufferers are, for the time being, unable to pay. Others, from material habits of thought, do not accept the view expressed by Paul to the Christians at Rome, which I quote in modern English: "If the Gentiles have shared their spiritual blessings, they owe them a debt of aid in material blessings."

Compensation is no more important to a Christian Scientist than it is to a minister or a doctor, but he has the same right to it that they have. For one who is able to heal the sick by prayer, to do so and to receive payment for that service no more tends to commercialize religion than paying salaries to judges tends to commercialize justice. Finally, and most important, all men have the right to employ a Christian Science practitioner if they want to, and to do so on fair and honorable terms. There are a multitude of people in good health today who would have been invalids or worse if Christian Science practitioners had been obliged to abandon the healing work.

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[Charles H. S. King in *Eugene* (Ore.) *Guard*]

In a recent sermon the Rev. Mr. —— is reported in your paper to have asserted that Christian Scientists—together with certain others whose beliefs differ from his own—are "adherents of a religion other than the Christian religion." This is a rather important assertion for a minister of the gospel to make, and I am sure that you will be willing to give space for an answer to the charge.

In the first place, it cannot be denied that many of the teachings of Christian Science differ from those of the reverend critic. But this fact does not in the least invalidate Christian Science or by any means lead to his astonishing conclusion—that Christian Science is not Christian. If he had taken the trouble to study Christian Science and find out exactly what it does teach, his only justifiable conclusion would be that Christian Science is different from his own belief; and he would have been spared the contumely of making a statement which cannot stand the test of logic.

This statement is very familiar. The bitterest criticisms of Christian Science have come from the theologians, because it challenges their emphasis of doctrine. But the people have accepted Christian Science because it meets their need. This phenomenon is merely the repetition of history, and reveals the solid foundation of Christian Science. The theologians in Jesus' time seemed to find no greater satisfaction than when they called Jesus a sinner, but the people received him gladly, and glorified God for having given such power as he manifested, unto men. The theologians today minimize the works of Christianity and magnify its doctrine. Christian Science magnifies the works of Christianity and does not neglect its doctrine. This identifies Christian Science with the very spirit and genius of Christianity. Is it not a big leap, then, to the conclusion that Christian Science is not Christian?

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Lessing, the great teacher of the eighteenth century and one of the clearest thinkers and greatest Christians Germany has ever produced, said: "To acknowledge a God, to seek to arrive at the highest conceptions of Him, to take into consideration these highest conceptions in all our actions and thoughts, constitutes the most complete essence of all natural religion." This was exactly Mrs. Eddy's method. With rare spiritual insight she followed the golden thread of the highest truths in the Bible. The result was a system of thinking that is at once perfectly logical and Biblical. It is devoutly to be wished that all religionists would be as consistent with their highest premises as was she, for she omitted nothing essential to Christianity. On the contrary, one of the notable contributions of Christian Science to the history of Christianity has been its magnificent emphasis of an omitted and most important element of Christianity,—an element which the critics of Christian Science have done their best to minimize and reject, or explain away. Is it not an anomaly for a religionist to say that that religion is not Christian which has reinstated primitive Christian healing, when other systems were apologizing for its absence by explaining it away?

The reverend gentleman mentions seven fundamental doctrines which he believes are essential to Christianity. According to his text, those of the true faith are to ostracize all those who abide not in "the doctrine of Christ." Here indeed is the doctrinal test and its hearty application with a vengeance. In presenting the Christian Science point of view, it might be pertinent to ask, What is the doctrine of Christ? Is it confined to the critic's seven fundamentals? His doctrinal text was from the ninth and tenth verses of John's second epistle. In answering the question, I should like to quote a greater authority than John. I will quote Jesus himself. Our Master said, "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

The condition of salvation, then, according to the greatest authority in the world, is intense love for God and love to man. According to Jesus, Christianity was no formula; it was no creed. It was "spirit" and "life." He never said, By their doctrine ye shall know them, nor did he enjoin ostracism of non-conformists. His test of discipleship remains the authoritative test for all his followers for all time. No test of John or James, or Peter or Paul, or anybody else, will ever suffice as a substitute for his. Jesus' test was: "By their fruits ye shall know them." To be sure he said, "Ye believe in God, believe also in me." And Jesus' definition of belief in him was no creedal definition, but a practical one. What was this practical test? In Jesus' own words: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." In other words, the test of correct belief is works—and not simply any works, but "the works that I do," "and greater."

Is Christian Science non-Christian because it insists on a reiteration of Jesus' great promise and test of discipleship, and supports that reiteration, in some measure at least, by ingenuous works of healing? Let the reader note that these works were not mentioned in the critic's fundamentals, although they occupy a prominent place in the Bible as Jesus' test of discipleship. It is to be inferred that this is a part of the Bible which is not in accordance with the critic's views, and which he accordingly sets aside "as being useless."

It is not possible in the scope of this letter, or necessary, to cover the gentleman's seven points, but there is one other point that ought to be mentioned. One of the fundamentals given was as follows: "The authority of God's word—meaning the acceptance of the Bible as an authority." In discussing this point he said: "When we get our authority outside of this great work, we have no authority for Christianity." As far as Christian Scientists are concerned, this is a thrust at their commentary on the Bible, "Science and Health with Key to the Scriptures" by Mrs. Eddy. On page 497 of this book, anybody can find this statement, which is number one of the tenets of the church: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." This represents the consistent view of Christian Scientists at all times. The Bible is the source and chart of their faith, and nothing that has ever been said about their devotion to their commentary on the Bible can alter this fact.

There are many Christians who theoretically and sentimentally believe the Bible is authority, but when it comes to a practical application of that belief, they swerve away on to the track of popular disbelief. In this way the great promises have become nullified in popular thought, and the Bible—although an authority in the doctrine of the church—has been practically discarded as an authority on the problems of daily life. The promises, for instance, "He that believeth on me, the works that I do shall he do also," and "Nothing shall by any means hurt you," are theoretically accepted as authoritative, but their magnificent import is denied in practice by most Christians.

Christian Scientists accept these promises unreservedly, and with the light Christian Science throws on them, are able to apply them in daily problems, with the results promised in the Bible. Consequently, the belief of Christian Scientists in the authority of the Bible is not theoretical. They do not believe in it simply as an act of piety or because they have been told to do so; they believe in the Bible because they have proved it to be true, and this is better than all doctrinal beliefs. At a time when other Christians were asking why Christianity was losing its hold on the people and the Bible its place in their lives, Christian Science restored the very spirit and genius of Christianity, and at the same time proved the Bible to be true by doing the ancient works and fulfilling the Bible promises. To say that a religion that will perform such a service for mankind is not Christian, is simply to misinterpret the facts. "Can ye not discern the signs of the times?"

[Ezra W. Palmer in *The Denver* (Col.) *Times*]

In the *Times* of recent date appeared an article, "Is Mind over Matter a Truth or a Fallacy?" The writer of this article, while faintly conceding some power to mind, takes the position that the basis of life is physical, and that mind is the servant of the body. As this writer disparages healing by reliance on mind, a brief comment from a Christian Science standpoint is submitted.

It will be apparent at once that mind is either superior to matter or it is not. There can be no middle ground or uncertain strivings. If it can be shown, even in one instance, that mind controls the body, the question is settled. The demonstration of the superiority of mind in one instance, shows conclusively the possibility of the power of mind in all instances. Thus Columbus by one voyage demonstrated the error of all previous conceptions of the earth; and Morse,

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by one slender wire between Baltimore and Washington, revolutionized the means of communication. The life of Jesus proved conclusively the control of Spirit over the universe, and the body of man as well. He healed the sick, raised the dead, quelled the storm, appeared behind closed doors, and arose from the dead, because he knew the laws of Mind which govern all things.

Those who decry the ability of Mind to destroy disease, do so because of their own ignorance of the power of God, which is always available. To such critics the body appears to be largely self-acting and subject to diseases and afflictions which the individual is helpless to control. The idealistic conception of the universe has been held by thinkers in all ages. Mrs. Eddy not only insisted that Mind was the basis of the universe, but proved it to be practicable in the affairs of life, as did Jesus, by actually demonstrating that all "causation is Mind, acting through spiritual law" (Science and Health, p. 417). That her position was correct, an unnumbered multitude of Christian Scientists have proved to their own satisfaction by the healing of sickness and abnormal conditions which interfere with man's harmony and health.

The contention of this critic that thought, feelings, and even mind originate in juices of tissues, the kidneys, glands, and other organs of the body, is a piece of gross materialism quite in keeping with the further dogma of his school that drugs heal. Both are crude conceptions, which a clearer understanding of Jesus' works and teachings is rapidly eliminating.

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[Willis D. McKinstry in *Independence* (Kan.) *Reporter*]

In commenting on a news story from New York in a recent issue of the *Reporter*, you jump to a wrong conclusion by associating Christian Science with "the unveiling of a gold reliquary to St. Andrew," and it is a misapprehension of Christian Science to confound it with "mental suggestion" and "hypnotic imaginations." Kindly grant me space to say, Christian Science is founded upon a divine basis. Its teachings declare, as does the first command of the Mosaic decalogue, "Thou shalt have no other gods before me," that is, thou shalt not recognize or know any power or intelligence other than God, divine Mind.

Mental suggestion, or hypnotism, originates in the belief that there is intelligent matter, or minds many, and is the operation of the so-called "human will" or "carnal mind." This claim of mental influence can be used for evil as well as for good purposes. It is a stronger mentality claiming to take possession of a weaker, controlling it to suit its own whims and desires. It is just as essential that mortals know how to protect themselves from this mental influence as it is that they escape other phases of evil.

Christian Science instructs mankind as to their spiritual selfhood and immortality, and awakens human consciousness to a realization of spiritual truths. As intelligence is an emanation or manifestation of divine Mind, God, it is mental or spiritual, therefore is not capable of any physical or mortal expression or experience. Man is the offspring of eternal Mind, his being is immortal; hence all men have the one Mind, the one intelligence, and are capable of possessing the same or true knowledge of all that exists in fact. This truth dispels the desire of or necessity for one individual consciousness to steer, guide, manage, control, or govern another individual consciousness or expression of intelligence.

The sun is expressed through its innumerable rays of light, which diverge in every direction. Each ray contains the same elements, hues of coloring, and degrees of light; hence one ray cannot boast that it is more beautiful or expresses more light than another, neither are the rays of light subject to any degree of darkness. The one infinite intelligence or divine Mind is all-inclusive, and man, the image and likeness of divine Mind, expresses this all-inclusiveness.

The works of Christian Science prove the truth of its teaching, for through its ministrations the lame walk, the blind see, the sinner is reclaimed, and the sick are healed. Divine intelligence dispels human fear, ignorance, and superstition. The scientific fact of spiritual being must some day be accepted by all, in fulfilment of the prophecy that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

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[Clinton B. Burgess in *The Erie* (Pa.) *Dispatch*]

No thinking person will be likely to differ with the conclusions expressed in the excellent editorial in the *Dispatch* of recent date regarding the way in which victims of the drug habit should be dealt with; but I feel that attention should be called to the fact that Christian Science, while it has proved a complete remedy in numberless such cases, cannot rightly be classed as "suggestive treatment."

The supposed value of suggestive treatment lies in the readiness of the mind of the patient to respond to suggestions expressing, audibly or otherwise, the will of the operator, whose aim is so to control and determine the thought of the patient as to produce the desired effect. A great danger in this kind of treatment, and one that is recognized by those who have made a study and practice of it, lies in the fact that with each response or yielding by the patient of his individuality and self-control to another's will, his own power of resistance to suggestion is weakened. The result is a growing tendency to yield to strong suggestions from without,—suggestions which may and do come from other sources and baser motives than the earlier ones, which may have been given with the most benevolent intent. Against this tendency to be controlled the victim of the suggestion habit may struggle as vainly as does the victim of the drug habit, and thus the remedy be worse than the disease.

In methods and results Christian Science, based wholly on the teachings, works, and example of Christ Jesus, the most successful healer of the ages, is exactly and emphatically opposite to suggestive treatment. Misunderstood by those who could not perceive the natural supremacy of spiritual power and law over the material, the healing works of Jesus were classed by them with the suggestive methods of the exorcists of that time, and his answer to their accusation, as recorded in Luke xi. 17-20, was at once a repudiation of such methods and a lesson on the futility of using evil in the attempt to bring about good.

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[Charles W. J. Tennant in *Saturday Review*, London, England]

In the review of "Modern Substitutes for Traditional Christianity," by the Rev. Mr. ——, in a recent issue, is the statement: "Nearly everybody would like to be convinced by Mrs. Eddy's gospel, but her rigmarole gives us nothing new that is worth having." Mrs. Eddy's discovery of the Science of Christ, the demonstrable knowledge of Truth, has brought into the homes of hundreds of thousands of the human race an understanding of God and man's relation to Him which has resulted in a condition of health, peace, and prosperity that to them was certainly new and well worth having. The teachings of Jesus may seem a "rigmarole" to those who do not understand them, nevertheless they are clear and practical to those who do.

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Editorial

Of God Alone

In the thought of many who have but a superficial knowledge of Christian Science, or more correctly speaking, a superficial knowledge that there is a system of healing called Christian Science, is the belief that the healing of sickness is all there is to this teaching. We speak advisedly, therefore, in saying that such critics have but a superficial knowledge of the actual teachings of Christian Science, else they would not have overlooked Mrs. Eddy's statement on page 150 of Science and Health: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

It is almost impossible in these days for one to dispute that Christian Science does heal the sick and reform the sinning, without being promptly confronted with a host of witnesses to the healing power of Truth. Even then the would-be critic infers, as did the Pharisees of old, that the healing is not through the power of God; in other words, that it is accomplished largely through suggestion. This misapprehension of what Christian Science is and how it does its work is in a measure due to the common belief that in their use of the word "Mind," Christian Scientists are referring to the brain, intellect, or will-power of some person or persons, and that through these channels they hope to control the "minds" of others, enabling them to substitute a belief of health for a belief of sickness, irrespective of the truth or of appearances.

Again we find the mistaken sense of what Christian Science actually teaches. Mrs. Eddy, in Science and Health (p. 591), defines Mind as "the only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined." Surely there is nothing in this definition to warrant a claim of kinship with the mutable, fallible will which we all must acknowledge mortal mind to be, that "carnal mind" which Paul declares is "enmity against God," and therefore as opposite as the poles in its workings.

In her definition of the Mind which in Christian Science heals the sick, the Mind "which was also in Christ Jesus," Mrs. Eddy makes clear the fact that what Christian Scientists must do in their practice, and what they actually do in healing the sick, is to understand and prove the truth of being, which is that God is omnipotent, the only creator, and that man in His image and likeness is as perfect as is God Himself; therefore every belief that sickness and sin are realities is untrue, and an imposition upon mankind. In other words, Christian Scientists do not simply delude themselves and those who have asked their help into believing that by some supposed power in the human mind they can make a man well. The appeal of Christian Science is to God, the infinite, divine Mind, and this takes its practice entirely out of the realm of mortal mind or suggestion.

While it is true that the healing of sickness is an important part of the work of Christian Science, because it is through the promise which it holds out of relief from perhaps years of untold suffering and anguish of body and mind that it so largely makes its appeal to mankind, all this is but the sign following the real work of the Christian Scientist, just as the signs followed the real work of Christ Jesus and his disciples when the multitudes thronged them, eager to be relieved from their burdens of misery and woe. The great Teacher touched the vital point in his mission when again and again he bade those whom his loving compassion had made whole again, to sin no more. There must be regeneration within, if the body is to manifest the health and wholeness which is the birthright of the children of God.

What is perhaps after all the strongest proof that the healing is of God alone, is the gratitude which wells up to overflowing in the hearts of those who have been raised up from beds of suffering, freed from bonds of worse than bodily slavery, comforted in sorrows that were harder to bear than any sickness. Like the blind man of old, they know they have been healed of God after human science had admitted its inability to give relief, and they give the glory to God in regenerated living, in a daily endeavor to be obedient to the greatest of all the commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," which is unimpeachable proof of communion with omnipotence.

ARCHIBALD MCLELLAN.

"Godly sorrow"

As the Bible is studied in the light of Christian Science, we become more and more aware of the fact that the Scriptures must be interpreted spiritually in order to gain a demonstrable sense of their teachings; otherwise, they often seem self-contradictory. When, however, we apply the Principle of all harmony, we leave behind us the old concepts, which did not satisfy the demands of our higher nature, and gain new views of the progress possible in the truly Christian life.

In the seventh chapter of II Corinthians St. Paul discriminates between the ordinary sense of sorrow, which he says "worketh death," and that which he terms "godly sorrow," that "worketh repentance . . . not to be repented of." He then goes on to speak of the effects of this truer sense of sorrow, which undoubtedly includes the "sorrow for wrongdoing" characterized by Mrs. Eddy as "one step toward reform" (Science and Health, p. 5). Paul says of it, "What carefulness it wrought in you, yea, what clearing of yourselves, . . . yea, what revenge!" The last word seems almost incomprehensible until we ponder a passage in Romans which reads: "Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink." Here we have a very different view of revenge from that commonly entertained, but it is what we should expect when we know that God is Love. The demands of Principle must be vindicated, even if the living water offered for the opponent's thirst may seem as "coals of fire on his head."

"Godly sorrow," which clears up things so marvelously, must in its highest significance be no mere personal grief, but deep regret that humanity has so lost sight of divine Truth as to be in bondage to the evil beliefs of sin, disease, and death. This is finely illustrated in the account of Jesus' weeping over Jerusalem, and again at the grave of Lazarus. He whose whole nature radiated joy, the joy which proves Life in its fulness and melts away even the shadow of death, could weep because, as he said to those who rejected the truth he offered them, "Ye will not come to me, that ye might have life." This was the cause of his sorrow when he grieved at all. There was no element of selfishness or worldliness in this feeling, and he gave the fullest proof that "divine Love cannot be deprived of its manifestation, or object," and that "sorrow is not the master of joy" (Science and Health,

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p. 304). This vital truth brings the salvation of which the apostle wrote, with a "vehement desire" for a fuller realization of it at all times. It is true that sorrow for wrong-doing on one's own part is also to be regarded as "godly sorrow," but when right-doing is the rule of each hour, joy for the healing and saving truth takes its place, even as light disposes of darkness.

Mrs. Eddy warns us against the tendency to "pray and repent, sin and be sorry" (Science and Health, p. 19), a tendency which is, alas, too common on the part of mortals, and which can be uprooted only by greater watchfulness and a truer sense of prayer. Christian Science comes to show us that God's child has no evil tendencies, that his nature is spiritual and godlike; and the opposite belief, namely, that it is difficult to do right and easy to do wrong, constitutes "the old man" who is to be "put off," with all his deeds, that the "new man," the real man, who delights to do God's will, may be manifested. Such a one, by his reflection of Truth and Love, has power to "destroy the works of the devil . . . because he is born of God," to quote St. John. With error's destruction all sense of sorrow fades out, and the joy upon which our Master insisted takes its place.

Here it may be said that "godly sorrow" is the gateway of approach to that fulness of joy which is found in the Father's presence, but today, if we listen, we may hear, as did St. John, the "great voice out of heaven," telling us that there is to be no more sorrow, "for the former things are passed away."

ANNIE M. KNOTT.

Peace and Joy

WHERE shall the heart find quietness and peace, a satisfying sense of repose, in the midst of the seemingly endless turmoil of human life—how gain that unvarying buoyancy of spirit which will enable one to surmount such a flood of trial and tragedy as that which is sweeping over many of earth's fairest fields today? To this question world-philosophies can make no satisfying answer. In the presence of such an engulfing catastrophe the asserted worth of mortal possessions—wealth, position, honors, culture—disappears, and all men are brought to a common level of recognized weakness and need. When the ministry of accustomed pleasure fails, when the dearest family ties are ruthlessly sundered, when even the simple joys of the fields and the sky have vanished, and not a song is heard in all the land,—in such an hour, how shall the heart escape the reefs of anguish and despair unless it is consciously anchored in the haven of Truth and Love?

Though bruised and bleeding from the "many stripes" which had been laid upon them, and painfully manacled in the noisome darkness of an "inner prison," at midnight the songs of Paul and Silas were heard in all the corridors of their dismal dungeon! Manifestly they had found the source and explanation of that peace and joy which passeth understanding, for they were saved "to the uttermost," even in the hour of evil's seeming triumph. This true spiritual ground of rejoicing has been regained in Christian Science, to the unspeakable comfort of those that were sorely troubled and sorrowing, and its secret is revealed in Mrs. Eddy's counsel that we are "to know no other reality—to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242). Think what such a realization would signify to the frightened and grieving millions at the present hour!

The vast intensity of the world-tragedy now being enacted, is so appalling as to tempt one to think that every hope of human redemption must be given up, and yet, as we have come to know in Science, it does not and can not destroy or even disturb any least element of true being. God, and His every creation or idea, remains untouched, and in all the realm of Spirit there abides the perfect peace that reigned "when the morning stars sang together, and all the sons of God shouted for joy." Let one realize this inspiring truth in Christian Science, and he has become superior to every circumstance and event.

To his disciples Jesus said, "In the world [so long as you are subject to material sense] ye shall have tribulation: but be of good cheer; I have overcome the world." And they, too, were to overcome. He had just spoken to them of the turmoil which would attend their declaration of truth, and he then gave them this definite assurance of their possible and permanent mastery of human feeling and impulse: "Your joy no man taketh from you. . . . These things I have spoken unto you, that in me ye might have peace."

Today true Christian Scientists in all the world are witnessing to an ever-increasing consciousness of this supremacy over mortal experiences,—trials, temptations, afflictions, losses,—as the result of that new perspective into which all these things are thrown the moment one apprehends the falsity of material sense-testimony, the unreality to Truth of all its asserted facts. Said the psalmist, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." This tremendous fact, made demonstrably clear in the teaching of Christian Science, is the one true and adequate measure of joy, of our possible freedom from every depression and fear. To know that God, good, and His manifestation, are the one blessed and all-inclusive reality, is indeed life. It means escape from every bondage. It means the practical realization of Jesus' promise, "My peace I give unto you;" the joy of the Lord has become our strength.

JOHN B. WILLIS.

Lecture in The Mother Church

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science, by Bliss Knapp, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Monday evening, Oct. 19, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

UTICA, N. Y.—Upon the pageant grounds there is a tent that has been erected by the Christian Scientists. It is provided with accommodations for those who may wish to rest after the climb up the hill, or who may find the heat of the sun too strong for them and desire to retire for a time into the shade. Yesterday and today, free ice-water was served to all who asked for a drink, and this will be done throughout the remaining performances of the pageant. The service was taken advantage of by many, and to the hundreds who drank freely and who rested beneath the tent, the thoughtful kindness which prompted the act was fully appreciated. It was a most gracious and beautiful thing to do.

The Utica Observer.

COLUMBUS, OHIO.—A new seventy-five thousand dollar stone church is soon to be built by First Church of Christ, Scientist, on the south side of Broad street just east of Ninth street. The site is on the Wetmore property, which the church acquired two years ago.—*Columbus Journal.*

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MANCHESTER, ENGLAND.—At a time when so many clergymen are complaining of empty churches, it is of particular interest to hear of a religious body finding it necessary to extend their place of worship. This is the happy position of the Christian Scientists in Manchester, who have leased the Lesser Free Trade Hall on Peters street, to be occupied by Third Church of Christ, Scientist. It is interesting to recall that the first Christian Science church in Manchester was opened in July, 1902, although a Christian Science service had been held in the city as early as 1900. The prosperity of the original church made it essential that a second should be provided, and this was opened in September, 1909.

Manchester Weekly Times.

ATLANTA, GA.—The chaplain of the federal prison has just received from the Trustees under the Will of Mary Baker Eddy a gift of forty-five volumes of Mrs. Eddy's writings, comprising six different titles, and forty-two annual subscriptions to the five periodicals published by The Christian Science Publishing Society.

The local Scientists have been holding services at the federal prison for some time, and the demand for Christian Science literature in the institution is a natural result. The chaplain of the prison, who is also its librarian, informed the Atlanta Christian Science church of the demand, and the church referred the matter to the state committee on publication. The donation is the result of his representations to the Trustees under the Will, and incurs an expenditure of over two hundred dollars.—*Savannah News.*

CHICAGO, ILL.—Fifteenth Church of Christ, Scientist, organized to relieve the overcrowded condition of Third Church, started with a membership of one hundred and fifty, a few of whom were former members of Second Church. The newly formed church meets in Masonic Hall, North Central avenue.

Correspondence.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 6, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 14, 1914.

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

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Bartlesville, Okla.

An orthodox minister of the gospel, pastor of the Methodist Episcopal church of Bartlesville, the Rev. J. G. Harshaw, introduced Virgil O. Strickler to a large audience in the Odeon Theater. He said:—

We are assembled here to listen to a lecture on Christian Science. My part of the program is to introduce the speaker, and I offer no apology as a Methodist preacher for performing this pleasant duty. John Wesley declared long ago: "I desire a league, offensive and defensive, with every soldier of Jesus Christ." I believe that the true Christian Scientist is a soldier of Jesus Christ, and I am here to receive that inspiration which comes from the shoulder touch of comrades in a great cause for the well-being of humanity on this earth. Furthermore, I believe that divine healing belongs with the preaching of the gospel, as it did in the beginning. When the heart of John the Baptist was growing weary and impatient in Herod's prison at the slow working of the gentle Jesus, he sent two of his disciples to inquire, "Art thou he that should come, or do we look for another?" Jesus replied, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, . . . and the poor have the gospel preached to them." This is practical Christianity. The multitudes today, as in the days of Christ, are weary, worried, and full of fear, and theological theories will not satisfy or give peace. Only God can heal and give peace to the sick and troubled soul.

The Principle of divine healing was given to the world through one who consecrated much of her time and talents for the good of humanity. Mrs. Eddy became an exile in seclusion, that she might know the truth and be able to give it to the world. Then, as the Spirit of God unfolded the apocalyptic vision to "John the Divine," so He unfolded the basic truth of Christian Science to Mrs. Eddy. I shall be glad to listen to one who has given the subject great and long-continued thought, and who will doubtless be able to solve many mysteries.—*The Morning Examiner.*

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Dayton, Ohio

Two thousand persons, including a large number of well-known professional men and women of Dayton and vicinity, listened to a lecture on "Christian Science: Its Truth and Value," by Judge Clifford P. Smith, in Memorial Hall. Judge Smith was introduced by Atty. Philo G. Burnham, who said in part:—

Among the many wonderful promises of the Bible, one which appeals to Christian Scientists with a compelling force is found in the words of Jesus, "Ye shall know the truth, and the truth shall make you free." We believe that Christian Scientists accept these Bible promises with greater literalness than any other class of believers. Because of this, we believe that to be so free means free from fear, because "perfect love casteth out fear;" free from sickness, because the Lord "healeth all thy diseases;" free from hate and envy and malice, because "God is love;" and ultimately free from death, because Jesus said, "If a man keep my saying, he shall never see death."

The central purpose of the Christian Science movement is to teach mankind what it believes to be the truth as to the real relation of God to man, and as a part of this movement it is trying to bring about a restoration of primitive Christianity by an observance and practice of the inseparable and equally important commands of the Bible to preach the gospel and heal the sick. The claim that Christian healing was and is limited to Jesus' day and to his own personal followers, is disproved by both sacred and profane history.

Dayton Journal.

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York, Pa.

William R. Rathvon lectured on Christian Science at the Orpheum Theater. He was introduced by Frank Bell, committee on publication for the state of Pennsylvania, who said:—

The official roster of Christian Science churches and societies shows the existence today of 1,377 such organizations.

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These are established not only throughout the United States, but in Europe, Asia, Africa, Australia, and South America, and according to the latest official report new ones are being formed at an average rate of three per week. Within our own state of Pennsylvania, Christian Science is represented by organized bodies in fifty-one cities and towns. In one American city there are fifteen churches of this denomination. The periodical publications of Christian Science include an English monthly, a German monthly, a weekly, and a model daily paper of international circulation, while Christian Science literature is now supplied in seven languages,—English, German, French, Spanish, Dutch, Swedish, and Norwegian.

The laws of nine of our states recognize Christian Science by name. The laws of fourteen other states, and the federal government regulations for the Panama Canal Zone, directly sanction the practice of Christian Science healing. Several departments of the United States government at Washington accept certificates of Christian Science practitioners in granting sick-leave to employees. These facts are cited, not in a spirit of boastfulness, but by way of assisting us to realize that the subject of this evening's lecture is one that has already enlisted the earnest support of a world-wide following and has established its right to the respectful consideration of mankind in general.—Correspondence.

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Lectures to be Delivered

Alameda, Cal.—Willis F. Gross, Unitarian Church, Grand street, near Santa Clara avenue, 8 p.m., Oct. 19.

Baltimore, Md. (First Church).—Bliss Knapp, Church Edifice, University Parkway, west of Oak street, 8 p.m., Oct. 23.

Berkeley, Cal.—Virgil O. Strickler, High School Auditorium, 8 p.m., Oct. 17.

Blackpool, Lancashire, England.—William R. Rathvon, Grand Theater, 8 p.m., Nov. 1.

Boston, Mass. (The Mother Church).—Bliss Knapp, Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., Oct. 19.

Bristol, England.—Col. William E. Fell, Colston Hall, 8 p.m., Oct. 29.

Calgary, Alberta, Canada.—Dr. Francis J. Fluno, Grand Theater, 8 p.m., Oct. 18.

Cedar Rapids, Iowa.—William D. McCrackan, Greene's Opera House, 8 p.m., Oct. 22.

Chicago, Ill. (Sixteenth Church).—Jacob S. Shield, Armstrong School, 8 p.m., Oct. 20.

Cleveland, Ohio (Fourth Church).—Clarence W. Chadwick, Woodward Masonic Temple, 1945 East 105th street, 8 p.m. and 8 p.m., Oct. 18.

Cortland, N. Y.—William R. Rathvon, Temple Theater, 8 p.m., Oct. 18.

Dallas, Ore.—Prof. Hermann S. Hering, Armory, 8 p.m., Oct. 16.

Decatur, Ill.—Clarence W. Chadwick, 8:15 p.m., Oct. 19.

Dedham, Mass. (auspices Hyde Park).—Bicknell Young, Memorial Hall, 8 p.m., Oct. 19.

Englewood, N. J.—Bliss Knapp, Englewood Lyceum Assembly Hall, 8:15 p.m., Oct. 22.

Flint, Mich.—Bliss Knapp, Masonic Temple, 8 p.m., Oct. 16.

Frankfort, Ind.—Jacob S. Shield, Blinn Theater, 8 p.m., Oct. 18.

Fremont, Ohio.—Dr. Francis J. Fluno, Colonial Hall, 8 p.m., Oct. 22.

Haverhill, Mass. (Second Church).—Bicknell Young, High School Hall, 7:45 p.m., Oct. 20.

Kansas City, Kan.—Clarence W. Chadwick, Masonic Temple, corner 7th street and Ann avenue, 8 p.m., Oct. 20.

Kansas City, Mo. (Second Church).—Hon. Clarence A. Buskirk, Church Edifice, 31st street and Troost Avenue, 8 p.m., Oct. 19.

Kansas City, Mo. (Fourth Church).—Hon. Clarence A. Buskirk, Gladstone Theater, corner St. John and Elmwood avenues, 8:30 p.m., Oct. 18.

Lindsay, Cal.—Willis F. Gross, Arboretum, 8 p.m., Oct. 15.

London, England (First and Second Churches).—William R. Rathvon, The Great Hall, Cannon Street Hotel, City, 1 p.m., Nov. 8.

Luverne, Minn.—Clarence W. Chadwick, Luverne Opera House, 8:15 p.m., Oct. 23.

Lyndonville, Vt.—Bicknell Young, Music Hall, 8 p.m., Oct. 22.

Medicine Hat, Alberta, Canada.—Dr. Francis J. Fluno, I. O. O. F. Hall, Third street, S.E., 8 p.m., Oct. 19.

Meriden, Conn.—Bliss Knapp, Poli's Theater, 3:45 p.m., Oct. 18.

New Bedford, Mass.—William D. McCrackan, Church Edifice, Middle street, head of Sixth street, 8 p.m., Oct. 20.

New York, N. Y. (Second Church).—William R. Rathvon, Church Edifice, Central Park West and 68th street, 8 p.m., Oct. 19 and 20.

Norwalk, Conn.—Bicknell Young, Town Assembly Hall, 8 p.m., Oct. 23.

Oakland, Cal. (Second Church).—Virgil O. Strickler, Idora Park Theater, 8 p.m., Oct. 20.

Oakland, Cal. (Fifth Church).—Virgil O. Strickler, Grand Theater, corner Ninetieth avenue and East Fourteenth street, 8 p.m., Oct. 22.

Oklahoma City, Okla.—George Shaw Cook, Overholser Opera House, 8 p.m., Oct. 18.

Oneida, N. Y.—Bicknell Young, Salvation Army Hall, 8 p.m., Oct. 16.

Oshkosh, Wis.—Jacob S. Shield, Opera House, 8:15 p.m., Oct. 19.

Pacific Grove, Cal.—Virgil O. Strickler, T. A. Work Hall, 8 p.m., Oct. 19.

Parsons, Kan.—George Shaw Cook, Elks Theater, 8 p.m., Oct. 19.

Perry, Okla.—George Shaw Cook, Grand Opera House, 8 p.m., Oct. 22.

Providence, R. I. (First Church).—William D. McCrackan, Church Edifice, corner Prospect and Meeting streets, 8 p.m., Oct. 17, and 4 p.m., Oct. 18.

Rochester, N. Y.—Bicknell Young, Temple Theater, 8 p.m., Oct. 18.

San Francisco, Cal. (Sixth Church).—Virgil O. Strickler, Dreamland rink, 8 p.m., Oct. 18.

San Jose, Cal.—Prof. Hermann S. Hering, Victory Theater, 8 p.m., Oct. 19.

San Mateo, Cal.—Willis F. Gross, Masonic Temple, corner Ellsworth and Tilton, 8 p.m., Oct. 20.

Santa Cruz, Cal.—Prof. Hermann S. Hering, Knight's Opera House, 8 p.m., Oct. 20.

Shelbyville, Ill.—Jacob S. Shield, Unitarian Church, 7:45 p.m., Oct. 22.

Sioux City, Iowa.—William D. McCrackan, Auditorium, 7:45 p.m., Oct. 23.

Stockton, Cal.—Prof. Hermann S. Hering, Auditorium, 8 pm., Oct. 22.

Syracuse, N. Y.—Bicknell Young, Empire Theater, 8 p.m., Oct. 18.

Warren, Ohio.—Bicknell Young, Warren Opera House, 8:15 p.m., Oct. 11.

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Testimonies of Healing

While reading the *Sentinel* I felt impelled by a sense of love and gratitude to tell what Christian Science has done for me. About ten years ago I had cause to be examined by a physician, who declared that I was afflicted with heart disease. In trying to find a remedy for relief, I was examined by four more physicians at different times, and all diagnosed the ailment as organic heart trouble. They could offer me only temporary relief, and I was told to avoid all violent exercise. Under these conditions I struggled on, and three and a half years ago my wife passed on, leaving me with a son ten years of age. This meant the breaking up of my home. I left the boy with relatives while I came to Brooklyn to begin life anew. Instead, I began to crave for alcoholic drinks to help me forget the past, but this was a failure, as it made me worse physically and mentally.

In this terrible condition I went to visit relatives who were just beginning to study Christian Science, and they advised me to try the healing power of Truth to destroy this desire for strong drink. I was also given Christian Science literature enough to read for a week, and I promised I would be at the Sunday morning service. This promise I kept, and I cannot find words to express my thankfulness to God for allowing me to do so. I felt a new hope after the service. I found I had something to live for, and a new light took the place of darkness. By the study of our text-book, "Science and Health with Key to the Scriptures," and the Bible, and the reading of the *Sentinel*, in a short time I lost all desire for strong drink. About a year later I found that the man-made laws had no more power over me.

Before Christian Science came to me I could not run or walk fast, for my heart was affected so that I would have to sit down to rest, and the pain would stay with me for days. Since my healing took place, I have been put to the severest tests. I have run up four and five flights of stairs, have also had to work in a small steam-heated room where the thermometer registered from one hundred and twenty to one hundred and forty degrees of heat, but I have felt no ill effects. When I was under the care of *materia medica* I was told to avoid all violent exercise, but my daily work as carpenter consists of hard and very often violent exercise, and I still enjoy perfect health.

I consider my healing complete, and have lost all fear of a recurrence of the trouble, knowing divine Love is ever ready to meet our needs. I am indeed thankful to God and grateful to our beloved Leader, Mrs. Eddy, for the noble sacrifices she must have made in order to bring to mankind this wonderful truth; and I am also grateful to the brothers and sisters at our little church, who were ever ready to help me to a better and higher understanding of Truth.

A. J. Hahn, Brooklyn, N. Y.

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I wish to express my gratitude for what Christian Science has done for me. I was very much discouraged and thought there was no help for me in this world, as we had tried all that *materia medica* had to offer; but when a friend told me of her healing in Christian Science, I went to a practitioner and asked for help. I had many physical ills, among which were rheumatism, chronic sleeplessness, neuralgia so severe at times that even opiates failed to give relief, also female trouble for which we had employed some of the best physicians and surgeons in Maine and Massachusetts with the result of only temporary relief.

I was healed of all these ills in about two months' treatment, and my gratitude is boundless. Words are inadequate to express the peace and joy that have come to me through the study of "Science and Health with Key to the Scriptures." It has helped me mentally, spiritually, and financially, and my heart overflows with love to God and gratitude to our dear Leader, who has so lovingly pointed the way for all who will seek it. I can truly say this healing truth has made me free.—Mrs. Archie Della Lucy, Cambridge, Mass.

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An unusual awakening of gratitude came to me recently over a healing in our family. It proved so indisputably that there is no place where Truth cannot penetrate and perform its perfect work, that I desire to share the glad tidings with the readers of the *Sentinel*.

Sunday morning, Jan. 19, 1913, our baby swallowed an open safety-pin. I was summoned home from church, which was only a few blocks away, to find the little one crying and very nervous, and his father greatly disturbed. My own battle with mother-fears was strenuously fought all the way home, but the strength I always receive at the Christian Science services helped me to declare that God, good, Spirit, is the only substance and power, and that accidents are unknown to divine Mind.

I was perfectly calm outwardly as I reached the house, but as the case seemed complicated to my inexperience, we took the baby to the home of a Christian Science practitioner. The fear was met almost instantly, and I brought the little fellow home playing along the road as contentedly as could be. The practitioner kept the father to give him a treatment, and later on in the afternoon she came by in a neighborly fashion to reassure me that every phase of error is destroyed by the application of the truth. Although the pin was five days in passing through the bowels, the child was perfectly normal and happy during the time and was given nothing but his regular food. Our trust in the power of Christian Science was so great that any one living in the same house with us would not have known that anything had happened. What a grand thing it is to have a family remedy always at hand, and one in which the utmost confidence can be placed!

A little over three years ago, having become thoroughly dissatisfied with my long-time church relations, with myself, and with the world in general, I attended a Christian Science service in First Church of Los Angeles, Cal. The truth, so simply presented on that occasion, uplifted me so that I shall never forget the mental healing which followed. A few months later I had an attack of a throat affection which had been chronic with me from childhood. I had had two surgical operations performed at different times, only to have a return of the trouble when I caught the slightest cold. I knew very little about the power of Christian Science to heal physical ills at that time, but was led to apply to a practitioner for help and was healed in one treatment. I have never had a return of the ailment since. Through the knowledge I have gained I have been able to cure colds for myself and family, and to prevent their continuance. Fear about my throat had prevented me from eating oranges, of which I am very fond, but this fear was also destroyed in two treatments, so that I am now able to eat anything I like, with no ill effects.

Through the study of the Lesson-Sermon and the other literature I have been healed of chronic bowel disorder, nervousness, and many other physical ills, but I am especially grateful for the spiritual regeneration that Science is bringing to me. The healings have all proved permanent. My baby is a strong, healthy boy, and has never had a material remedy in his life. I have never applied for help in meeting

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any problem, physical, mental, or financial, without receiving relief through the application of Christian Science.

My heart goes out in gratitude to Mrs. Eddy when I think of the wonderful patience and love she had for mankind in her labors to make the Bible truths understood and serviceable in our present-day needs.

FANNY FERN BURFORD, Monrovia, Cal.

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I am sending this testimony in the hope that it may help some one who has almost lost hope of ever being well and happy again, as I had when the blessed truth came to me; and to express my gratitude for the many benefits God has bestowed on me through Christian Science.

I was suffering with the supposedly incurable disease, hereditary tuberculosis of the lungs. I had spent two years in a sanitarium, where all was done for me that mortal mind could suggest, but at the end of that time I came away in the same if not worse condition, the physicians telling me they had done all that could be done, but that a change of climate might prolong my life. I came to the West, and for a few short months I seemed to be very much better; then with all its seeming power error attacked me, all the old symptoms returned in exaggerated form, and for six weeks I was confined to the bed, battling for my life. The physicians were powerless to do anything except advise another change of climate, which I was too weak to try.

It was then divine Love sent Christian Science to me by a lady, a complete stranger, who brought me a *Sentinel* and asked me to read it. It was a case of man's extremity being God's opportunity, as I was ready to grasp at any straw that offered relief, though I had ridiculed Christian Science, or rather what I thought it was, and was skeptical about it. I read enough to become interested, and decided to give it a trial. I dropped my diet, gave up the fresh-air life, and went to the home of a Christian Science practitioner to live. Under her treatment and loving guidance in the study of this wonderful truth I was able to be back in school in one month, and since finishing there I have been busy at the work I love, and which physicians had positively forbidden me to do,—stenography. I have never had better health in my life. I have been healed of innumerable ills, among them being headaches and stomach disorder of many years' standing.

It is now a little over two and a half years since I took up the study of Christian Science. In that time I have been in school about four months, and have been employed as stenographer in a college for a year and eleven months. I have not missed more than a couple of days through sickness. These have been the happiest, healthiest years of my life.

I am more thankful every day that I was led to take up the study of Christian Science, not only for the physical healing, but for the clear understanding it gives of the real truth of our being, and for the knowledge that God is good, that He could not send evils, sin, and sickness upon His children, and best of all, that He is an ever-present power, ready to guide and protect us.

MAE SHINGLEDECKER, Manhattan, Kan.

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During a trip South in the winter of 1911-12, I seemed to contract a bad cold. On returning to Limon, Col., it developed into a severe case of lung trouble. I tried to work for myself with what little understanding I had of Christian Science, but to no avail. I called upon a Christian Science practitioner for help, and in one week's treatment I was entirely and permanently healed. With this trouble I had very severe hemorrhages, but these were overcome. I was also healed of a well-developed case of hay-fever in three days' treatment.

I am very thankful for the physical healing, but the mental quickening seems yet more wonderful, for I am now beginning to love my neighbors as myself. Before coming into Christian Science, it seemed difficult for me to be interested in any religion—in fact, I could not read the Bible with any understanding; but Science and Health has revealed to me the straight and narrow pathway which leads to eternal peace. I am most thankful to God, and very grateful to our beloved Leader, Mrs. Eddy, who has given us the key to the Bible which teaches us how to become free from our bondage to false beliefs.—W. H. PRINGLE, Limon, Col.

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It has been over seven years since I turned to Christian Science for relief from rheumatism. I had suffered for a long period, having been under the care of specialists at different times. Quieting tablets were administered during the day and hypodermics at night, to relieve the intense pain, until I feared that I had become a victim to the drug habit. When I sought treatment in Christian Science, I told the practitioner that I wanted only the cure, and that I had no time for reading or studying. She told me the truth was for every one, but that I must put aside all material remedies. This I was glad to do, although at times it seemed that I could not get through the night without them. She left a copy of *The Christian Science Journal* with me, and I found it contained so much that was beautiful that I was encouraged to seek other reading upon the subject.

My first act was to procure a copy of "Science and Health with Key to the Scriptures" without my practitioner knowing it. With the aid of the text-book and my good friend's kindly counsel, I was gently led to the reading of the Lesson-Sermons, all of which meant much to me. The thought of God as Principle appealed to me strongly. It was after several weeks of treatment that I resolved to take a stand for Truth. In a measure I had realized that Christian Science contains the help I needed, and further to acquire the liberty I craved, I declared that I would no longer submit to error. Accordingly, I prepared to get up and dress myself; and although it took me two hours to do this, a realization suddenly came upon me that my healing was complete, and never since have I had a return of the trouble. Not only have I been freed from this malady, but from great nervousness, severe headaches, and despondency as well. Other ailments, including a bad temper, have also been overcome. In place of continual worry and fear, there has come a sense of protection and safe guidance. Life is one long day of rejoicing. I am more and more thankful to infinite Mind for giving us this understanding through Mrs. Eddy's life and works.—IDA F. HAYS, Chicago, Ill.

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From early girlhood I was considered of delicate constitution. Attacks of heart trouble, liver complaint, bowel disorder, and severe headaches, for which I was taking medicine daily, made life a burden to me for weeks and even months at a time. As the years went by, these conditions became chronic, until, about eight years before trying Christian Science, I became a confirmed invalid, bedridden for months at a time. As a result of this condition, I suffered with nervous breakdown and an abnormal condition of one kidney. At this time, just five years ago, I was given up by three different physicians. The verdict was that there was not a sound organ in my body. The sinking spells were becoming more

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frequent and severe each time. I was not expected to live more than a short time at best, as all material means which I had tried had failed.

I gladly turned to Christian Science, seemingly the only remedy I had not tried, though I did not have much faith in it, because I did not understand it; but the lady who gave me treatment quoted, "With God all things are possible." She gave me three treatments, and told me I could come to her for the fourth, although I lived half a block away. I thought she must be crazy to think I could walk. She said, to encourage me, that God was my strength and that I could come; so the next day I requested my husband to assist me to dress and help me to walk, which he was glad to do. With trembling steps, he holding me up mostly, we started, and the farther we went the stronger I felt. My husband left me there and was to come after me in a couple of hours, but feeling so much stronger after having treatment, I thought I would surprise him and see if I could walk home alone. I started in God's strength, and got home without any assistance. I was perfectly healed at that time.

Words are inadequate to express the deep thankfulness I feel to God, and my gratitude to our dear Leader, Mrs. Eddy, for my wonderful healing. The Bible has become more precious to me than ever, and with Science and Health as a "Key to the Scriptures," it does most beautifully unlock the treasures for each one of God's children. My greatest desire is to get a better understanding of this blessed truth as taught in Christian Science.

Mary E. Moore, Fairmont, Minn.

✧

I have long felt a desire to express my gratitude for and appreciation of Christian Science. About twenty-two years ago this beautiful religion was brought into our home by a dear relative, and it seemed the most reasonable explanation of the Bible I had ever heard. I purchased a copy of "Science and Health with Key to the Scriptures" and have read it ever since; in fact, the Bible and the Christian Science textbook are my daily companions.

Soon after taking up the study of Christian Science, our little girl became afflicted with convulsions in a serious form, but as my husband and all of my relatives rather opposed me in relying upon Science, she was treated by physicians. While I tried to use what little understanding of the truth I had, she was not healed at that time, but I feel sure it preserved her until the opposition subsided. At the end of five years she had grown very weak and was in a pitiful condition, with no hope of *materia medica* helping her. Being fully convinced that medicine would never do her any good, her father then asked me to put her under the treatment of a regular Christian Science practitioner. I at once did so, and the result was an instantaneous healing.

At the time of my little girl's healing, my husband was suffering with severe kidney trouble, as he had been for many years. He had grown very weak, had a severe cough, and could not eat any solid food without experiencing pain. He therefore decided to try Christian Science for himself, with the result that he was changed from a sick man to a well one in less than a week. The coughing ceased, and he could eat anything he wished without any bad results.

Mrs. Eddy says, "The higher Truth lifts her voice, the louder will error scream" (Science and Health, p. 97), and at this point of rejoicing and thanksgiving, our little boy was stricken down with appendicitis. As, however, we had already proven that we could rely on God in time of trouble, we turned at once to Christian Science. The child seemed very ill, was unconscious for some days, then recovered within a very short time. The following spring he had another slight attack, but it was overcome at once by knowing the truth that makes us free.

These healings have been permanent, for I have waited thirteen years to send in my testimony. The convulsions and kidney trouble, which were instantaneously healed, have never shown any symptom of returning, and my son has never had the slightest attack since the one mentioned as occurring the following spring. These are not half of our healings, however, as my children had other illnesses as they grew up; but they have all been overcome through Christian Science. Scarlet fever, measles, mumps have been healed. My little boy jumped on a plank with two rusty nails in it, and these penetrated through the foot, yet he wore his shoe the second day following. He also fell and cut the back of his head very badly. He would not consent to have it tied up, but begged me to read Science and Health to him. He is today a young man twenty years of age, attending the Christian Science services regularly on Sunday.

Christ Jesus said, "Lo, I am with you alway." Mrs. Eddy says: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495). We could not do as our dear Leader has told us to do, without having the Christ here with us, and to me this saving religion is the reappearing of the Christ.

Mrs. Y. D. Taylor, San Antonio, Texas.

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Words are inadequate to tell of the bondage from which I have been delivered, and it is with a heart full of thankfulness to God that I give this testimony, in the hope that it will help some one who is athirst in the desert. Like many others, I came to Christian Science for the healing at a time when I was a physical wreck, sick and weary of *materia medica*, which I had been trying for twelve years. I had been suffering from a complication of diseases, among them Bright's disease, rheumatism, and a rupture, and I seemed to be getting worse from year to year. I was unable to do my work, and I could not walk even a few blocks. The physician told my husband that I had only a few months to live.

I was giving up all hope, when I spoke to a friend and said I would like to try Christian Science but knew no practitioner. She said she knew one and would communicate with her. I shall never forget the first treatment,—how I prayed and wept for joy to think I was to be healed, and that God was an ever-present help in time of trouble. That night, for the first time in months, I slept. The next evening I went to a testimony meeting, and I cannot tell of the peace and joy which came over me when I heard the hymns and the reading of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was the hand of divine Love that led me to the truth. I am thankful to God and grateful to our revered Leader for what Christian Science has done for me. My one desire is to be a faithful follower of Christ and to be a worthy Christian Scientist.

Minnie Baier, West Hoboken, N. J.

I can testify to the truth of the above testimony sent by my wife.—Louis Baier, Sr.

✧

In the spring of 1910, Christian Science was brought to my notice by a kind neighbor, who told me of her healing. I realized that it was what I needed and what I had been longing for all my life, as I had never been well. I had gone through two serious operations for an abnormal growth, and was told I would have to undergo a third. I forthwith took up the study and engaged the help of a Christian Science

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practitioner. In two months I was free from suffering and was happy and contented, with a song of joy and praise in my heart continually.

In the summer of 1912, I was taken with a disease called jaundice, and in a very severe form. I suffered a great deal of pain, my flesh turned a deep yellow, and I could not retain my food. The fear of death was in the thought of those around me, but through it all, with the loving help of a Christian Science practitioner, I had no thought of fear, knowing well that God is my strength and my life. My husband was very anxious about me and begged me to take some medicine, so to help allay his fears I consented, but my stomach refused to retain it. I then told my husband I could not serve two masters, and that I knew medicine could not heal me; that God would heal me if we would only trust in Him and have no fear. After two weeks of patient care and help from the practitioner, I was able to take a long journey out of the state, traveling two nights and three days on the train, with no thought of fear or fatigue.

I am now perfectly free from the disease. Words fail to express the gratitude I feel for this beautiful demonstration of the power of Truth. I am also very grateful for the help that I have gained in the study of Christian Science in regard to the overcoming of colds, fever, and mumps, with various other forms of error, in the thought of my little boy.

My constant prayer is that I may prove worthy to be called a Christian Scientist.

BESSIE BROTHERTON, Oakland, Cal.

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I came to Christian Science to be healed of deafness, from which I had suffered since my childhood. The practitioner worked patiently for a long time, as my fear was very great. I can now say that although to mortal sense my hearing is not yet perfect, it is very much improved, for which I am indeed thankful. I have also been healed of rheumatism in my back which formerly kept me in bed for a couple of weeks at times, suffering severely. Some years ago I had six of my teeth extracted without the slightest pain; it was the most satisfying demonstration I have ever experienced.

For all this I am deeply thankful, and especially for the overcoming of fear, which held me in bondage in consequence of the sickness and sorrow I had passed through from my childhood. I am deeply grateful for all the help received in Christian Science.—CLARA ZETTERSTROM, Evanston, Ill.

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[Translated from the German]

I am giving this testimony with gratitude for the benefits received through Christian Science. I suffered for twelve years with rheumatism, which increased in severity every year, till my hands became crippled, while the help afforded by physicians and medicines was only temporary. To this trouble was added a severe nervous condition which made me as helpless as a child. In this state I was willing to try anything, and when Christian Science was offered, I accepted it. My healing was slow, as I entertained a great many doubts, but gradually I attained to a better understanding of the truth, and for four years I was entirely well.

Last year, however, I became ill with what is termed twisting of the bowels, which under *materia medica* calls for an operation, from the effects of which I might not have recuperated, owing to my age; but I was completely restored through Christian Science within a week, and my health is as good as it was in former years. I thank God, and am grateful to that dear woman, Mrs. Eddy, as well as to others of my fellow beings, for all the good which I have received through these teachings.—FRAU MATHILDE ROHDE, Milwaukee, Wis.

From Our Exchanges

[The Continent]

Look through Christ's dealing with men, and see if the least sign is anywhere discoverable that he was conscious of antagonism between what he did for their temporal bodily welfare and what he did for their eternal spiritual welfare. He dealt with each as he faced the need of it and never was at a loss to find time and place for both. Usually, in truth, he combined them so completely that he did not even think of them as separate interests. People needed restoration to health and strength, and they needed their sins forgiven, and he met both needs simultaneously. And he could deal thus sufficiently with men because he saw men whole.

What a man needed on his physical side was real to Christ and urgent, but that did not make the same man's soul need unreal. He was eager to make life worth while for people here and now, but that did not leave him cold and thoughtless about their preparation for eternity. And he saw everything in proportion. Near things were not the greater to him because they were near, yet looking to the far and looming things did not make him overlook immediate things.

[The Universalist Leader]

And has Christianity failed? When the great Christian nations writhe in deadly embrace, with but one thought, to despoil the other of his possessions and enslave another's will, has not Christianity failed? There is no question but that it has failed to connect itself vitally with the motive forces of the people, so as to control their action, and this is because it has so largely failed to appeal to the primary sources of human life. It has in its attempt to apply certain specific principles to certain specific conditions, failed to incarnate its Christ into the whole life, and make life a ministry of service instead of a ministry of conquest. No, Christianity has not failed, for Christianity has never yet been tried in fairness to itself.

[Rev. R. R. Rodgers in *New-Church Messenger*]

As by growth in goodness old tyrannies, old despotisms, the vices, follies, and sins of our ancestors have been laid aside for a better faith and a higher life, so will it be with all the harsh, irrational, and barbarous doctrines still held by the followers of the Lord Jesus Christ. It is goodness, and goodness only, that prepares the world to receive the truth. Goodness makes all truth palatable; and whenever the heart opens to better feelings, and the mind, as a consequence, opens to the truth, the miracle is realized where it is written, "And the Lord showed him [Moses] a tree, which when he had cast into the waters, the waters were made sweet."

[The Christian Intelligencer]

We wonder what the men who brought on the war could have been thinking of. Ah, but "thou art the man"! For a war like the present is born out of an atmosphere of unkindness to which every man who has not the spirit of Christ has contributed. And in the circle in which we live we may often have been guilty of just that want of kindness which between nations spells such sweeping disaster. Can we not see how sinful is our failure to have that mind in us which was also in Christ? Are we not persuaded now of the surpassing grandeur of love and of the preeminent splendor of the method of Christ, the method of compassion, gentleness, sacrifice, and kindness? The issues of the present situation are now beyond us as individuals and as a church; but woe to men if this colossal war does not drive them to God. We look for a sweeping revival of religion. The hand of judgment will

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produce the cry for mercy. And having received mercy, we shall henceforth show mercy and place our influence on the side of kindness, the force wherewith God is saving men and by which all that divides men will be effectively removed.

[*The Standard*]

In the enthusiasm which usually accompanies the acquisition of new truth, it is easy to lose one's perspective and to forget that one must be all the more careful when setting forth the unfamiliar and the new to relate it to the familiar and the old. To get away for a moment from the monotony of our figure, if Moses on Mount Nebo could have had a Bleriot monoplane, he might have paid at least a flying visit to the promised land. Too many preachers who have caught, like Moses, a vision of a land flowing with the milk and honey of new truth, expect to transport hitherward their congregations, who are intellectually still on the Nebo side of the Jordan, in some such equally facile and delightful manner. Paradoxical as it may seem in the light of our illustration, such incredibly rapid mental and spiritual transportation leaves far too many in the congregation up in the air, and they neither reach the promised land of new truth nor remain on the level table-land of the old.

[*The Living Church*]

The present function of the church should be one of earnest, unremitting prayer. It is not necessary for us to inform Almighty God which party is in the right and should win and which party is wrong and should suffer. There is in the war a right and a wrong. Somebody is responsible before God for it. Vengeance is His; He will repay. Our part is to pray Him to overrule the sins that have caused the war, to protect and guard the innocent, to bring good out of the present chaos, to strengthen the forces that make for peace, to bring peace to the nations when that shall be possible and right.

[*The Advance*]

It belongs to us ever to remind the world of what is its real and deeper need. It is important that we ourselves should never forget what is the one surpassing blessing which we are privileged to bring to men. Silver and gold we have, but that power which is ours in the name of Jesus Christ is far richer than any gift that these can buy. It belongs to us to bid men to rise from their spiritual lethargy, to lift themselves above the mean and sordid conditions of their lives, to cease to sit forever as paupers just outside the beautiful gate of their spiritual inheritance, to rise and walk and leap in the joy of their free sonship.

[*The Congregationalist and Christian World*]

If Europe had really accepted and tried the Christianity of Christ, it is safe to say that her powers would not now be engaged in this colossal business of human destruction. Europe is repeating the bloody barbarisms of the past on the gigantic scale of modern force and effect, because it never has surrendered its barbarous notions of the past to the appeal of Christianity. The paganism of the human race has been and is awfully persistent, and Christianity has nowhere promised peace on a pagan basis.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

The cross was more than a mere martyrdom. Jesus held the belief that it was his and every true man's mission to devote his life to ransoming men from the delusion, the fear, and the slavery in which wrong views of life, false estimation of their own personality, and moral failure had involved them. His teaching, his life, himself, he gave, and sought to give, to ransom men from the power of these things.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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Published Monthly

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

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

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Published January, April, July, and October

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 7

Boston, October 17, 1914

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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

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Items of Interest

The parcel post service between the producers in the rural communities and the consumers in the cities has been declared to be a great success by the post-office department, and its rapid extension, until it shall embrace all of the most important urban centers of the country, has been determined upon. Emphasis is given the growing importance of this service by the recent announcement that several cities have been added to the list of twelve originally set apart to receive the service. Ten of these cities were designated for the first experiments last March, and two others were added in July. "Complete reports from the ten cities first chosen have been received," said an official of the department, "and the postmaster-general regards them as encouraging in the highest degree. It is the belief of the postal authorities that the service has proved so successful that its future is assured, and that gradual steps should now be taken for its expansion throughout the country."

The ten cities set aside experimentally were Washington, D. C., St. Louis, Boston, Lynn, Mass., San Francisco, Atlanta, Birmingham, Baltimore, Rock Island, Ill., La Crosse, Wis. The two cities added in July were Louisville and Cincinnati. The newly designated cities, in which the service began on Oct. 1, are Chicago, Brooklyn, Philadelphia, Indianapolis, Denver, Seattle, Portland, Ore., Cleveland, New Orleans, Austin, Providence, Nashville, Los Angeles, and Hartford. Postmasters of the smaller towns in contiguous farming areas are to prepare lists of farmers and others who wish to sell their products direct to the city buyers by way of the parcel post. These lists are to be forwarded to the postmasters of the large cities, who will have them printed for general distribution by their letter-carriers, going into every home in those cities.

Trustees of the Rockefeller foundation have announced the inauguration of an investigation into the problem of industrial relations. The root of the social disorder which the foundation acknowledges exists today, is, it is stated, to be investigated systematically and thoroughly. It will be sought to disclose the cause of the destructive tendencies between capital and labor and to "find means of promoting harmonious, united action." The foundation says in part: "The Rockefeller foundation is deliberately attempting to grapple with what it believes to be the most complicated and at the same time the most urgent question of modern times. The foundation is not baffled by the knowledge that the task has seemed hitherto well-nigh hopeless. It is hoped that an investigation started on the scale of which the foundation is capable, and impartially pursued, will gradually win for itself the cooperation not alone of employers and workingmen of industrial organizations, of individuals and institutions interested in social reform, but also of universities and governments throughout the world." The foundation is capitalized at one hundred million dollars.

An important bill that will fail of consideration during the present session of the United States Congress, for want of time, is that to conserve the fish supply of the country. Statistics show that unless there is federal control the fish supply of the United States, notably that of the Great lakes and Chesapeake bay, will rapidly disappear. It is the aim of the bill to place all migratory fish under federal protection, and to prohibit under heavy penalties the use of food fish in the manufacture of oils and fertilizers. The federal commissioner of fisheries would be directed to regulate the netting, seining, and otherwise taking of migratory fish, as well as to specify rules as to seasons and other conditions under which they might be taken. The bill is before the House committee on merchant marine and fisheries, whose members are understood to be favorable to the aim underlying it.

The annual report of the treasurer of Yale University shows gifts and bequests for the year ending June 30, of $1,019,846.78, as compared with $1,416,035.84 for the previous year. The net increase in funds is $650,245.74 as against $1,054,868.58 for last year. As a teaching organization, the university closed the year with a deficit of $7,786.46, the amount being considerably smaller than the deficit of a year ago. Loss of interest, through default, and reduction of dividends amounted to more than twenty-seven thousand dollars, this being, however, less than 4 per cent of the total income from all investments. Because of the losses of income the average yield on total investments is reduced to 4.83 per cent as compared with 5.01 per cent a year ago. The total investments amount to $14,624,258.58.

A million and a quarter acres of government lands in the Choctaw and Chickasaw nations are being advertised by the federal government for sale by auction at various county seat towns in Oklahoma. The sale begins Nov. 3 and ends Dec. 2, 1914. These are timber and segregated coal lands, the latter being the very best in Oklahoma. They are divided into small tracts suitable to the home builder, and are to be sold for one fourth cash; the second one fourth in one year, the balance to be paid in one year at 5 per cent interest, making it possible for any person to get a home direct from the federal government, insuring a perfect title. Most of the tracts are excellent farming lands, all being near towns.

Owing largely to the establishment of oversea markets, the area under fruit culture in South Australia continues to show a steady increase. According to the official returns for the season 1913-14 the area planted with fruit-trees is 24,425 acres, and as the localities suitable for fruit growing are numerous and extensive, ample scope is afforded for further profitable expansion. The production of the principal fruits last season was, in bushels: Apples, 450,240; pears, 86,852; apricots, 144,962; cherries, 53,270; plums, 93,173; oranges, 139,952; peaches and nectarines, 92,146. The estimated value of products of orchards last season was £384,478.

Two hundred and twenty-five feet above the cataract of the Spokane river, in the center of the city of Spokane, Ore., was driven on Sept. 15 the golden spike that symbolized the completion of twenty-two million dollars' worth of railroad construction, including the coming to Spokane of the main line of the Chicago, Milwaukee & St. Paul and the building of a new Oregon-Washington Railroad & Navigation Company line that brings Portland, Ore., ten miles closer to that city by rail.

Secretary Bryan for the United States, and Ambassador Bakhmeteff for Russia, have signed a treaty binding the two nations to submit all disputes that cannot be settled diplomatically to an international commission of five members for investigation for a period of at least one year, during which hostilities may not be commenced. This is the twenty-seventh of the so-called investigation treaties, and follows in a general way the lines of those previously negotiated with nations.

By a unanimous vote the Senate fixed as the first measure to be undertaken by the federal trade commission, when organized, an investigation of the Standard Oil Company. The Gore resolution which provides for this investigation and demands investigation of the various branches into which the Standard Oil Company was divided following the Supreme Court decision, was approved.

The New York, New Haven & Hartford Railroad Company and the New England Navigation Company has brought suit in the New Haven county superior court against John L. Billard and six other officers of the Billard Company for the recovery of $3,824,147, alleging fraudulent action in connection with the sale of Boston & Maine railroad stock.

The emergency revenue bill, estimated to produce one hundred and five million dollars in a year, was passed by the House of Representatives by a vote of 234 to 135. The bill now goes to the Senate, where the finance committee plans for its prompt passage.

Conferees have agreed on a final report on the Clayton anti-trust bill, second of the administration trust legislative measures, which is at last ready for final consideration by Congress, after many months of deliberation in both houses.

The public utilities act of Maine, passed by the last legislature and suspended under the referendum act so that the voters might pass upon it, was adopted by a vote of nearly two to one at the recent state election.

The consolidation of the Methodist, Presbyterian, and Congregational churches in Canada was proposed in an official report of the special committee of the recent Methodist general conference.

Exports of Venezuelan asphalt amount to about five hundred thousand dollars annually, with the United States buying the greater part of the product.

The total foreign trade of Brazil in 1913 amounted to $689,658,589, as against $670,111,140 the year before. This is a decrease of $30,457,551.

An appropriation of five hundred dollars has been made, at the request of the mayor of Boston, for establishing a public market.

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Christian Science Sentinel

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

Vol. XVII October 17, 1914 No. 7

Day of Judgment

CLARENCE W. CHADWICK

THE student of Christian Science is not interested in a future judgment-day, as were those of an earlier period; his time is fully occupied in meeting the requirements of God in the present. He has learned from experience that the contemplation of salvation in another world does not constitute the worship of God "in spirit and in truth." To him, God is a God near at hand, infinite, unchangeable, all-loving, and obedience to His law brings peace, health, and happiness on earth.

"The great day of judgment is coming. Are you prepared?" These were essentially the words, painted in large letters upon a sign-board, which met the gaze of a traveler from his car window not many weeks ago. It might be interesting to know the thought of the one who was instrumental in placing this conspicuous and unique sign, whether it was intended as a note of warning to benighted mortals to prepare for some terrible future event, or as a loving reminder of the great joy of living in the ever-present now. The chances are that thought was trending toward a future event more than toward one which is already taking place, since the generally accepted religious teaching has to a large extent presented this view of the judgment.

This theology of the past has not inspired people as it should to live normally in the present; it has not offered as it should present spiritual rewards for righteousness; it has not emphasized the necessity of overcoming evil with good here and now, but has left practically everything pertaining to the kingdom of heaven for future or post-mortem adjustment. It has assured humanity that a final day of reckoning was sure to come, and that it would be a "day of wrath," a "dreadful day." Untold suffering, both physical and mental, has resulted from such teaching; diseases have undoubtedly been multiplied through the influence of the fear and morbidness thus awakened. This is no idle theory, for time and again has it been proven in Christian Science that when the belief and fear of death have been destroyed for patients, all manner of diseases have disappeared at the same time. The unchristian belief in evil needs no other license than to be assured that a death-bed repentance will be a sure passport to the heavenly kingdom. A final day of judgment, which has not yet arrived, would leave evil at large to defy the demands of right thinking and living.

Christian Science makes a radical departure from such misconceptions of Deity, and reveals God as an ever-present, ever-operative divine Mind or Principle, whose demands upon man are "the same yesterday, and today, and forever." This right idea of God clears away all mystery concerning a final judgment-day, eliminates fear, and brings a sense of gratitude in the knowledge that "the judgment-day of wisdom comes hourly and continually" (Science and Health, p. 291). Should any one doubt this statement of Christian Science, let him stop and ponder these words of the Master: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." When he does so, he will admit that all thought of time is necessarily omitted from God's knowledge, since "his understanding is infinite." The only judgment-day God can know, therefore, must be one that is continuous, and just as much in evidence today as it will be a thousand years hence. What God knows must and does exist eternally. This certainly does away with all thought of any future or final day of judgment which is not already operative, and fully confirms what our Leader has to say upon this subject.

Jesus made it very clear that he came not to condemn or judge the world according to any human standard of judgment, "but that the world through him might be saved." The only judgment or judgment-day he knew, was always associated with the thought of Love. While all judgment was committed unto the Son, he knew that it was not his, but the judgment of divine Love, his Father-Mother God. He knew that such judgment is forever impartial, and is a law of condemnation or destruction to sin only. One who is thinking Christlike thoughts and living in accord with such thinking, is not under condemnation or judgment. On the contrary, he who understands not the Science of being and his true relationship to God, is already under condemnation. This is made clear in John's gospel, where we read: "He that believeth on him [the Son] is not condemned [judged, Rev. Ver.]: but he that believeth not is condemned [hath been judged, Rev. Ver.] already, because he hath not believed in the name of the only begotten Son of God." Is it not evident, then, that the only day of judgment there is or ever can be, is the constant uncovering and destruction of error and sin in individual consciousness, until all sense of evil has been overcome?

When does this day of judgment arrive? The moment the door to our mental abode is swung wide to receive the "King of glory," the Christ, or true idea of God. Then it is that the tares are separated from the wheat, and we become mentally alive, or awake to the deep things of God. Should any one fear the coming of such a judgment-day? Should he not rather welcome its approach, and do all in his power to let it come quickly and effectually? The day of judgment is indeed at hand already, only awaiting human recognition and admission, and Truth is ever ready to save to the uttermost. To be oblivious of this fact, and to think of it as a far-off future event, is to rob one's self of the blessings of today by remaining "in the congregation of the dead" (those who misunderstand Christ, Truth).

Christian Science has come to usher into the consciousness of mankind a truer concept of the day of judgment, revealing it as the constant activity of right thoughts or ideas forever operating to destroy all that is opposed to the nature of God, or good. The first practical sign of the visitation of this judgment-day in Christian Science is the experience of moral and physical healing. This is sure to come to all who are meek and humble enough to receive it in its purity and simplicity, and to let it point the way to the spiritual kingdom here and now.

This demonstration of Christian healing is the actual "coming of the day of God, wherein the heavens being on fire shall

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be dissolved, and the elements shall melt with fervent heat;" in other words, one's false material sense of heaven and earth will give place to that true or spiritual sense of them which constitutes the kingdom of heaven on earth. Speed the coming of this spiritual day or consciousness of the divine ever-presence!

Joyfulness

GEORGE C. FRANKLIN

An assertion one frequently hears made by new-comers in the Christian Science church is this: "I never saw so many happy faces in a public gathering before." And why not? In every such audience a large percentage of the people have proven the truth of Mrs. Eddy's statement that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). They know now that the long search of humanity for a demonstrable truth is ended, that the years of uncertainty are past, and that the truth of Jesus' words, "The kingdom of God is within you," has been proven. Having drunk deep draughts of spiritual truth, they are freed in a great measure from their slavery to materiality and to suppositional material laws, and well may they rejoice. Instead of a problematical resurrection after death, they know that today is the day of salvation, and that peace, harmony, health, prosperity is theirs now. Instead of being subservient to the superstitions of ages, they stand freed from every law which makes for bondage, but bow before the law of God, good, and realize the positive, demonstrable power of a perfect creative cause.

Several years ago the writer was one of a party of explorers who were making their way across a very barren country. The only water left was in kegs. It was warm and unpalatable, and was used only when some thirst-tormented traveler was compelled to wet his parched throat. Forced to make a dry camp at night, one of the party, more hopeful and venturesome than the rest, followed a narrow, almost indiscernible trail that led south from the camp for a few yards, where he found another plainer trail, and a little farther on yet another trail came in. The track was then broad enough so that it could be seen some distance ahead. The traveler quickened his pace. Why? Had he seen any evidence of a spring? No. But he knew that there was some reason why the wild animals of these "bad lands" had followed the same course. Increasing evidence of travel spurred him on, and after going around a point of rocks, he saw before him a little valley, and near a huge boulder, as if nature would protect the life-giving flow, was a clear, cool spring of pure water.

The problem of the moment was entirely solved. It was only necessary to carry the news to the rest of the party and bring them to the spot. Can any one imagine the discoverer returning to the dusty camp, and with a solemn face and whining voice starting in to argue with the other travelers that there was water obtainable, and then recounting all the details of how to get it? No. The joyful announcement was, "Boys, I have found water;" and that was enough to bring all within sound of his voice to their feet, ready, eager to follow the one who had made the discovery.

At a later day, and under a greater need, the writer was led to follow another trail, which promised hope of relief from suffering for a dear one. The trail was the dim hope that some relief might be found where material wisdom had utterly failed. The almost unacknowledged hope led to the home of a Christian Scientist where six people were holding a Wednesday evening meeting. The trail was plainer after that meeting! The hope that relief was obtainable was augmented by the simple testimonies given. Literature was purchased, and finally the perfect haven of scientific, demonstrable Truth was seen, and an entire family was healed. Can any one who has experienced such happiness allow himself to become, in the words of St. Paul, "entangled again with the yoke of bondage"?

There is indeed nothing to be solemn about. There is no reason for a tremulous voice or a strained face when telling about what Christian Science has done for us, either in public or in private. In fact, such an attitude, instead of carrying conviction, would have the opposite effect, and might remind the listener of emotional meetings where mesmeric influences have swayed the audiences. Those who had the great privilege of a personal acquaintance with the Discoverer and Founder of Christian Science, never tire of speaking of her vivacity, her joyfulness, her freedom of action. The message of Christian Science is liberty, and there should be nothing in the public or private life of a Christian Scientist which would remind any one of the years of "servitude to an unreal master," but rather should he "rejoice that we are subject to the divine 'powers that be'" (Science and Health, pp. 226, 249).

Way of the Lord

INEZ KOCH

It is recorded in the books of Moses that "the Lord went before them [the children of Israel] by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." In all their pilgrimage through the wilderness, "he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Spiritually interpreted, this may mean that divine Love is guiding us all the time through the material wilderness of false beliefs, in the way of understanding. The spiritual interpretation of light is understanding. Jesus pointed this out clearly when in answer to Thomas' query, "Lord, we know not whither thou goest; and how can we know the way?" he said, "I am the way, the truth, and the life." Manifestly the human personality of Jesus could not in itself be regarded as the way of infinite Mind, and we understand this pregnant saying only when we recognize the great fact that Mind, or Spirit, can be manifested through spiritual consciousness alone. Everything that is not Mind, is opposed to it, and therefore, to reach the way of God, or Truth, through material thinking, is impossible.

In face of the supposed actuality of a material universe, our efforts at spiritual thinking all seem frustrated by so-called laws of nature, heredity, etc., but Jesus' work was never frustrated by these laws. He annulled every one of them by understanding the law of God. Moreover, he was the Wayshower. He taught us that we also should know this law, the truth that makes us free. It seems, therefore, that our primal necessity in following the Master is to understand what this way is. Jesus proved that he understood God's nature and law by his works, healing the sick, saving the sinner, and raising the dead. This he did simply through his spiritual ascendency, and by absolutely discrediting all and every material evidence; that is, through his scientific knowledge of spiritual causation.

In "Science and Health with Key to the Scriptures," Mrs. Eddy points this out when she says (p. 170), "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress." To recognize God, Spirit, as the only cause, means to recog-

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nize that the effect, the universe including man, is spiritual. It does not require a great deal of learning to grasp this; it requires only an honest desire to understand it. So long as we persist in honoring man-made laws and material theories, we are not honestly desiring to follow the Christ, Truth. It is the carnal mind, the "enmity against God," which would rob us of our birthright of dominion and power over sin, disease, and death. Our protection from its evil influence lies in the knowledge that it "profiteth nothing." It is always based on the supposition that matter is an intelligent entity, with power to create or destroy. This, it is clear, cannot be true, for God, Spirit, is the only cause, and all real effects are in the divine Mind. All the claims of material sense are but the manifested beliefs in falsity. In proportion as we gain the true understanding of being, or God, in that measure are we freed from the illusion of mortal sense, and we find that this understanding is leading us in paths of righteousness, in the way of right thinking.

"The night shineth"

EVA S. W. WILLIAMS

We have most of us played, as children, the game called blindman's buff, in which one player is blindfolded and hunts for the others. The room may be brilliantly lighted, but with his own will and consent a bandage has been placed over his eyes so that he can see nothing, and it might as well be all darkness that surrounds him. He knows, however, that at any moment he can remove the bandage, or ask another to remove it for him, and he will see as well as ever.

Now, the simile may seem to be far-fetched, but it is not really going too far to compare our experience as mortals with that of the blindman of the game. At this period, the beginning of the twentieth century, when Mrs. Eddy's discovery of Christian Science is nearly fifty years old, we have no longer the excuse that our ancestors had for ignorance of what man is and of his relation to God. We may by no means grasp the meaning of all we read in the textbook of Christian Science, but from the outset it is possible and indeed imperative for us to know that because its author proved so much, we may trust with unquestioning security in the accuracy of its statements. What we have to do is to make the truths of Science our own by putting one after another into practice, until in the fulness of time we shall understand all.

One far-reaching statement of Science declares that God is "all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal" (Science and Health, p. 587), and this enforces the acceptance of these words of the one hundred and thirty-ninth psalm: "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." What, in the first place, is meant by darkness? Surely every illusion of sin, pain, sorrow, sickness; and it is these conditions which in God's sight have no place. He does not see them. It would be a great help in the darkest hours of human experience to cling so firmly to this that the night may be seen to shine as the day.

But what is the bandage round our eyes, holding us in bondage to the conviction that our darkness is real? It is simply, when expressed in brief terms, a belief that even though God cannot see or experience darkness, we can! We deify evil by giving it a creative power which reason alone suffices to hinder us from imputing to God, though behind all would lie the primal fact that God then must have created evil itself. The following verses from one of our hymns (Hymnal, p. 130) explain in some measure what is wrong:—

Theories, which thousands cherish,
Pass like clouds that sweep the sky;
Creeds and dogmas all may perish;
Truth herself can never die.

Worldlings blindly may refuse her,
Close their eyes and call it night;
Learned scoffers may abuse her,
But they cannot quench her light.

Mortals are actually blindfolded by creeds, theories, dogmas, all based on material concepts of God, which they honestly wish to shake off, but which seem to have a strong mesmeric power over them, a power which can be defeated only through persistent prayer and watchfulness. The shafts of malpractice can do no harm to us as Christian Scientists if we are on guard; but for this much more is needed than verbal assent to what Mrs. Eddy teaches. It demands solid mental work. St. Paul himself says, "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Let us take the case of one into whose citadel the enemy seems to have effected an entrance, one who feels himself beyond hope, and perhaps beyond recall. Let him also declare that "the night shineth as the day," and he will find that Christian Science meets his need also, and offers him peace. Mrs. Eddy says: "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance" (Science and Health, p. 420). It may be that "unnatural reluctance" is just what needs to be removed; but whatever the individual requirement may be, the glorious fact remains untouched, that "God is light, and in him is no darkness at all."

"Stem the tide"

MAUD DUNN

With marvelous foresight Mrs. Eddy has equipped her students for their work, declaring with calm certainty that "the present new, yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward" (Science and Health, p. 139).

The writer was recently impressed by the remark of an earnest Christian Science worker, that possibly we students of Christian Science are not sufficiently alive to the need of stemming the tide of sectarian bitterness when, as Mrs. Eddy has said, "it flows inward;" that is, as I understand it, when it appears in the ranks of Christian Scientists. Are we, in a word, sufficiently kind and considerate for one another; do we always stand shoulder to shoulder, and if not, why not? Is the false claim of sectarian bitterness ever seeking to separate us? If so, our Leader has reminded us that "a special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect" (Science and Health, p. 236). We are all ministering one to the other, and we are all working to manifest the kingdom of heaven on earth, in which there are no sects and no bitterness; no cliques, no separation.

Speaking in a debate in the House of Commons on the Welsh Disestablishment bill, Mr. Asquith has recently said that a fact, which he was sorry to say was attested by the experience of history in hundreds of controversies, was that whenever a matter proceeded upon ecclesiastical grounds,

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there was exhibited a bitterness of partizanship and an uncharitableness of temper which in purely secular controversies were generally avoided.

Christian Scientists have acquired a reputation for brotherly love, for peace, for forbearance toward opponents, and we do well to see to it that nothing flows inward or outward but truth and love; that our church meetings are patterns to all other denominations; that our conduct to our fellow students is a pattern to all other coreligionists, and that we pursue the course commended by Mrs. Eddy: "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201).

The writer is the daughter of a clergyman of the Church of England, and she well remembers talking to a clergyman brother-in-law about the good-fellowship which she found in the Christian Science ranks fourteen years ago, on first joining the movement. "Ah, yes," he said, "the early Christians were like you when they were persecuted, and were only a small body. Directly you get larger and are not persecuted, you will find it all goes," or words to that effect. How important that we see to it that the larger we grow in numbers the more we grow in love, because God's children are certainly one harmonious family. We need daily and hourly to prove that there are no sects and no bitterness in our Christian body, but that here peace and harmony forever reign.

No Condemnation

FREDERICK R. RHODES

IT would be difficult if not impossible to find more helpful and encouraging words than those contained in the eighth chapter of St. Paul's epistle to the Romans, and it has been the glorious privilege of nearly all who have prayerfully taken up the study of Christian Science, to experience at least in part the truth of its promises.

The writer remembers being carried on board one of the Atlantic liners at New York about twenty-two years ago, en route for England, there to undergo a dangerous operation for an internal growth, though with little probability of ever being a strong, active man again. Having no practical knowledge of God, and being indeed without hope in the world, my only desire was that I might die. The operation having been performed, I was pronounced convalescent after several weary months spent in bed, at the same time being informed by the surgeon that, although the operation had been successful, he could not promise the growth would not return.

The seed of fear thus unconsciously sown began to spring up some years later, and ended in a complete breakdown of the nervous system. After being away from business six months, with little benefit, I decided to try Christian Science treatment, and as stated in a testimony published some few years ago, I was completely healed in five weeks. The gradual unfolding of the truths contained in the Bible not only healed my sickness, but immediately began to transform my entire being by a renewing of the human mind; and in place of an insatiable desire for excitement, evidenced in racing, playing cards, and so on, came the earnest desire to know more about this God whose healing and saving power had so wonderfully and quickly wrought such a transformation in both my physical and mental condition.

I had always suffered from fear of heredity, and the load which Christian Science lifted from my shoulders was very large. During my study of the Bible, together with Science and Health, the true interpretation of the second commandment greatly helped finally to dispel any lingering doubts about hereditary penalties. I noticed that the word "generation," as used in Exodus, was printed in italics, hence I gathered that it was not in the original Hebrew, but that probably the hiatus had been filled in with the word which to the translators best evidenced the intended meaning. I also noticed that the word "generation" is inserted, not generations, and this is very significant, as in the Hebrew writings the word generation (*dour*) is associated with living people, but in its plural form (*dourouth*) signifies descendants. Again, would it not read "their children," and not "the children," if the so-called law of heredity had been implied? The meaning has been made clear by Mrs. Eddy's teaching that if one sins he suffers, if he ceases to sin he ceases to suffer. This clearer view convinced me of the inability of any past or future event to interfere in any way with man's harmonious representation of the perfect creator, who alone controls, constrains, and governs His children at all times and under all conditions.

As I sailed away from Boston, after attending the annual meeting at The Mother Church, one of the most uplifting experiences in which it has ever been my privilege to participate, I could not help contrasting the occasion with my previous leave-taking, and feeling a deep sense of gratitude to God for the uninterrupted good health with which I had been blessed, and above all for the better understanding of Him "whom to know aright is Life eternal" (Science and Health, Pref., p. vii), which had been given to me through the study and practice of Christian Science. The ever-presence of divine Love is no longer merely a theoretical proposition, but a practical and demonstrable possession of all earnest students of the Bible and Science and Health.

As a business man, the study of this wonderful system of thought-correction has proved of inestimable value to me, bringing about in the most natural manner more harmonious business relationships, and providing for much more satisfactory work to be done all through the various departments. Mrs. Eddy has indeed given to the world the Christianly scientific method of proving right here and now that there is "no condemnation to them which are in Christ Jesus." It matters not that one may be attacked by poverty or sin, the fact remains that through the application of this rediscovered Christ-power we are enabled to say, "In all these things we are more than conquerors through him that loved us."



[Written for the *Sentinel*]

The Ever-presence

RUTH INGRAHAM

OPEN thy hands,
Clenched in despair's petition—
Can thy demands
Exceed the fulness of His love's fruition
In whom creation stands?

Only believe!
The fairest, fullest blessing
Thou canst receive,
Is ever that which is most closely pressing,
Waiting till thou perceive.

Cease, then, to plead,
And in glad recognition
The answer heed.
Make thou on Love eternal requisition
For every human need.

Arise and shine!
Beholding His reflection,
Thy will resign—
See, the dream vanishes, and all perfection
Appears in Love divine!

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Selected Articles

[Editorial in *The Union*, Sacramento, Cal.]

Out of the apparent rebuff to the cause of Christian Science inflicted by a New York court decision, which held that a practitioner of that faith who took pay for his services to the sick violated the law, it is probable that real good will come. The decision has attracted the attention of people generally to the unjust character of the laws dealing with the treatment of the sick. As a result, there is a demand in New York that the legislature take steps to change the obsolete statutes of the state. Certainly there is something supremely absurd in a law which will permit one man to give drugs and yet which prohibits another from healing who does not use drugs.

No sane man will deny that the gentle teachers and followers of the principles of Christian Science have done much good in the world, and they are doing good daily in every city in the land. If they do nothing more than teach the doctrine of clean living and brotherly love, they are doing a great work. Clean life and the golden rule will solve many of our troubles. That the mind exercises a powerful influence on the body, cannot be questioned. Who shall say how far that influence extends, where it begins, or where it ends?

No fair-minded man will seek to deprive science of any of the glory won by hard-working students and professors in their search for remedies for human ills. They have accomplished wonders, and daily they are adding to the wealth of human knowledge, and their efforts are prolonging the lives of men. But laws which bind men to this or that method of treatment or cure are obsolete. Some revision of the statutes is required which will permit the people to have access to all methods of bringing health. If the New York decision shall have this effect, it will prove a great blessing to mankind. If our brothers prefer the gentle art of Christian Science to the use of physic and the knife, they should not be denied the privilege.

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[Judge Clifford P. Smith in *Atlantic City (N. J.) Review*]

A friend has sent me for comment or reply a letter which was printed in the *Review* of recent date, in which a minister endeavored to justify his statement that Mrs. Eddy, the Discoverer and Founder of Christian Science, was actuated by the love of money. To justify this statement, our brother quoted a part of a notice written by Mrs. Eddy to her students and published in 1897, in which she admonished them to circulate and sell the Bible and her published writings. It was perfectly natural that the author of "Science and Health with Key to the Scriptures" should regard this book and her other writings as beneficial to the human race, and her faith is amply sanctioned by the results shown in the lives of those who have studied her writings on Christian Science in connection with the Bible.

The other item of proof adduced by our friend in support of his statement was that a judge at Philadelphia refused a charter to a Christian Science church on the ground that it was a matter of business and not of religion, which decision, he said, was confirmed by the supreme court of Pennsylvania. The fact is, that the judge did give such a reason for his refusal, but the supreme court held that the evidence did not justify that conclusion. Whether a church has a formal charter or not, is of little consequence; but the fact that there are churches in Philadelphia, Atlantic City, and elsewhere whose religion heals the sick, reforms the sinner, and betters every phase of human life, is of vast importance to the world.

So far as Mrs. Eddy's desire for money is concerned, her motive is most clearly evidenced by the use which she made of her money. Throughout her career as the Leader of the Christian Science movement, she lived simply, gave liberally, and finally left the bulk of her estate to be used for extending the world's knowledge of the religion which she taught. Which of her critics has wrought so much or so well?

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[Charles D. Warner in *The Hartford (Mich.) Day Spring*]

The remarkable growth of Christian Science in every part of the world is causing comment among all classes of people. The universal inquiry is, "What is it?" Out of this mass of inquiries have come many erroneous impressions about Christian Science from those who have given opinions on the subject rather than facts based upon investigation. The human family in all ages has sought for deliverance from disease, from sin and its consequences, and from all other things that cause unhappiness; so that anything that will heal disease, destroy sin, and bring happiness, is certainly worthy of investigation, for every human being wants to have health, to be free from unhappiness, and to be contented.

Christian Science does all these things. There are many happy persons making themselves useful in the world today, who will bear positive testimony as to the truth of the foregoing statement. Most of these persons will tell you that when they came into Christian Science they had either been given up by physicians or had reached the depths of despair in sin or in poverty. They will all testify that there was no material means for their deliverance, because they had tried all material means without result; but as soon as they sought Christian Science they experienced in increasing measure what they had been seeking for,—either health, or relief from many other forms of unhappiness. Can we reasonably deny the testimony of such responsible witnesses clothed and in their right minds? If one had a case in court, would he not feel secure in the issue if he had many reliable witnesses who would come forward and all, individually, tell the same facts in relation to his case?

God, as revealed in the Bible, and as explained by Mrs. Eddy, the Discoverer and Founder of Christian Science, is "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587). Being Spirit, He is incorporeal, and fills all space. As He fills all space, He is ever present; and no matter where you may be, He is there. If we ascribe to God personality, or think of Him as a person, we immediately limit Him, because a personality is limited and cannot fill all space. Likewise, by ascribing to Him personality, we become in a measure idolaters, and prayers to such a God are not answered. Christian Science reveals that God is Spirit, and that man is His image and likeness. God being spiritual, man as His image and likeness must be and is spiritual. So you see that God can be apprehended only spiritually, never materially. Christian Science teaches that there is one omnipotent God. To acknowledge any other power is to dishonor Him. It bases its faith on the first chapter of Genesis, where we are told that God made all that was made, and "it was very good." Therefore, anything that claims existence, unless it is good, is a seeming and not a reality, because God made all, and all good. The truths of Christian Science, being eternal, are not new. They have always been and always will be. Christ Jesus the Wayshower practised them, and he healed the sick by the selfsame Principle. Every Christian Scientist acknowledges "one supreme and

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infinite God," and acknowledges "His Son, one Christ; the Holy Ghost or divine Comforter;" acknowledges "Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower" (Science and Health, p. 497).

It is no disrespect to the glorified name of Jesus to practise in this age the things that he did. He himself said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Now he spoke for all ages to come, and in these words commissioned you and me to put into practice the things that he did. He also said to his disciples: "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick." For three centuries following the resurrection his full teaching was followed, and his disciples healed the sick by the understanding and the application of the divine truths he taught. Then the healing was discontinued, and for fifteen centuries mankind have depended for the most part upon material means for healing sickness.

In 1866 Mrs. Eddy, who had suffered an accident, was given up by her physician to die. Then it was she sought the only help left her—God. She was healed. Impressed by her experience, she went into retirement for a number of years, searching the Scriptures for guidance. The result was the book "Science and Health with Key to the Scriptures," which sheds light upon the pages of the Bible and gives a spiritual insight and understanding to the promise of God.

A knowledge of these truths is within the reach of all, for God does not withhold Himself from any of His children who seek Him. All that is necessary is that we be convinced in our consciousness that we want the truth, and nothing can keep us from it. We must become as little children, and be like the little ones who were spoken of by Christ Jesus.

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[Willis D. McKinstry in *Abilene* (Kan.) *Reflector*]

Under the headlines "Fees for Christian Science Healing Illegal," you run a press item from New York reporting the decision of the appellate division of the supreme court, sustaining a lower court which convicted a Christian Science practitioner for practising medicine without a license. Christian Science healing cannot be connected or associated with the practice of medicine; in fact, Christian Science rejects the use of all material means. It is a result of the prayer which contains a scientific understanding of man's unity with God. If an understanding of the operation of divine law enabled Jesus to heal the sick, it should not be thought incredible for one with a knowledge of the same law to do the same work now. Truth and its manifestations are "the same yesterday, and today, and forever." He who gave the commands, "Go ye into all the world, and preach the gospel," "Heal the sick," also declared, "The laborer is worthy of his hire."

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[Henry Deutsch in *Weekly Mirror*, Minneapolis, Minn.]

The Christian Science organization is strictly religious, and perhaps more so than other organizations because it insists upon the whole garment of Christ instead of merely a part thereof. In other words, it not only follows the Master's command to "preach the gospel," but also to "heal the sick." Christian Science is founded strictly on the Bible, and it is readily admitted that its adherents make a closer and more faithful study of this "Book of books" than perhaps any other body of Christian people.

Physical healing is only a part of Christian Science practice, and not the most important part, although it is demanded as a proof of our belief, and it was required by the Master, who said, "These signs shall follow them that believe." The main function of Christian Science is to restore primitive Christianity and regenerate humanity, and experience has demonstrated that the healing of sin and sickness go hand in hand. "Jesus healed sickness and sin by one and the same metaphysical process." "But the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, pp. 210, 150).

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[John W. Doorly in *Mirfield and Ravensthorpe Reporter*, Dewsbury, England]

In a recent issue I notice the remarks of the Rev. Mr. —— at the Dewsbury Town Hall. This gentleman states that doctors and nurses could not be done away with, for, with all due respect to Christian Science, medical aid was a necessity. In the first place, will you permit me to state that Christian Scientists have absolutely no desire to do away with doctors or nurses? Their only desire is to have for themselves the remedial agent which they have proved to be the most efficacious; and because this agent happens to be the power of that infinite Mind or intelligence whom men call God, and because they rely wholly and solely for themselves on spiritual means, this does not mean that they desire or request others, who believe that material means are potent to help them, to desist from those means.

However, there are other opinions on the necessity of doctors and nurses, even in the ranks of *materia medica*. Mrs. Eddy cites the statement of the well-known surgeon, Dr. James Johnson: "I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality;" also the statement of Dr. Mason Good: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined." (See Science and Health, p. 163.)

Christian Science teaches that the doctrine of Jesus Christ was the "undivided garment" (Science and Health, p. 142); that it demands the healing of the sick and the saving of the sinner; that it was the gospel of the ever-presence and infinite availability of Spirit, and that this healing system, which required neither a doctor nor a nurse, is the only one that will eventually heal and save mankind. This healing was not confined to Jesus or his disciples, since it was practised by Paul and Philip, and by the Christian church for three hundred years after, during which time they frequently raised the dead. Does the reverend gentleman suggest that the aid of a doctor or a nurse was necessary to aid in these accomplishments, and if these acts were accomplished through Christ, is not Christ "the same yesterday, and today, and forever"?

The truth is that theology and ritualism have divorced this gospel of healing the sick and saving the sinner into two different systems, neither of which can permanently heal the sick or save the sinner; therefore theology will have to return to that Christ who heals the sick and saves the sinner through the same process and at all times. "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Jesus' gospel, however, required that before a man could heal

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the sick he should understand God, and his life should be one of the highest Christianity; while the practice of medicine requires nothing more than that a man should believe in an inanimate drug, although he might be quite ignorant of the fact of God's existence. It is strange to find a minister of Christ's gospel trying to decry the actual realization and practice of that gospel which he is supposed to teach. That Christian Science has healed unnumbered thousands from every phase of sin and disease, and that without either a doctor or a nurse, is a well authenticated fact, and is only another vital proof that Jesus' gospel was true nineteen hundred years ago and is true today. "It is the spirit that quickeneth; the flesh profiteth nothing;" "Ye shall know the truth, and the truth shall make you free," are today vital facts in Christian Science, and it has well been said that Mrs. Eddy's greatest gift to humanity was that she proved the Bible to be true.

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[From *Wakefield (England) Express*]

Alderman Abson created some amusement by expressing his quaint ideas respecting doctors, who, he said, were at the present time a law unto themselves. We had got almost into the way of thinking that if a doctor told us we had the toothache, we believed him! A doctor went to a mason one day and said, "My word, that mortar covers a lot of defects!" "Yes, doctor," replied the mason, "and so does a spade!" He thought that if the money which was now being spent in that direction were diverted into another channel, the results would be of a much happier description. . . . If a child did not get sufficient food, it became an easy prey to the disease they so much dreaded. He believed that more than half the cases of consumption were due to the victims being underfed. He did not know what our forefathers would think if they could come back and see England running mad, as it were, on the abilities of the doctors. Every week they could see in the local paper nearly a column full of names of persons who had passed away, all of whom, he took it, had been attended by doctors. He had read the Biblical history of the world and other works, but nowhere had he read of the creation of a regiment of doctors to cure the imperfections of God's children! He liked to look at things as they were. He was thankful to say that he had not required the services of a doctor up to now,—no doctor had ever entered his bedroom and felt his pulse or examined his tongue! He did not think he should ever invite the attentions of a doctor, unless it were simply to avoid the necessity of an inquest! He thought that as a nation we were going mad on the medical profession, and that if more money were spent upon feeding the children, the nation would profit far more than it was doing at present.

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[Charles H. S. King in *La Grande (Ore.) Observer*]

It is a pleasure to note the growing friendliness of the press and of the general public toward Christian Science. Its good works are compelling acknowledgment of its pure teaching. In a recent editorial of this paper on being cheerful, the editor referred in a kindly way to Christian Science, but unconsciously voiced a popular misconception when he said that "Christian Science teaches us that it is possible to cultivate cheerfulness by will-power." We do not wish to make a mountain of a mole-hill, but as no such teaching can be found in any Christian Science literature, we believe the editor will be glad to give space to a correction of his statement.

It would seem that nobody needs the teachings of either religion or philosophy to instruct him in the use of his will-power. All mortals use it more or less until they learn its baneful effects. The mission of Christian Science is corrective. Its purpose is to wean men away from the use of will-power, and to inculcate a consistent reliance on the divine Mind in all situations. The Bible teaches, "Not by might, nor by power, but by my spirit, saith the Lord." Christian Science is founded on the Bible, and the uniqueness of its teaching—like that of the Bible—is that God is the power that heals and regenerates, that "the flesh"—human will, material personality, personal magnetism, etc. —"profiteth nothing."

Proofs of the value of Christian Science are abundant, and the world has been forced to admit the efficacy of its teachings. But the world seems determined to interpret the *modus operandi* of those teachings in its own way. It seems to be reluctant to admit it is the divine Mind alone that heals and regenerates in every case.

Jesus taught that the human will was as the shifting sand, or a "reed shaken with the wind." It was he who said, "Have faith in God." Christian Science is reiterating his marvelous teachings. One advantage of Christian Science is that it shows very clearly how to distinguish between divine power and the carnal human will. Christian Scientists are cheerful, because they have learned this distinction, because they have learned that the "Comforter, . . . even the Spirit of truth," is with them always. This concrete knowledge, and all that it implies, is an unfailing source of joy and satisfaction. Whatever betides, it is a rock upon which to lean.

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[Algernon Hervey Bathurst in *East London (England) Advertiser*]

In a recent issue is a paragraph on "Faith as a Cure," which refers to the report of the medical and clerical committee on faith-healing. Will you allow me to say that Christian Science is in no way connected with faith-healing, and that the committee referred to has so far not included Christian Science in the scope of its inquiry. The report, therefore, does not refer to healing by Christian Science treatment.

In mathematics, or when endeavoring to rectify any mistake, there is obviously no good gained by accepting the mistake as part of reality or truth. No mistake can be corrected unless one knows the truth about it. So, in Christian Science the suffering body is not dealt with as something which has to be changed, but through a knowledge of the truth as revealed by Mrs. Eddy in the Christian Science textbook, "Science and Health with Key to the Scriptures," the Christian Scientist is able to know the truth about the difficulty which has presented itself, and this knowledge is the healing of the trouble. Some two thousand years ago Christ Jesus and his disciples understood enough of the law of God, or recognized Truth sufficiently clearly, to be able to heal those who came for help. If it was right for the sick to be healed in this manner two thousand years ago, it is obviously right for disease as well as sin to be destroyed in the same way today.

Now, it is obvious that this method of healing taught and demonstrated by Jesus the Christ and his disciples during the first few centuries of the Christian era, is in no way associated with suggestion or faith-healing, which is after all but a form of suggestion. Christian Science, therefore, is unique, and stands alone in the world as the exact reiteration of the teaching of the Founder of Christianity, who gave the forcible message to humanity that those who understood his teaching would be able to do the works he did.

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Editorial

Knowing the Truth

ONE of the first things realized by those who have come to Christian Science for healing, is that in the process of being healed they have been freed from a great weight of fear which has been as a millstone about their necks. Almost thirty years ago, Mrs. Eddy in writing of the prevalence of fear said, "Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air" (Miscellaneous Writings, p. 7). In the years that have passed since these words were written, the discussion of so-called "health conservation," the exploitation of new medical theories, and the publication in the newspapers of articles on the subject of how to keep well, have largely added to the perils of the day.

All these things, though put forward in the press ostensibly for the public good, have catered to the belief that disease is a reality, that it proceeds upon certain well-defined lines and can be cured or checked only through certain material processes and by the administering of certain material remedies. If these material remedies fail, then the case is supposed to be past help. Fortunately for an ever increasing number of people, Christian Science, in direct opposition to this belief, has healed thousands of persons who had been left without hope, from the medical point of view. What is more, Christian Science in restoring them to health has destroyed their fears, not only of disease, but also of all kinds of things, named and nameless, which have interfered with their freedom in all their business, social, and religious activities.

Probably no one who has experienced this healing in Christian Science can look back upon his former experience without wondering how he could have been held in such utter bondage to a nameless fear, or how he could have given such implicit allegiance to something of which he was not conscious. How many of these people would have admitted in the old days that they were lacking in moral courage or that they were ignorant of that truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free"? Almost every one will agree, as a general proposition, that ignorance and fear are copartners, and many will agree—still as a general proposition—that ignorance is the cause of fear; but never since the early days of Christianity until the revelation of Christian Science through the inspired thought of Mrs. Eddy, has the knowing of the truth made men free from both sickness and fear.

The truth which Jesus said should give freedom in this way, was the truth about God and man; namely, that God is omnipotent, omniscient, and omnipresent; that he is not the author of evil, therefore evil does not possess either power or entity; also that man is made in the image and likeness of God, therefore man can be subject only to that which is good. There is unquestionable proof of the truth of this assertion, for we read in the first chapter of Genesis that God declared His creation to be good, and in this account of the spiritual creation we find neither fear nor sin mentioned, but only that which is "good" and "very good."

This truth has been reiterated and reemphasized by Mrs. Eddy in Christian Science, and it is the knowing of this truth which has freed from bondage those who have found it, just as our great Master declared that it should. His reassuring promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," is just as true here and now as it was when it fell from his lips by the shores of Galilee nineteen hundred years ago; and that mankind is learning how to "fear not" is quite evident from the testimonies of those who have been healed through Christian Science. Mrs. Eddy has emphasized this in the chapter Christian Science Practice in Science and Health, and especially on page 442 in the words, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." God is omnipotent and omnipresent, and our safety from evil is assured when we know of a certainty that because of His omnipotence and omnipresence evil has neither place nor power.

ARCHIBALD MCLELLAN.

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Ignoble Excuse

MORTAL sense has no impulse or tendency that is more subtly debilitating to the spiritual life than that exhibited in the universally prevailing habit of self-excuse. It is a fault which is sure to make itself prominent when men are inquired of as to the non-fulfilment of duty, or asked to give an explanation of their unjust, lustful, or other ignoble conduct. Under such circumstances responsibility is ofttimes denied with a promptness and persistence which belong only to the activities of good, and self-exculpating reasons for delinquency simply flood the situation. The extent and the virtue-benumbing effects of this stumbling render a bit of honest self-analysis well worth while, and in due time the teaching and spirit of Christian Science is sure to impose such an introspection upon every victim of the habit who comes under its influence.

He who seeks to uncover the ramifications of the roots of this error, will find that they are very numerous. First of all, he will note that mortal sense tries to induce us to excuse ourselves not only when brought face to face with the demands of duty, but when blessed with an offer of special privilege. Christ Jesus recognized this last strange phase of the malady in the story told in the fourteenth chapter of Luke, where the self-robbing incongruity of the disposition is shown by those who when honored with an invitation to a great feast, straightway "began to make excuse."

When men are brought to task for their personal weaknesses, their excuses are frequently based on the claim that the ill-doing was the result of inherited impulse or desire, and that they are therefore not to be held responsible. No sane person believes that freedom to do right is denied us because our great-grandfathers may have chosen to do wrong, nevertheless he who in extenuation of depravity says, "That's my nature, and I can't help it," practically argues for the legitimacy of the rule of wrong, or else concedes his unwillingness even to try to do right. He is capitulating with meanness to the utter discredit of manliness. The real ground of every such excuse, as we are perfectly well aware, is the mortal indisposition to deny one's self the indulgence of some form of lust.

The acknowledgment of stupidity which is voiced in the phrase "I didn't think," is also very often called to serve in explanation of selfish obliquities, in which case those indicted undertake to apologize for one discreditable doing by simply naming another! Respecting these, and all kindred excuses, the fact of the matter is plainly put by Mrs. Eddy when she says that "blindness and self-righteousness cling fast to iniquity," and that "though error hides behind a lie and excuses guilt, error cannot forever be concealed" (Science and Health, pp. 448, 542).

Excuses for the neglect of privilege, the failure to utilize opportunity, are much more seemly in appearance, and hence the more likely to deceive the unalert. False modesty, the timidity which shrinks from all notice, and the self-deprecia-

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tion which so often fools people into thinking that it is a virtue, are the prolific sources of excuse for that belittling of individual capacity which accounts for much mental and spiritual leanness. This self-disparagement, to which so many good and capable people are pitifully prone, hampers human advance right and left. Unnumbered persons are inefficient as the result of lack of courage and of this controlling habit of thus counting themselves out, and to all such Christian Science comes to inaugurate an entirely new order of thought by ruling out the privilege of self-identification with the weakness of mortal sense. It teaches that this procedure is utterly unchristian, because it hides and dishonors the man to whom is given power over "all the power of the enemy;" because it denies the presence and authority of the Christ, the divine idea; because it would disprove St. John's inspiring assurance that "now are we the sons of God."

St. Paul rebuked this enervating weakness, and stood for Christian Science pure and simple, when he taught that we are not to be weaklings, but to "be strong in the Lord, and in the power of his might."

JOHN B. WILLIS.

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Mountain Climbing

IN reading the Bible, one is impressed by the numerous references to hills and mountains, these being mainly used to symbolize mental and spiritual exaltation. Thus we find the psalmist asking, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And the answer begins, "He that hath clean hands, and a pure heart." Humanly speaking, the ascent of mountains is usually undertaken by those of a brave and adventurous spirit for the pure joy of the experience, and those best fitted for such attempts gain their fitness by heeding in some measure Paul's advice about keeping the body in subjection. The enervated, sluggish thought would be ill qualified for mountain climbing, or any other brave endeavor, either on the physical plane or the spiritual; therefore we need to get rid of the tendencies which hold mortals down to mere earthliness, and at any cost strive after the attainment of man's divine endowment of purity, health, hardihood, strength, and endurance, for without these the higher altitudes cannot be gained.

In this upward journey from sense to Soul the Christian Scientist should ofttimes pause to recall our revered Leader's words respecting "them who love God," namely, "Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights" (Science and Health, p. 566). Many who come to Christian Science are in the plight of Lot and his family, when the call of Truth aroused them in the face of impending destruction, with the warning, "Escape for thy life; look not behind thee, . . . escape to the mountains, lest thou be consumed." In many cases the cry of kindred would urge that there be a longer tarrying on the plane of material experimentation, which had failed to bring health or happiness, but the command comes anew in gentle yet insistent tones, "Flee as a bird to your mountain."

As we begin the ascent in Christian Science, we find new and unexpected aids, which we appropriate as material belief is left behind. The children of Israel were afraid even to approach mount Sinai; but Moses went up and communed with God, infinite Mind, and returned with his face shining so that the people could not look upon it. Then we read that as the years went on, up to one hundred and twenty, his vision was undimmed and his strength unabated. In Science and Health (p. 174) we read, "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth." The moral law, materially interpreted, is prohibitive and restrictive, but when we ascend to spiritual heights and commune with the infinite source of all law, we find the freedom wherewith Christ makes free,—freedom from sin, disease, and death.

Strangely enough, mortals complain of the process by which the heights of Truth are gained. They deprive themselves of the mountain climber's joy because they fail to heed the apostle's admonition to "lay aside every weight" and to look unto Jesus, who went bravely forward, enduring all things for "the joy that was set before him," and Paul adds that we should consider this, lest we be "wearied and faint." Here we may remember that the ordinary mountain climber finds both joy and strength in breathing deeply the higher, purer air, and so should we on our spiritual journey. Even if we are forced to take the earlier stages to seek relief from suffering, we should press on for the pure joy in it, until the weight of belief in fleshliness is dropped and we shall "mount up with wings as eagles."

St. John tells us in glowing words how he was carried up to "a great and high mountain" and shown the city of our God descending to men, and in its foundations were the names of those men who wrought with the Master in healing the sick. John also heard a voice from heaven which declared that sin, sorrow, and death should be no more. The Master said that in the great final struggles of humanity we should flee to the mountains, which surely means that we should press on till the mists of mortal belief, hate and fear, are left behind, and we enter upon our heritage in the realm of Spirit.

ANNIE M. KNOTT.

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Among the Churches

Current Notes

GREAT FALLS, MONT.—The Christian Science distribution committee of Great Falls took advantage of an opportunity of distributing the *Monitor* and other Christian Science literature on the fiftieth anniversary of the organization of Montana territory, which was commemorated by a golden jubilee celebration held here from the tenth to the fifteenth of August. After the committee decided to have a tent where free Christian Science literature could be obtained, the owner of a well-located vacant lot furnished the site free of charge. This reading-tent was well equipped with all comforts necessary for the occasion, and there was a loving cooperation of all Christian Scientists in making this work a success. The tent was open from nine in the morning to nine in the evening. Copies of the *Journal, Sentinel, Herold, Monitor,* and pamphlets on Christian Science were distributed, and information was given regarding *The Christian Science Monitor,* its origin and purpose. The *Monitor* of Aug. 8 carried an article on the jubilee, and there were one thousand copies of this issue distributed.—*Correspondence.*

PARKERSBURG, W. VA.—The members of First Church of Christ, Scientist, of this city were so well pleased with the results of the booth which was maintained at the West Virginia fair here last year, that it was unanimously decided to have the same this year at the fair, which closed Friday night, Aug. 21. More than thirty names were added in this way to the mailing list of the distribution committee, and nearly two hundred copies of the *Sentinel* and *Monitor* were given out to those who manifested an interest in Christian Science.

Correspondence.

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PRETORIA, SOUTH AFRICA.—The Christian Science reading-tent, maintained by the Christian Science Society of Pretoria, at the recent agricultural show held in this town, was greatly appreciated by the many who took advantage of the comfort and the welcome found there. About eighty copies of the *Monitor* and about the same number of the *Sentinel*, and fifty copies of the *North American Review* containing an article on Christian Science, also several Dutch pamphlets, were distributed. There is a ready acceptance of all the Christian Science literature in Pretoria. Several dentists, all the police stations, most of the hospitals, the fire station, the central prison, and several other public places are very pleased to receive it.—*Correspondence.*

LOUISVILLE, KY.—First Church of Christ, Scientist, has bought for twenty-eight thousand dollars the property at the southeast corner of Third and Ormsby avenues, and will proceed with plans for a new church. The property on the southwest corner of Third and Ormsby avenues was given in part payment for the new site. The old site was found to be too small for the purposes of the church, which has grown extensively during the past year. The new site has a frontage of one hundred feet and is two hundred feet deep. When the new church is built the present edifice on Third street, between St. Catherine and Oak streets, will be sold.

Louisville Evening Post.

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The Lectures

Charles City, Iowa

H. J. Deards, in introducing Virgil O. Strickler, who spoke on Christian Science at the Opera House, said in part:—

I trust you will pardon me if I make a few personal remarks in regard to how I became interested in Christian Science. As a young man I was very active in church work, especially in Christian Endeavor and the Sunday school. When I was about eighteen years of age, I was elected superintendent of a Sunday school in Wisconsin, which position I held for seven years. As I stood looking into the faces of the children as they took their places in the Sunday school room, just as I stand before you tonight looking into your faces, quite often I found myself asking the questions: "What am I doing for these little children? In what way am I helping them in their daily life? How can I help them to meet their every-day problems?" The only answer I could give was that I was trying to help them live clean, pure lives, and telling them about a heaven hereafter.

A few years later I moved to Des Moines, and was again at the head of a Sunday school. Unconsciously I asked the same questions as before, and I assure you the answer was very unsatisfactory. Then my attention was called to Christian Scientists. When I use that term, I do not mean those who simply bear the name, but those who are living the teachings of Christian Science, whose faces reflect divine Love. As I watched them, as I drew closer to them, I found that they had a religion not only for Sunday morning but for every day in the week. They got great pleasure out of talking about it, and received help from it in every condition of life.

About this time I was in Chicago on a Wednesday evening. It was a stormy night, and I hardly thought it would pay me to attend church. Nevertheless I went, and there I found an audience of twelve or thirteen hundred people. I listened to testimonies from those who had been connected with nearly every religious organization of which I had ever heard. Some testified that they had been to the bottom of the gutter, but by means of Christian Science they had been lifted up, and had been able to claim their birthright and become clean, honorable citizens. Others told of the healing of many so-called incurable diseases. After the service was over and I mingled with the audience as it dispersed, I did not hear any one asking how this person or that was; nor did I hear any one talking about social events. Every one was happy in talking about the blessings he had received from reading the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

When I returned to my hotel and sat down to think over what I had heard that evening, I realized that I had found the answer to the question which had so often perplexed me. Here was a religion based on the simple teachings of Christ, a religion that would teach the children about divine Love, and which would help them in their every-day life to meet every problem as it arose, and to realize that "the kingdom of heaven is at hand."—*Correspondence.*

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Augusta, Ga.

Judge Clifford P. Smith, lecturing on Christian Science, was introduced by William B. Brown, first reader of the local church, who said in part:—

The greatest need of mankind today is to know God and His laws, and how to apply these laws in our daily living. That this is possible, has been demonstrated beyond successful contradiction, practically all manner of diseases having been healed, from the simplest to the so-called incurable, poverty has been overcome, and business problems have been solved. All this has been accomplished by the understanding and application of spiritual law as taught in Christian Science.—*Correspondence.*

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Richmond, Surrey, England

A lecture on Christian Science was given by Bicknell Young at the Hippodrome, the largest hall in the town, before a crowded audience, the theater being packed and a large number unable to obtain admission. Maj. W. Cyprian Bridge of the war office occupied the chair, and in introducing the lecturer said in part:—

It is a great pleasure to me to introduce the lecturer this afternoon, because I am always glad to be publicly identified with the great cause of Christian Science, which is so irresistibly spreading its benign influence over the whole world, and is in my opinion destined to relieve mankind of all the ills with which it seems to be oppressed. Quite early in life I found that I had no use for the conventional anthropomorphic God as humanly conceived. Then a few years ago Christian Science found me and mine, and revealed to us in convincing fashion that God is a God of love and goodness only, knowing and tolerating naught that is evil. This revelation has brought to us a measure of peace, health, and confidence such as previously seemed impossible of attainment, and for this we are constantly grateful.

Correspondence.

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Baltimore, Md.

The introductory words of Senator John D. Works to the lecture on Christian Science by Clarence W. Chadwick were as follows:—

The whole world, except perhaps a few self-satisfied teachers or preachers, is seeking and searching and yearning for the true religion that will satisfy the needs of mankind now and for all time. There is but one religion, as there is but one God; nevertheless we have a thousand different churches,

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denominations, and sects striving to serve the one God, but in many different ways. We have not been content to follow the simple teachings of Jesus of Nazareth, but have gone off after false gods, resulting in minds many and confused. The humble Nazarene taught the true religion, not by word alone, but by example. He "went about doing good." He not only preached the gospel, but healed the sick and sinful. He understood and applied the great divine Principle that healeth all our diseases.

Christian Scientists believe in the teachings of the great Master in their fulness. They are obeying his command to "preach the gospel," and striving to fulfil his other and equally imperative command to "heal the sick." Thousands are ready to bear willing witness to the healing of sin, sickness, and disease through the beneficent ministrations of Christian Science. I speak feelingly on this subject, because I was healed by this means. I was a great sufferer for many years from a complication of diseases, and was brought near to death's door. I had tried physicians of many schools without obtaining relief. In a state of desperation I resorted to Christian Science treatment for help and was healed. I knew practically nothing about Christian Science; I was a disbeliever and scoffed at it, until I was convinced by my own experience. Since then, I have known personally of hundreds of other cases of healing, some of them of diseases known as incurable.—*Correspondence.*



Lectures to be Delivered

Albuquerque, N. Mex.—*Virgil O. Strickler*, Elks Opera House, 3:30 p.m., Oct. 25.

Atlanta, Ga.—*Bliss Knapp*, Church Edifice, Peachtree and 15th streets, 8:15 p.m., Oct. 27.

Belfast, County Antrim, Ireland.—*Col. William E. Fell*, Ulster Minor Hall, 8 p.m., Nov. 5.

Bromley, Kent, England.—*William R. Rathvon*, Bell Hotel, 3 p.m., Nov. 8.

Brooklyn, N. Y. (First Church).—*Bicknell Young*, Church Edifice, New York avenue and Dean street, 3 p.m., Oct. 25, and 8 p.m., Oct. 26.

Buffalo, N. Y.—*George Shaw Cook*, Church Edifice, North street, corner Elmwood avenue, 8:15 p.m., Oct. 29 and 30.

Chanute, Kan.—*Clarence W. Chadwick*, Hetrick Theater, 8 p.m., Oct. 29.

Chicago, Ill. (Second Church).—*Clarence C. Eaton*, Church Edifice, Wrightwood and Pine Grove avenues, 3:30 p.m., Oct. 25, and 8 p.m., Oct. 26 and 27.

Concord, Mass.—*William D. McCrackan*, Association Hall, Concord Junction, 8 p.m., Oct. 19.

Decatur, Ill.—*Clarence W. Chadwick*, Decatur High School Auditorium, 8:15 p.m., Oct. 19.

Flushing, N. Y.—*Bicknell Young*, League Building, 8:30 p.m., Oct. 24.

Fort Dodge, Iowa.—*Clarence W. Chadwick*, Armory, 710 First Avenue North, 8 p.m., Oct. 22.

Gainesville, Texas.—*Virgil O. Strickler*, City Hall, 8 p.m., Oct. 29.

Galena, Kan.—*Jacob S. Shield*, Electric Theater, 8 p.m., Oct. 29.

Hereford, Texas.—*Virgil O. Strickler*, Court-house, 8 p.m., Oct. 26.

Hurley, S. Dak.—*Clarence W. Chadwick*, Christian Science Church, Center street, 8 p.m., Oct. 26.

Huron, S. Dak.—*William D. McCrackan*, Grand Opera House, 8:30 p.m., Oct. 26.

Independence, Kan.—*Clarence W. Chadwick*, Beldorf Theater, 8 p.m., Oct. 30.

Laconia, N. H.—*Bicknell Young*, First Unitarian Church, 8 p.m., Oct. 29.

Lawton, Okla.—*Virgil O. Strickler*, High School Auditorium, 8 p.m., Oct. 27.

Lexington, Ky. (Second Church).—*George Shaw Cook*, Ben Ali Theater, 3 p.m., Oct. 25.

London, England (First Church).—*William R. Rathvon*, Queen's Hall, Langham Place, W., 3 p.m., Nov. 4, and 8:30 p.m., Nov. 5.

Long Beach, Cal.—*Prof. Hermann S. Hering*, Church Edifice, 440 Elm avenue, 8 p.m., Oct. 26 and 27.

McAlester, Okla.—*Virgil O. Strickler*, Busby Theater, 8 p.m., Oct. 30.

McKeesport, Pa.—*Dr. Francis J. Fluno*, White's New Theater, 3:15 p.m., Oct. 25.

Memphis, Tenn.—*George Shaw Cook*, Church Edifice, 8 p.m., Oct. 26 and 27.

Mobile, Ala.—*Bliss Knapp*, Battle House Auditorium, 8 p.m., Oct. 30.

Montgomery, Ala.—*Bliss Knapp*, Church Building, 16 High street, 8 p.m., Oct. 29.

Nashua, N. H.—*William D. McCrackan*, City Hall, 8 p.m., Oct. 16.

New Haven, Conn.—*Bicknell Young*, Hyperion Theater, 8 p.m., Oct. 25.

New York, N. Y. (First Church).—*Hon. Clarence A. Buskirk*, Church Edifice, 96th street and Central Park West, 8 p.m., Oct. 30.

Norfolk, Va.—*Bliss Knapp*, New Wells Theater, 3:30 p.m., Oct. 25.

Peoria, Ill. (First and Second Churches).—*Jacob S. Shield*, Mohammed Temple, 8 p.m., Oct. 27.

Perry, Iowa.—*Dr. Francis J. Fluno*, Janes College, 8 p.m., Oct. 29.

Pittsburg, Kan.—*William D. McCrackan*, Church Edifice, corner Euclid and Walnut streets, 8 p.m., Oct. 30.

Pueblo, Col.—*Willis F. Gross*, Grand Opera House, 8 p.m., Oct. 29.

Rapid City, S. Dak.—*William D. McCrackan*, Elks Opera House, 8 p.m., Oct. 27.

Reading, Pa.—*Bicknell Young*, Rajah Temple, 8 p.m., Oct. 27.

San Diego, Cal. (First Church).—*Prof. Hermann S. Hering*, Church Edifice, 8 p.m., Oct. 29.

San Diego, Cal. (Second Church).—*Prof. Hermann S. Hering*, Edifice First Church, 8 p.m., Oct. 30.

Santa Barbara, Cal.—*Prof. Hermann S. Hering*, Potter Theater, 3 p.m., Oct. 25.

Seattle, Wash. (Fourth Church).—*Willis F. Gross*, Hippodrome, 5th avenue and University street, 2:30 p.m. and 8 p.m., Oct. 25.

Sedalia, Mo.—*Jacob S. Shield*, Sedalia Theater, 8 p.m., Oct. 26.

Sioux Falls, S. Dak.—*Clarence W. Chadwick*, The Auditorium, 3 p.m., Oct. 25.

St. Joseph, Mo.—*Jacob S. Shield*, Church Edifice, corner Twelfth and Felix streets, 3 p.m., Oct. 25.

Vincennes, Ind.—*Jacob S. Shield*, Knox County Court-house, 8 p.m., Oct. 23.

Watertown, S. Dak.—*William D. McCrackan*, Church Edifice, 3 p.m., Oct. 25.

Wichita, Kan.—*George Shaw Cook*, Christian Church, Oct. 20.

Wilmette, Ill.—*Clarence C. Eaton*, Auditorium Woman's Club, 8 p.m., Oct. 29.

Winfield, Kan.—*Jacob S. Shield*, Grand Opera House, 8 p.m., Oct. 30.

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Testimonies of Healing

I am truly thankful for what God has done for me through the agency of Christian Science. It came to me at a time when death and the grave seemed very near. I had called in an attorney and had had my business affairs fixed up just as I wanted to leave them. A daughter who lived within call of my home and had been with me through many days of extreme suffering, when doctors and medicine had failed to give any relief, had notified the other members of my family of my condition and had advised them that if they wished to see me alive they would have to come at once.

These notices soon brought to my home four of my daughters who lived in different places around the country, and to all human belief I had but a short time to be with them. When in that condition, Christian Science came to my rescue. One daughter, who lived in Denver, had become interested in Christian Science, and on her arrival she commenced to apply it for me, saying that it was curing many cases in Denver which the doctors had given up as fatal, and she believed it would help me. My reply was, that Christian Science could do nothing for me and I did not want it, that my own church was good enough for me,—I had been a Methodist all my life and I was content to die one. Here the daughter who lived near me joined in urging Christian Science treatment, saying that I was very sick and that doctors and medicine had not helped me, and that even if Christian Science did not help me, it could do no harm.

There were no practitioners in the town where I was then living, so my daughters asked my consent to write to a Scientist in Denver, requesting her to give me absent treatment. I thought it the height of absurdity to think that a person two hundred and fifty miles away could do me any good, and I lying there at the point of death; but to satisfy them I said they could do as they wished, I did not care. The next mail took a letter addressed to a practitioner in Denver, and Christian Science healed me of all my diseases and fear, and the healing was perfect and permanent. Though that was about twenty years ago, I have had no need for doctors or medicine since, have had no sickness, and seldom an ache or a pain, and now, at the age of ninety years, I am still in good health, free from sickness, suffering, or fear. While a member of a Christian church for nearly fifty years, trying to serve God through fear of punishment, I was in constant dread lest at some time, in some way, I should unconsciously break one of His laws and be kept out of heaven for so doing. Christian Science has, however, healed me of both sickness and fear.

I am truly thankful to God, and grateful to Mrs. Eddy for what has been done and is still being done for me. My heart also goes out in gratitude to the two loving daughters who were instrumental in bringing Christian Science to me; they are still with me, and are doing all they can to make me comfortable and happy.

PHILETUS H. WILCOX, Huntington Park, Cal.

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About ten years ago I had what was diagnosed as an attack of congestion of the brain, due partly to heat prostration and partly to overwork and worry over an accumulation of troubles. This attack left me a mental and physical wreck, so that it became the regulation thing for me to spend part of each year in the hospital, each breakdown being more serious and protracted than the preceding one. I suffered from hemorrhages in various forms, ulceration of the stomach and intestines, heart weakness, etc.; in fact, I seemed to be having a taste of all the ills "that flesh is heir to."

In December, 1910, I was very ill, and physicians said I could not live. I had previously submitted to an operation and was now threatened with another. The doctors said there was a complication of difficulties, any one of which was likely to prove fatal at any moment; I might recover, but the relief would be only temporary, for I could never be well. It was the second time this verdict had been pronounced upon me. I always had the best of physicians, and feel sure they gave me the highest expression of love that they knew; but the fact that no two physicians agreed as to the cause of all my ills, had weakened my faith in their system of healing. I then determined to overcome my weakness by sheer will-power. I was better for a while, but this effort proved disastrous, since it sapped my mental strength, and when I found I was losing ground again, a suicidal mania took possession of me. I felt that if I could not be well I might as well die, and began deliberately to make plans for that end.

In July, 1911, I went on a vacation trip, and felt that this would be a good opportunity for me to slip quietly out of existence when away among strangers. While in Seattle, I visited a Christian Science friend, and some impulse prompted me to lay my troubles before her and ask her if she thought Science could help me. She told me her own experience, and upon the strength of her advice I decided to give Christian Science a trial. I returned to Portland and sought a practitioner, feeling like the prisoner who seeks the court of last resort. Unlike the bearing of a stern justice, however, there was such a warmth of love in the practitioner's greeting that I broke down completely, and when I was sufficiently composed to grasp the meaning of her words, all I could say was, "It is too good to be true!"

As I said before, I went to the practitioner feeling like a condemned prisoner. When I left her an hour and a half later, I felt as if my troubles had all vanished like mists before the sun. The joy of living filled my heart, and I realized for the first time in my life what is meant by the peace that passeth understanding. I think, however, my greatest sensation was one of surprise at the change in me in that short hour. It was a veritable resurrection. It also awakened in me a desire to know more of this healing truth, and I immediately began the study of the Bible and the textbook, "Science and Health with Key to the Scriptures." Since then I have had no other physician than Christian Science, and have found that divine Love does indeed meet every human need.

If I could command all human language, it would be inadequate to express my gratitude for what Christian Science has done for me.—GEORGENE L. MILLER, Portland, Ore.

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I gladly send my contribution in regard to the regenerating and healing power of Christian Science. I know that it is of God, for it has healed me. From childhood I was troubled with a weak stomach; hardly anything I ate seemed to agree with me. Mother would give different kinds of medicine to relieve me, and some of the time I would feel real well; then I would have another attack, and it was laid to some kind of food I had eaten. I was always taking medicine. After I grew to womanhood, whenever I had a severe spell I would go to a physician for relief. I did so until I got discouraged and thought there was no cure for me, so I quit taking so much medicine. I soon became subject to bad spells which affected my heart. I went to a doctor about it, and he said that the trouble was caused by my stomach. He gave me medicine, but did not cure me.

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In the winter of 1909 I was getting much reduced in flesh and weak, for I could not eat enough to sustain me. I could not lie down at night because it affected my heart, and so we sent back East to a heart specialist, who relieved me at first; but I kept on growing weaker and thinner, till my husband wanted me to have a home doctor. We got one of the best physicians and surgeons in Olympia, Wash., who gave me a thorough examination. He said he could do nothing for the heart, because if he gave me anything to relieve that, it would hurt the stomach, and *vice versa*. All hope was gone, and I made ready to pass from this stage of action to the great beyond.

At this time we got a letter from my husband's sister-in-law, asking why we did not try Christian Science. We knew nothing of this teaching, having never read the text-book, but my husband wanted me to try it. There was a small society in Olympia, and I asked him one Sunday morning to go there and see if he could buy the text-book. He did so, and brought home "Science and Health with Key to the Scriptures" and gave it to me; then he went out. I opened the book at the Preface, and began to read: "To those leaning on the sustaining infinite, today is big with blessings" (p. vii). Those were soothing and strengthening words to me. I read on and on, and before I got through reading the chapter on Prayer, unutterable peace seemed to permeate my whole being. My heart quieted, and I felt as though I was being born again; such a spiritual uplift I never experienced before. I knew that I had found the panacea for all disease, and I said, "Man's extremity is God's opportunity." I kept right on reading till bedtime. I took no medicine that night, and awoke with a very bad spell with my heart. Then I reached for the medicine, but drew my hand back and said, "Get thee behind me, Satan." I told my husband that I was being healed, and in three days I went to the table and ate what the rest did. I have eaten normally ever since, and have done my own work.

I give God all the glory and praise through Christ for my healing, and my heart goes out in gratitude and love to Mrs. Eddy for all that she has done for men. Surely she was divinely inspired to discover the new-old religion that Christ taught and demonstrated when he was here in the flesh.

MARY S. OLNEY, Tumwater, Wash.

It is with pleasure and gratitude that I testify to the truth of the statement sent to you for publication by my wife. When all material remedies had failed, we were led to Christian Science, and she then learned of the truth that makes us free.—JOHN D. OLNEY, Tumwater, Wash.

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In writing of the countless blessings that my three years' study of Christian Science has brought, it seems to me that I am writing personally to all who need help. It is my earnest wish that all who read this testimony may be helped to become free from discordant conditions, whether they be of sin, sickness, sorrow, or limitation.

The fourth in a family of eight, with loving and broad-minded parents, it had always seemed that we were very greatly blessed, having most excellent health and cherishing deep love for each other. As we grew, we were allowed to choose for ourselves in a religious way, and taught to recognize the good in those of different thought. Since childhood, I have been a close Bible reader. At twelve years of age I united with the little church near my home, entirely of my own accord, but with my mother's approval.

It happened that my path led where I almost continually heard different views concerning religion, medicine, and politics discussed, always, however, by people who had made considerable study of their various beliefs. I always enjoyed these discussions, and thought them educative, for they showed me that another person's thoughts were as valuable to him as mine were to me. I was not influenced in any way by them, perhaps only broadened, for the every-day lives of some of these people showed plainly that they were making a right use of the good in their belief, and the rest was God's affair, not mine. The more I studied, the more I wondered, "What is the truth?" Back of all I knew there was a positive good, a certain truth, one exact answer, the ultimate fact!

Gradually, as there seemed to be nothing in any teaching I had had to give me an answer, I lost all confidence in religion, and later, after many trials, in medicine. Religion and medicine had always been connected in my mind; unconsciously almost, I wondered why they were ever thought of separately. One of the most earnest Christians I have ever known, outside of Christian Science, was one who, though not entertaining religious convictions in the ordinary sense, went far and wide about the town and country, winter and summer, doing what he could as physician and surgeon to relieve mankind, rich and poor alike—a doctor of the old school; indeed, very often receiving only thanks for his efforts, and occasionally not even that.

It is only since I have come into Science that I can appreciate how boundless gratitude can be, and it is only since then that I can appreciate all that friends and physicians tried to do for me as health and a dear one seemed to pass away. I thought it only fair to give each physician and his prescriptions an absolutely thorough trial, so for a year and a half all that was known in medicine for one particular ailment was tried faithfully, but I seemed to grow rapidly worse. My own relatives who are physicians believe in giving but very little medicine and give even less to their own families, and I wondered at that; so I tried other cures without medicine, but to no avail.

Then, when I seemed physically very weak indeed, came the first great sorrow of my life, the passing away, under an operation, of my beloved mother! In the hospital with her that night I tried to pray, and then I thought, "Surely, if there is a God, He must be able and willing to take care of one so dear; and if there is no God, then it is useless to pray!" Certainly through the bitterness and sadness God was with me, or the light could not have come so clearly as it did soon after this. When all hope of regaining health had been given up by my physicians, relatives, and myself, I went to tell one dear friend good-by for all time. As I told her of my discouragement, she said, "Why not let God cure you?" My answer was sudden, and it was, "Don't speak to me of God!" It seemed the time had come, however, for in a few simple words she and her daughter made clear to me the truth that God is good. At once the way was made plain, and through all false teaching, back of all old prejudice, above all thoughts of opposition, I studied! And how soon I found that there really was an answer to every question, even my old wonder, "What is the truth?"

I had heard of Christian Science and had known this friend was a Scientist, but I thought of it as some peculiar religious fad, and was more prejudiced at the thought of a "woman's book" than at what I had heard of its teaching. Of course, I had often heard Christian Science mentioned in various ways by doctors and ministers and others, so it was no new name to me, but such a new-old answer. I knew I was well at once, and little by little I learned how and why it could be. The more I study, the more clearly I see the perfection of God's spiritual creation. I am grateful beyond expression, but I can only prove this by my good work for my fellow men.

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Every day new proof is given me that truth is scientific and that Science is the truth. My little son is able, in a marvelous way, to demonstrate Science in every-day childish happenings, and often he has made plain to me the way in greater things.

It has often surprised me to see in the Bible and Science and Health, thoughts expressed that I had often felt and wished I could express. It is so grand to know that God's work is done and that it is perfect, and as we demonstrate one problem we will be qualifying to undertake the next,—and the possibilities are unlimited. I am profoundly thankful every hour of every day for that unselfish life which was devoted to making the Science of life plain to us all. The Bible seems like a glorious book to me now, since the "Key" has opened it again.

MARIE ENGLE-JOHNSON, Palacios, Texas.

❖

Christian Science has brought me so many blessings, and brought them so naturally, that I realize their extent only as I look back on former conditions. I first turned to it for physical healing, having suffered for over ten years from a skin disease of the most aggravated type. This was not painful, but being located on the face it was a disfigurement, and caused me great annoyance. I faithfully tried every remedy I heard of, and was treated by many physicians, among them being specialists of both New York and Boston, but I received no help; in fact, the more material remedies I used, the worse the trouble seemed to grow.

Finally I turned to Christian Science, hoping that there I might find the desired help. I read the text-book, "Science and Health with Key to the Scriptures," and seemed to gain a fair understanding. I was treated by a Christian Science practitioner, and I even had class instruction, but still the healing was delayed. I had done all that I knew how to do, and there seemed nothing left but to do as the apostle Paul says, "Having done all, to stand,"—not to turn back, not to lose faith, but to stand. It required three years of just such standing before the perfect healing came, but with it there also came the understanding which knows that our way is not God's way. I had planned how that healing should come about, never realizing the changes which must be wrought in character and in ways of thinking. When these were effected, the physical healing naturally followed.

I can feel nothing but gratitude now for this apparently slow healing. Patience and experience have given me a firm foundation, the faith that Christian Science never fails us. If we are willing to do our part, to take each step as we see it, and even when appearances are most discouraging if we are willing to stand, the desired help must come. The Bible is filled with just such promises, and they cannot fail. We of this age are especially blessed in having had a Leader who could show us how to make these promises available.

MARTHA SHOPBELL, Peoria, Ill.

❖

It is with a deep and growing sense of gratitude and love that I would speak of the healing and regeneration which Christian Science has brought to me. For eight years it has been my remedy for all ills, physical, mental, and moral, but only within the last year have I experienced the joy and peace which greater light has brought. Before this truth came to me, I was discontented, unhappy, and suffering from one physical ill after another, with a fear of God rather than love for Him, and holding a violent prejudice toward what I supposed Christian Science to be.

While suffering from nervous breakdown, and feeling too miserable and discouraged to interest myself in anything, some Christian Science literature was loaned me. As I read, the thought came that this was not what I had supposed Christian Science to be, so I got up from my couch, put on my things, and sought the Christian Science reading-room, where I poured out a torrent of questions and asked an explanation of all the adverse things I had heard. Answers were lovingly given, and they satisfied me. I took home a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and as I read day after day with increasing interest, it seemed so good and true and practical that it gave me courage. My physical condition improved proportionately, until after a few weeks' reading the most distressing features disappeared. I also gave up the use of glasses, which I had worn for a long time when reading. Since then all physical ailments have yielded to the application of the teaching of Christian Science. An injured ankle was healed in less than a week with no pain after the first ten minutes. Throat trouble, also some temperamental faults, have yielded to the power of good. I owe much to the patience and loving-kindness of those who have helped me to overcome this form of sin, for this freedom means more to me than all the other healing.

How good it is to know that in this teaching all may learn the truth about God and man, and so find a remedy for every ill known to mortals, if we patiently apply the Principle and take each step as it is unfolded to us. For this greatest of blessings, this priceless treasure, I am deeply thankful to God, and grateful to our dear Leader, Mrs. Eddy, whose purity and faithfulness have given us our text-book, wherein we may learn the truth which heals and makes free, as Jesus said it would.—E. FRIEDA DRISCOLL, Brookline, Mass.

❖

I have been receiving the blessings of Christian Science for three years, and I want to send a testimony in the hope that it may help some one to know of this blessed truth. I first heard of Christian Science when in a hospital, after an operation. I was told by a dear lady that she had been healed by Christian Science of the same trouble for which I had just been operated on. That seemed to arouse my curiosity; and to think I could have been healed without this dreaded operation!

I did not take up Christian Science then, but later a friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. For years I had been a sufferer from backache, caused by an injury to the spine, the result of a fall from a horse. I had taken special treatment for relief, but was told I would never be well and would become paralyzed. I could never exert myself, or even do my own housework, but while reading Science and Health, I suddenly realized that the pain in my back had ceased. I had been living in a very unhappy state, with the constant fear of being helpless, but after trying to live as near to the teachings of Mrs. Eddy's book as I could, I began to feel happy and to know my true selfhood as God's perfect child.

Now, after only three years spent in reading this inspiring book, attending services regularly, loving my neighbor as myself, and praying daily to have more understanding, and more of that Mind in me "which was also in Christ Jesus," I find myself a well woman. My back is entirely healed, as well as numerous other ailments. My three children and myself have not taken any medicine for three years, and know of only one physician, God. I used to take great pride in having a fine, well-equipped medicine chest, and it seemed hard for me to give it up. I asked a dear friend how long one should study Christian Science before giving up drugs, and she said

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as soon as my faith became strong enough I would destroy them all. So one evening I gathered them together and threw them all away, and from that day to this we have not taken or needed any drugs.

The physical healing is great beyond words, but the spiritual uplift is the sweetest. To be able to commune with God as a God who is Love, at all times and in all places to feel His presence, is far greater than any physical healing could be. My prayer is that I may know more of this truth and be able to help others to be as happy as I am.

Just recently a gentleman who saw me reading "The Life of Mary Baker Eddy," asked me if I believed in Mrs. Eddy's teachings. I said, "Indeed I do," and asked him if he did. He said that he had heard a great many things which were not in her favor. I asked him if he was sure that what he heard was true, and he said he had no proof. Then he told me he had had a pain in his side for five years and doctors believed it due to an abnormal growth, and he asked if I thought Christian Science could cure him. I said I knew it could, and offered to give him a treatment. He said he would be glad to try something for relief. In a couple of days I met him, and at once he said he had had the best of sleep and was entirely free from pain. He is now trying to be a devout Christian Scientist, and says he is so thankful for the copies of the *Sentinel* and the *Journal* that I give him. He reads them many times, and is very earnest.

I, too, am very thankful to God for leading me all the way, and grateful to Mrs. Eddy for helping us with her books to have the new heaven and the new earth appear. I pray daily to have more of that Mind in me "which was also in Christ Jesus."—Ella M. Bishop, Santa Cruz, Cal.

✧

I had suffered many years with rheumatism, and the last attack was the worst I ever had. Medicine did not relieve me any longer, so my wife, who had previously been healed through Christian Science treatment, of ailments she had had for years, begged me to have a Christian Science practitioner in to help me. We therefore called a practitioner, and I was helped quickly, so that I was able to be at my work in three weeks. I was permanently healed at that time.

H. L. Hawkins, Seattle, Wash.

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[Written for the *Sentinel*]

Autumn Time

Warren C. Klein

The melodies of Love resound today
O'er hill and vale and the maturing field;
They tell old truths, e'en of glad beauty's sway,
And herald loud the coming of the yield.

The children of the woods parade today
In royal vestments and in dress divine,—
Enduring tones of brown and tranquil gray,
With deep greens dipped in richest crimson wine.

The eyes of heaven are mirrored clearer now,
In sparkling roughs and calms of sapphire hue;
The brooks' cool waters are made sweeter now,
For they are nourished by celestial dew.

The melodies of God resound sincere
In grateful hearts, at home, in lane and street;
The harvests white of love and light appear,
And all kneel meekly at the Master's feet.

From Our Exchanges

[*The Watchman-Examiner*]

Amid all this bustle of commerce and riot of grossest sensualism was born and grew to manhood and mature age a man who was chosen of God to be the model for all generations of piety, fidelity, faith, obedience,—a man so intimate in his relations with the Divine Being that he was honored with the noblest of all titles, "Friend of God." At some crucial hour in his life, under circumstances, no doubt, profoundly solemn and impressive, the divine voice penetrated the recesses of his spirit, and he knew that he was "called of God." How gladly would we know when and where and how the God of glory appeared to him. But the voice came, and found an answer in the heart of this man of Ur. And at that moment the history of mankind began to move in a new channel.

The call of Abraham was one of the most momentous that ever came from the heart of God to the heart of man. From his acceptance of it dated the separation of the chosen people from surrounding nations, and the marvelous history of that strange race, stiff-necked and uncircumcised in heart and ears, yet held by the grip of almightiness to its providential mission till the fulness of time came when the righteous one appeared to fulfil, in his larger and more glorious sense, the promise made to Abraham.

How shall we account for this call, this history, and this larger fulfilment of the promise? Is it all a myth? Was there really no call? Was there no divine purpose running through the age-long history? Was Abraham himself an abstraction—a sort of mythological personification of the *Zeitgeist*? To an affirmative answer some modern critical speculations would inevitably lead. But they find no warrant in the lifelike story of the man of Ur, or in the manifestly guided history of the Hebrew people, or in the holy realities of the gospel of grace that Jesus Christ by his life and death and exaltation revealed to the world, or in the blessed experiences of the power of his indwelling life to which rejoicing multitudes through all the intervening centuries have borne glad witness. The call to Abraham was a supernatural call, or the testimony of history is a mockery and human experience a flippant lie.

[*The Christian Work and Evangelist*]

The right should always speak, even though it do so while being crucified. The resurrection is sure to come out of every Calvary. But here is our point: The poor Pope dies crying for peace; the cardinals are praying for peace; the Protestant churches are likewise rebuking the nations and in our own land are urging the President of the United States to offer mediation to the warring powers. But if the church of Austria, France, Germany, Great Britain, Italy, and the United States had begun, say, only fifty years ago proclaiming the gospel of good will among nations as a fundamental doctrine of Christianity, calling nations to account before the same bar of judgment as that to which she brought individuals, approving and rebuking them by the same standards, war would probably have become impossible by this time.

If the church had universally begun preaching fifty years ago that war and Christianity had no more in common than drunkenness, adultery, murder, and lying have with it, war would have by this time been held in something of that same horror that good people hold these other things. If the Catholic church had announced fifty years ago that any man who took the sword, be he emperor or peasant, excepting in defense of his invaded country or in defense of justice, would

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be excommunicated, there would be a great difference in the attitude of men toward this foulest crime earth knows. If the Protestant churches had unanimously taught that when a man became a member of Christ's church he arose into citizenship in a kingdom which knew no national or racial bonds, neither Greek, barbarian, nor Scythian, but his chief allegiance was to Jesus Christ and his closest tie was with all Christians,—his real brothers,—there would today be a sense of kinship among all Christians that would make war of Christian against Christian abhorrent. . . . If the whole church had stood as a rock against this entire business of armament and militarism, then there would have been none of this making every nation a huge, menacing powder factory, ready to go off at the dropping of one match.

If our churches had for fifty years been everywhere teaching our children the heroism of peace instead of war, teaching that the good, great men were not the generals, the conquerors, the devastators, the ambitious, the destroyers, the warriors, but the good, great men were the saviors of the world who, with Jesus Christ, were great in moral power, warriors in the realm of the spirit, while the gentle, lovable, humane, mild, were the men who saved, gave, loved, blessed, cherished their fellow men,—if the church had taught that the heroes of the spirit were the real heroes, their children would have looked upon the men who slaughtered one another on fields of battle as now they look upon men who kill one another in brawls upon the street.

[*Zion's Herald*]

The Christian church needs preeminently two things,—truth and power; or, to put it another way, fact and force. It is the blessed work of the Holy Spirit to supply these two necessities,—to take of the truth of Christ and show it unto men, and to make the truth that is introduced into the mind to flame out intensely in the life. Facts of themselves do not create forces. A man might be versed in all the learning of the Egyptians and still be hard as Pharaoh; he might know as much as Solomon and be a voluptuary. To understand the law of right is not necessarily to do right, as Paul confessed when he lamented the fact that the lower law in his members warred against the higher. But when the "Spirit of truth" comes upon men, he transforms the theorist into an ardent worker, and makes old and familiar knowledge to glow as with Sinaitic fire, or with Calvary's winsome radiance.

There is need, then, to cultivate a love for truth, to nerve ourselves to pay the price of truth, and to seek for the baptism of the Spirit, in order that whatever truth we already possess may in turn possess us, becoming transmuted into power for evangelism and into forceful faith. The early Christians welcomed the Holy Spirit in his twofold function of enlightener and inspirer, and the church today, if it would win the world to Christ, must in like manner look to him both for truth and power.

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

The peace of God is a real thing, and it is always born of the surrendered will. It is not God's compensation for shattered earthly hopes, but the promise that they shall be more abundantly fulfilled than at present you are capable of understanding. Get up high, lonely, sorrowful soul, when you want to look at the promised land you are forbidden to enter now. Get up high, and God will lift you higher still. Get up high to say farewell to earthly things, and the vision will open before you of an "inheritance incorruptible, and undefiled, and that fadeth not away." Get up high, and you shall look upon the face of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published Every Day, Except Sunday

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

The Christian Science Quarterly

Published January, April, July, and October

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

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Published Monthly

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 8

Boston, October 24, 1914

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FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Items of Interest

There was completed at Chicago last week the twelve million dollar home of the Continental and Commercial National Bank, said to be in some respects the largest bank in the world, and in point of deposits the second largest bank in the United States. The building is twenty-one stories in height, and altogether there are twenty-six acres of floor space, of which the entire first and second floors and portions of other floors are occupied by three banks, the remainder by some two thousand offices. The three banks represent combined capital,—surplus and undivided profits of forty-one million five hundred thousand dollars and average deposits of over two hundred and thirty-five million dollars. Their employees number some eleven hundred persons. They have a total of about one hundred and two thousand commercial, trust, and savings accounts, whose average credits amount to over forty-five million dollars per day. Receipts and disbursements of money daily are estimated at a million and a half, and clearings both "out and in" amount to some thirty million more.

At the opening of the season the Massachusetts Forestry Association offered as a prize one mile of shade-trees to be planted in the city or town that during the summer planted the largest number of shade-trees in proportion to its population, size of trees and workmanship to be considered. Scituate was the town that carried off the prize. Fifty-eight cities and towns entered the contest, but only fifty-four carried it through to its conclusion. The total number of shade-trees planted in the contest was 12,498, spreading out approximately sixty miles.

Next year the association proposes to give four prizes of one hundred shade-trees in each. In order that the large cities may have an opportunity to compete on a fair basis, the association has divided the contestants into four groups, the first to consist of towns of less than one thousand inhabitants; the second of towns between one thousand and three thousand; the third, of cities and towns having between three thousand and ten thousand, and the fourth, of cities of more than ten thousand.

The interstate commerce commission has begun preliminary inquiries into the production, transportation, and marketing of crude petroleum in the United States. No dates have been set for hearings, and it is not expected that public hearings will be held till some time next year. The action resulted from a resolution of the Senate asking the commissioner to investigate the conditions prevailing in the states of New York, Pennsylvania, West Virginia, Oklahoma, and Ohio, or elsewhere, respecting oil production and trade, and whether the charge is true that substantially the same interests have operated the pipe-lines, made the market, bought the crude oil, refined it, and fixed the price of the refined products. The commission is also directed to ascertain whether any pipeline companies have recently stopped taking all or any part of the crude oil produced by independent operators.

The development commissioners are prepared, within the limits of the funds available and subject to treasury sanction, to recommend advances to the board of agriculture for Scotland for approved schemes of afforestation of land leased from private owners. In order that as much as possible of the money should be spent on actual planting, the commissioners hope that landowners will be willing to lease land for afforestation to the board, on the principle that no return is to be paid for the use of the land until the proceeds of the afforestation accrue, and that the proceeds shall then be divided between the landowner or his representatives and the board, according to the proportion which the rental value of the land bears to the sum required for the afforestation.

The proposed consolidation of the Hartford Carpet Company and the Bigelow Carpet Corporation is a success. It is understood that ninety per cent of the stockholders of these two companies have already agreed to this consolidation, and the syndicate managers are in a position to declare the plan operative. The consolidation will produce a company with about thirteen million dollars of annual business, and will be the second largest carpet undertaking in the country. The two concerns are said to be complementary to each other and are competitors in respect to only thirty per cent of their business.

The fact that the Hudson river is affected by tides as far as Troy, N. Y., one hundred and fifty miles from the sea, is advanced in support of the project now being advocated of dredging the stream so that the channel shall be twenty-seven feet deep instead of fourteen feet, as at present. This step, it is urged, would enable ships to transfer their freight to barges at Troy instead of at points farther down the river, thus expediting business along the Erie canal, which bears the traffic between the Great lakes and the Hudson and the Champlain canal, which joins the river with Lake Champlain.

Ratifications of the peace commission treaty between the United States and Guatemala were exchanged at the state department on the 18th, and the first of the conventions designed by Secretary Bryan to guard this nation from sudden war went into effect. Twenty-one of the twenty-nine conventions have now been approved by the Senate, and await only the formal exchange of ratifications to go into effect. Consideration of the treaty with China was delayed some weeks ago, when a batch of similar treaties was ratified.

Judge Veeder, in the United States district court, Brooklyn, has denied the application of the Marconi Wireless Telegraph Company of America for an injunction to restrain Secretary Daniels and four naval officers from shutting down wireless stations, on the ground that the court has no jurisdiction. John W. Griggs, president of the Marconi company and former attorney-general of the United States, asserted that he would take the case to the Supreme Court of the United States, if necessary.

Protesting against exploitation of labor in the shops of the United States government, the House committee on labor has recommended the passing of the bill on the subject. This bill calls for discontinuance of the "Taylor system," or stop-watch system, in government shops, prohibits the offer of any bonus to government shop employees for rapid work, and abolishes all timing devices calculated to keep close records on the men and to work them at undue speed pressure.

The Panama canal is beginning to produce revenue, though not yet enough to meet the calculations of the financial expert, because of the interruption of traffic by the European war. During August the revenues were $91,664, the greater part of which was received after Aug. 15, the date the canal was officially opened. East-bound traffic exceeded the west-bound by about twenty-five hundred dollars in tolls.

The corner-stone of the new High School of Commerce building in Boston was laid Oct. 2. The building is expected to be ready for occupancy when school opens in September, 1915. It will be 300 feet long by 150 feet deep. The cost of the building is estimated at $469,995. The land cost one hundred thousand dollars.

Russian Minister of Finance Bark has received an order that the prohibition of the sale of vodka shall be continued indefinitely after the end of the war. This order is based principally on the tremendously improved condition of the country since the Emperor issued the edict prohibiting traffic in this liquor.

Alaska's mineral output last year had a value of $19,413,094. Of this amount the gold production was valued at $15,626,813. The total value of the gold production up to the close of 1913 was $228,392,540. In addition, nearly $17,000,000 in silver has been produced in Alaska.

A report by the engineer on the harbors of the Australian Union recommends a graving-dock for Durban 1,080 feet in length, with a width of 110 feet and a depth of 41 feet, at a total cost of seven hundred and eighty thousand pounds.

An offer to sell or to lease the Copper River & Northwestern Railroad to the government for use in connection with the railway which the government is preparing to build in Alaska, has been made to Secretary Lane of the interior department of the United States.

The European war has cut down immigration into the United States to the lowest point in many years. During September only twenty-two thousand aliens entered the port of New York. This compares with 108,504 a year ago.

Congressman Jefferson M. Levy has agreed to sell Monticello, the home of Thomas Jefferson, to the United States government. Mr. Levy asks Congress for five hundred thousand dollars for this property.

President Wilson has signed the rivers and harbors bill, appropriating twenty million dollars to be expended under the direction of the war department on projects already begun.

The Oregon-Washington yield of dried prunes for this season is estimated at eight million pounds.

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Christian Science Sentinel

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

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"Who shall deliver me"

WILLARD S. MATTOX

WHEN Paul cried, "O wretched man that I am! who shall deliver me from the body of this death?" he uttered the heart-cry of humanity throughout the centuries for surcease from the agony of mortal existence. From the multiplicity of tribulations which beset mankind there has been a perpetual and pitiful effort to escape, to find safety. The universal belief of that which menaces life, health, success, peace of mind, and moral integrity, has impelled men to seek everywhere for a way of deliverance. Some have taken refuge in the civil law. Business men think to protect their enterprises by legal recourse and through the various processes of offense and defense provided by man-made codes. Others insure their lives and their business from the risk of disaster and accident by putting their trust in human organization. For centuries it has been the general custom of mortal man to endeavor to protect his bodily health by the administration of drugs and material remedies. The El Dorado of the human desire for freedom from danger, from enemies, from unexplained and unknown hostile forces, has been eagerly sought in every conceivable material way, with, unhappily, no satisfying results.

Geography has played its part in this search for rest and security. Men have fled to other climes, have taken journeys to different places, in order to escape some evil or to improve their health. Those who believe that by a process of transferring matter from one place to another they may find rest or peace or security, are not acquainted with that wise observation of Epictetus to the effect that "Athens is a good place,—but happiness is much better; to be free from passions, free from disturbance." To this Goethe added a truism which is urgently making its appeal today to those who are still looking for satisfaction or safety in externals. "Every man," says the great German poet, "ought to begin with himself, and make his own happiness first, from which the happiness of the whole world would at last unquestionably follow."

Creeds have undertaken to discover the place of safety, and have outlined a theoretical heaven where suffering mortals are promised peace—after they are dead. Neither geographical journeys, however, nor a geographical heaven distant in space, have supplied an adequate remedy for the woes of the human race. The plaintive cry still goes up from unsatisfied hearts: "Where shall I find refuge? Where shall I find safety? Where may I feel secure? Is there a place or a condition or a state wherein there are no premonitions, no apprehension of an unknown future, no anxiety, no pain, no sin?" There surely must be some place where the "wicked cease from troubling" and where "the weary be at rest." Where is it?

During all the untold years through which mortals have pleaded and prayed for deliverance, in all the years through which they have devised futile means of protection and safety, the sufficient answer to this universal craving for peace, this world-hunger for an abatement of the daily conflict of mortal living, has been at hand, available, ever present. Mrs. Eddy has told the world where this answer may be found. "The Bible," she declares, "contains the recipe for all healing" (Science and Health, p. 406). And what do the Scriptures say? Can anything be more definite, more comforting, more hopeful, than the compassionate assurance, "The eternal God is thy refuge, and underneath are the everlasting arms"? When the mortal consciousness, beset and distraught by direst perils, begins to take in the majesty of this promise, begins to realize the stability, the permanence, and the reliability of an infinite power which is eternal good, then the way of salvation becomes visible for the first time.

The Master knew how profitless was the expectation that material modes or forms could provide a refuge from evil. With tender compassion he gives the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." David knew, from his own experience, that there was no safety except in "the secret place of the most High." Unhappy mortals today are learning the wisdom of turning to divine Love even as a weary child seeks its mother's arms.

Christian Science has been an incalculable boon to the dissatisfied, the hopeless, the discouraged, the fearful of earth, for the reason that it has pointed out to them the only way of salvation from sin, sickness, and death. It declares, and has proved by its works, that the Saviour of mankind is ever present, ever available, and this Saviour is found in the knowledge of the truth about God and His creation. It is being made manifest to many thousands that the Christ-mind is the only refuge from evil in all its forms. To be conscious only of good is to be never conscious of evil. The "secret place" is a mental place, and it is no secret to the Christian who understands the science of real existence. Safety from belief in evil is found in the spiritual state of mind which the apostle Paul referred to when he said, "Let this mind be in you which was also in Christ Jesus." His question, "Who shall deliver me from the body of this death?" was answered immediately, when he declared triumphantly, "I thank God through Jesus Christ, our Lord."

The whole question of deliverance from the discord of mortal existence is simplified and resolved by Christian Science into a question of right thinking. Men and women of this century are making the welcome discovery that salvation is from a false belief of evil, rather than from evil realities, and that our refuge is in an understanding of the omnipotence and omnipresence of God. This is what is meant by Paul's injunction to "let this mind be in you, which was also in Christ Jesus." St. John plainly tells us where our true refuge is, in these words: "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." Through the teachings of Christian Science the world is learning more of the value and import of Jesus' life and example. The Scriptural record reports that when Jesus was thronged by the multitude, he frequently went up into a mountain, alone, to pray. He sought refuge from the asserted claims of evil, in his own enlightened understanding of the divine all-power. "He withdrew from the material senses to refresh his heart with brighter, with spiritual views" (Science and Health, p. 32).

And so Christian Scientists are finding that when they are

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pressed on every side by the apparently convincing evidence of evil, when hope is gone and faith is shaken, then they may imitate the example of the Master and retire, alone, to the exalted consciousness of the all-presence and all-power of divine Love. This is having the Mind that was in Christ, and in this Mind, in the spiritual understanding of good, there is no evil. The world finds its only safety then, its only refuge, in Mind, and by means of the improved knowledge of God, which Christian Science is teaching, each of us may demonstrate in the daily life the promise of the prophet, "No weapon that is formed against thee shall prosper."

"Rejoice, and be exceeding glad"

STOKES ANTHONY BENNETT

CHRISTIAN SCIENCE is essentially a religion of rejoicing. Bestowing its blessings of health, happiness, and success upon every earnest and sincere seeker after Truth, it inspires with faith, hope, and confidence as nothing else can. Being the demonstrable Word of God, the revealer of divine or spiritual good, Christian Science shows its loyal and wide-awake students their rightful heritage of harmony and dominion, at the same time filling them with joy and gladness unspeakable. Throughout the world today, thousands upon thousands of men and women are sending up praises to God for giving to this age an undaunted and courageous messenger, who through her purity and her devotion to the right was able to discover and to found Christian Science, which is indeed making mortals free.

The rejoicing, happy heart is ever the grateful, loving heart. In fact, there can be no real happiness and joy without a corresponding thanksgiving and holy regard for the source of these grand and noble gifts. Because "happiness is spiritual, born of Truth and Love" (Science and Health, p. 57), and because, as St. Paul declares, "the kingdom of God is . . . joy," it is plain that the great I AM is the source and support of these splendid qualities, and that to Him belongs all the credit for them; hence, to be imbued with the spirit of genuine happiness and joy, means to experience that satisfaction, contentment, and peace which really do pass human understanding. It means also to manifest unity or at-one-ment with God, thus proving ourselves His obedient and dutiful children.

The Bible has much to say to its students about rejoicing. The twelfth chapter of Deuteronomy declares, "Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto," while the sixty-eighth psalm says, "Let the righteous [the right thinkers and doers] be glad; let them rejoice before God: yea, let them exceedingly rejoice." With almost the first words of Christ Jesus' Sermon on the Mount, there is recorded this injunction: "Rejoice, and be exceeding glad: for great is your reward in heaven;" that is, great is the reward of heavenly harmony here and now, for those who strive to think, speak, and act rightly. In his first epistle to the Thessalonians, the apostle Paul admonishes: "Follow that which is good, both among yourselves, and to all men. Rejoice evermore. . . . In everything give thanks: for this is the will of God."

The spirit of rejoicing—calm, quiet, and heartfelt joy-giving, coupled with naught of an emotional, gushing, or superficial nature—is the spirit which lifts one high above the earth-clouds of seeming discord, disease, disaster, and woe, and ushers him into the unfettered and unchanging realities of divine Life and Love. In other words, it is the spirit which enables one gradually to overcome and set aside the so-called burdensome, depressing things of the material world, and to substitute for these the real and eternal things of the kingdom of heaven, "the things which God hath prepared for them that love [that understand and adore] him."

He who in both sunshine and shadow rejoices for the sake of rejoicing,—because it is right to rejoice,—cannot help giving thanks in everything, and thus obeying the will of the Father. He it is who is gaining an understanding of things as they are, not as they appear to human sense to be; who is learning that immortal Truth, not asserted mortal error or evil, is the real leader and governor of man. He it is who is learning to know God and His creation aright, and to rest safe and secure in this knowledge. Such a one is realizing as never before, and is proving it at least in a degree, that God, Spirit, is omnipotent, omnipresent good; that He made all that was made, and that all reflects or expresses His perfection and might. To put it differently, such a one is knowing that spiritual good is infinite and eternal; therefore, that so-called evil, matter, and material laws are not real, are not God-created, God-appointed, or God-approved, and that their alleged claims to reality and power can, through the correct knowledge and application of divine Truth, be uncovered and destroyed. This knowledge is, in brief, the demonstrable or practical Science of Christianity, the basis of all genuine happiness and joy.

In examining the healing and transforming works which vital religion has accomplished in all the centuries, we find that rejoicing has played a most important part. Just here it is well to remember the words contained both in the sixteenth chapter of First Chronicles and in the one hundred and fifth psalm, to wit: "Let the heart of them rejoice that seek the Lord;" also these other words in the fifth psalm: "Let all those that put their trust in thee [God] rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

When the children of Israel were afraid, and murmured because it appeared that the Egyptians (certain personified claims of error) were close upon them to do them harm, Moses said to them, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever." Then followed that marvelously safe passage of the children of Israel through the Red sea,—"the dark ebbing and flowing tides of human fear" (Science and Health, p. 566),—and the complete destruction of the so-called enemy; that is, the overcoming and the annihilation of wrong thoughts in the minds of the Israelites themselves. When Joshua with his band was preparing to besiege and to take Jericho,—to attack and to overcome an apparently strong claim of evil or error,—he laid particular stress upon shouting (which indicates rejoicing and gladness) by commanding his every follower to shout in the right way, the way attended by patient experience and by sure, demonstrable spiritual understanding, instead of by mere human impulse and emotion. Catching the high purport of his instructions and resolving to yield implicit obedience to them, Joshua's loyal helpers, as one man, marched with him once around the city, happy and courageous in their effort to realize the ever-presence of an infinitely just and true God, who in due course would give them victory,—yea, who had already given them victory, for God, good, is omnipotent and omniactive, hence asserted evil or error is powerless, non-existent. Six days they thus marched, and on the seventh they "compassed the city after the same manner seven times." Then to the people, who notwithstanding the absence of external signs of success were nevertheless fully assured of it deep down in their hearts, Joshua said, "Shout; for the Lord hath given you the city." And it was so; for when each one had at

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length realized the absolute goodness and glory of God and had been truly glad therein, and with a final mighty outburst of thanksgiving and rejoicing the walls fell and the city was taken, the perfect demonstration of the power of Soul over sense and of Mind over matter was made.

In this same connection it may be said that it was the inwardly unceasing, though perhaps outwardly silent gratitude for and rejoicing over God's might, majesty, and love, which enabled the prophet Elisha to multiply the widow's oil, to raise from the dead the Shunammite's son, to heal those who had partaken of the deadly pottage, and to cure Naaman the leper; which protected and saved the three Hebrew captives in the fiery furnace; which preserved Daniel in the lions' den, and which accomplished many other wonderful works recorded in the older Scriptures. Turning to the New Testament, we find added emphasis laid upon rejoicing and gladness. When, for instance, the man sick of the palsy was brought to Christ Jesus for healing, the great Teacher addressed him thus: "Son, be of good cheer; thy sins be forgiven thee." Again, when the disciples were sorrowful and depressed because of the cruel ways of the world and because the Master was about to go away and leave them, Jesus tenderly said, "Be of good cheer; I have overcome the world."

When Paul, that indefatigable worker of righteousness, was arrested and assaulted in Jerusalem, and his life seemed in jeopardy, "the Lord stood by him, and said, Be of good cheer, Paul;" and the apostle the more happily and boldly witnessed to the greatness of his God, and thereby eventually gained his freedom. When Paul and Silas were cast into prison at Philippi, and their feet were made fast in the stocks, these two fearless demonstrators of divine Truth and Love "prayed, and sang praises unto God: . . . and immediately all the doors were opened, and every one's bands were loosed." As a direct result of this proof of God's care for His children, the jailer himself was aroused to better, holier thinking, and he too "rejoiced, believing in God with all his house."

Thus do we see the inestimable value of sincere, heartfelt rejoicing, which means, first, the admission into individual consciousness of that only which belongs to and emanates from divine Truth, divine Love, and second, an abiding peace and gladness in the possession of this demonstrable and eternal good. Surely St. Paul never spoke more significantly and helpfully than when he admonished men to rejoice always, and to give thanks in everything, because this is the will of God.

The Widow's Mite

ALICE FROST LORD

No one who has not turned to Christian Science for healing, can understand with what anxiety a seeker after this truth listens to the testimonies of the Wednesday evening meetings. Though he has forsaken drugs, he has gained only a partial understanding of that power which takes their place, and being still more or less fearful of results, he goes to these services week after week, heart-hungry for any morsel of evidence which surely proves the power of God to heal in this day as in the time of Jesus of Nazareth.

It is for such seekers that Mrs. Eddy planned the character of the Wednesday evening meeting, and it is to meet their needs that testimonies should primarily be given. The story is never old, for few there be who do not find frequent opportunity to demonstrate the Christ-healing. Even in small things the power of God may be seen so clearly at work that these, too, will have weight to convince the newcomer into Science that he is indeed on the highway to health, peace, true happiness, and spiritual blessedness.

One who has perhaps trodden the path of anxiety for many weeks, while his healing was being effected, having at last received much, should surely be willing to give freely to others. Remembrance of those days is sufficient to untie fear-bound tongues and loose the healing message, even from trembling and hesitant lips. In the services of the Christian Science church, as perhaps in no other church, none come seeking for eloquence. This is not the magnetism of the Sunday morning Lesson-Sermon, nor the appeal of the Wednesday evening meeting. Eloquence is forgotten in the humble giving of the word of Truth as Jesus taught it, with power to save and to heal. The simplest testimony which bears some proof of divine power is, like the widow's mite, blessed of God, even more than the oratory of a less vital message.

It is to be noted that Christian Scientists have more than money to give in return for the blessings they receive. Their spiritual gifts outweigh the material, for none may measure the helpfulness of a few simple words in one of these Wednesday evening meetings; none may gage the power of silent prayer, making the spiritual thought potent to do its work of redemption and healing at all Christian Science services. It cannot be too often brought to mind that the whole hour of service may be profitably devoted to prayerful thought. Right thinking and true prayer, exercised from the time the Scientist enters the church, can but help make the service of the greatest spiritual value to all present. Here each has his spiritual task and loving service to perform,—a necessary and acceptable tribute to God.

The student in Christian Science quickly learns that to him who spiritually hath,—even though it be but little,—much more shall be given, according as he exercises the faith that is in him. The more of truth we understand, the more we can give; and the more we give, the more we can understand. These are the riches which none may take away.

Going Abroad

JULIA WARNER MICHAEL

The experience known as "going abroad" is one which many desire, others anticipate, and some achieve. Christian Science throws a new light upon this idea, revealing it to be a possible privilege within the reach of every individual who will take the necessary steps toward its achievement. No one need be deprived of its blessing, no one need be disappointed in its fulfilment.

The noblest going abroad is purely mental in its first and last analysis. It is the entry through Christian Science into the spiritual universe, the realm of Mind, and it is infinite in the opportunity it offers for discovery, enjoyment, and education. In it there is no fault. Its history is the old, old one of the ideas of never-changing Love expanding through eternity; its effect upon the traveler is one of constant inspiration which is never followed by reaction; its views are sublime with celestial grandeur; the climate met with is ideal and unchanging, health-giving to all. Every stage of the journey is secure, for God guides and guards every step of the way; good is all there is to be encountered. The price of the journey is within the reach of all; it is the earnest desire to know more of truth and beauty.

None of the old arguments of material duty, lack of funds, time, ability, and strength, family and business demands, need prevent or delay the start, for not only will the traveler profit by this broader experience, but also all upon whom and upon which his thought rests. In order to travel easily and far, the tourist must take little baggage with him. Spiritual consciousness, which contains patience, wisdom, self-

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lessness, humility, and love, will be sufficient to clothe and feed him. Doubt, fear, worry, ignorance, limitation, self-seeking, must be left behind, since they only encumber the traveler and impede travel. There are many treasures, souvenirs, to be acquired on such a trip, with which to beautify the home (consciousness) in the future. They are not of wood or of stone, neither of gold nor of silver, but are such as these: peace, joy, power, assurance, stability, knowledge, understanding, health.

Today each and every one may "go abroad" in the truest and greatest sense of the word, if he so desires. The way is open; there is nothing to hinder. He who seems to be confined to his bed by disease, may launch out on the deep of God's love and view the wonders of God's world. He who labors at his desk may know the boundless freedom of the reaches of divine Mind. He who fears to be alone in a foreign land, may find the ever-present and familiar companionship of brother and sister. He who seems limited by poverty, may behold from his own mental threshold the grandest views of earth and heaven.

To move the body from place to place is not to travel; but to move thought from view-point to view-point in the realm of divine Mind is to journey far and well, it is to be refreshed, improved, and benefited. He whose body travels over the earth, but whose thought remains bound to a personal, finite sense of life, fares not forth as does he whose spiritually quickened thought ventures out into the boundless realm of Truth, and whose "conception unconfined is winged to reach the divine glory" (Science and Health, p. 323).

It was such a journey as this that our beloved Master and Wayshower set out upon in his ministry to his fellow men. For him the earth was transformed and the limiting horizon of mortal sense was forever removed. Before his understanding of the truth of being, the fetters of sin, disease, and even death dropped away, leaving him free to pursue the ever-ascending path of Life.

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Giving a Christian Science Lecture

ALBERT W. LE MESSURIER

THE giving of a Christian Science lecture is an important event in the history of each branch church, and the arrangements call for careful thought. It is the occasion on which the members get into intimate touch with the public, and the visible manifestation is the church acting as host with the public in the position of invited guests.

Looking at the undertaking in a superficial manner, we have a Church of Christ, Scientist, deciding on a date, inviting a lecturer, preparing a building, and bidding the public attend the lecture. The hall of course is to be clean and well lighted, with comfortable seats. The ushers are to be in their places, and the distribution of literature satisfactorily arranged for. The invitation to the public by the means advised by the board of lectureship must be ample and attractive, and the platform tastefully fitted up; then, all arrangements having been completed, the lecturer is expected to appear.

All is very simple so far; the letter has been carried out. But what amount of practical good would be effected by a lecture if this were all? If Christian Scientists went no farther than this, the task might as well not be undertaken. At this and every step in the arrangements we need to remember how necessary it is that "the letter and the spirit bear witness," as Mrs. Eddy points out on page 330 of Science and Health. The aim of our church being the spread of God's kingdom "in earth, as it is in heaven," thought must be turned in the direction indicated on page 65 of Science and Health, where we are taught that "to gain Christian Science and its harmony, life should be more metaphysically regarded." Let us then translate into spiritual terms the lecture work. First we shall be reminded that there is but one church, "the structure of Truth and Love" (p. 583), and this eternal fact will usher us into the redeeming truth of Christian Science and bring us into the unity which binds together all of God's ideas. We shall be prepared to see that there can be only one meeting-place, the tabernacle of God with men. It is self-evident that this tabernacle must be clean, for it is "holy unto the Lord," and nothing that offends or that is untrue can enter therein; and it is well illumined, though it requires neither sun by day nor moon by night, for the Lord God omnipotent is the light thereof.

The invitations to the lecture will be supplemented by diligent thought, seeking through the highways and hedges of material sense for those who are hungry and thirsty for truth, and gently entreating them to come into the refuge of spirituality. As all this is recognized through divine Science, we shall be ready to sit down in meekness and humility in the tabernacle of our God, the place prepared for us. In this exalted view of God and man we shall have no desire to see this one or that enter the lecture hall; but, seeing that God's children are to be found everywhere, like the ever-present Father, we shall bring forth the "best robe" and lovingly welcome all who enter with true metaphysical hospitality into the great truth of being.

Our platform shall be none other than that laid down for us in our text-book, commencing on page 330 with the words, "When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated." Surely from this platform will flow streams of living waters. The lecturer will be perceived as a witness for Truth, as was our Master; reflection will answer to reflection; sick, sinful, and dying errors will be replaced by healthy, holy, and living concepts of Truth; God will be glorified and men will be blessed. Behind the words will be apprehended the action of divine Principle, and we shall recognize the spot whereon we stand to be holy ground.

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[Written for the *Sentinel*]

Seeking a Country

AGNES FLORIDA CHALMERS

THIS day Truth calls to me to go and find
A country in the plains of heavenly peace,
And take for sustenance God's loving, kind
Remembrances and blessings,—truly, these
Were food and drink for Abraham. No lack,
No fancied human want, can turn me back.

This day Truth calls to me meekly to lay
Aside all human will and take the land
Another spurns. Far higher than my way
Is God's, and as I follow His command,
He leads me gently to the quiet plain
Of substance where all human loss is gain.

This day Truth calls to me to lay my all
Upon God's altar and to follow Him.
Like Abraham, I hear the Father's call
And know His voice. Each step throughout the dim
Way upward, Love requires naught of me
Save,—Ye shall know the truth that makes you free.

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Selected Articles

[Frank Bell in *The Mirror*, Warren, Pa.]

The sermon on "Fads," as quoted in a recent issue, is incomplete. It fails to hold up to deserved public condemnation the fad of considering one's own brand of righteousness to be so superior in quality as to justify one in publicly pronouncing the religious convictions of others a joke. Christian Science used to be a favorite target for such faddists, but it is not nearly so much so nowadays, for a number of reasons, one of which is the growing difficulty of finding an audience in which there is not a number of persons who have looked into the subject for themselves and are impervious to the old stock misrepresentations. Even in this enlightened day, however, there occasionally appears one with the temerity to attempt a revival of some time-worn absurdity, such as, for instance, that Christian Science "denies the existence of sickness and then turns around to cure a sickness that does not exist." The point of the query then propounded, "Is this horse-play of equestrian wit?" lies quite in another direction from that which was intended.

If it were fundamental or even an incidental teaching of Christian Science that mortals are beset with no ills from which they need relief, it could not be a fact that some thousands of practitioners are finding occupation for all their time in healing by means of Christian Science, or that a great and growing body of intelligent persons, with churches by the hundreds the world over, could be recruiting ninety per cent of its members from among those healed through Christian Science of one form or another of suffering. It is estimated that in Christian Science meetings throughout the two hemispheres every Wednesday evening, five thousand oral testimonies are given by persons who have experienced the healing efficacy of this method. The weekly and monthly periodicals of the denomination regularly carry many pages of written evidence to a like effect. Is it to be assumed that these thousands of individuals turned to Christian Science because there was nothing the matter with them? To the desperately sick man what would be the appeal in a system that met his plea for help with the assertion that he should have no aid because he was quite well already? A world-wide movement could not be founded and nourished upon loving service while proclaiming that no service is anywhere required.

The plain teaching of the official literature of Christian Science is in full accord with the unanswerable logic of the facts. Sickness, sin, death, and other forms of evil, are denied reality in the realm of the spiritual and eternal, not in the material and temporal. Christian Science takes full cognizance of the presence in mortal existence of all the phenomena of false belief, though it differs from other systems in its explanation of the nature of these phenomena. The Christian Scientist stupidly ignoring evil, is a fiction of ignorance or perverseness. The Christian Scientist calm in the face of evil, awake to its false pretense, grateful for increasing immunity from its influence, and quietly but with telling effectiveness helping his fellow men toward a like apprehension—that sort of Christian Scientist is well-nigh everywhere present today, and in steadily increasing numbers.

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[Robert S. Ross in *The Truth Seeker*, New York, N. Y.]

We are in no position to know whether or not "faith-healing cults repudiate sanitation and those preventive measures that have done more for health than medicine," as your editorial of June 6 declares, but we do know that Christian Science does not repudiate them. As a rule, Christian Scientists will be found to be more careful than any other class of people in observing all reasonable sanitary and quarantine regulations. Contrary to the opinion of your writer, Christian Science does not ignore prevention. Indeed, it is the most effective preventive method known today, and it prevents by teaching mankind, as Mrs. Eddy writes on page 210 of "The First Church of Christ, Scientist, and Miscellany," to keep their "minds so filled with Truth and Love, that sin, disease, and death cannot enter them."

The fact that Christian Science congregations are made up largely of those who once suffered from diseases which the physicians had given up as incurable, is proof positive that the Christian Science method is more efficacious than *materia medica*. As to its being suicidal for people to have recourse to mental healing, permit us to call attention to the fact that about one hundred thousand people, including nearly forty-five thousand children, die annually in New York state under some form or other of medical treatment, while failures under Christian Science treatment seldom occur. We leave it for your readers to judge the relative merits of medicine and Mind.

Experience has taught us that criticisms of Christian Science are due more to misunderstanding of its teachings than to a desire to be hostile. We believe this to be the case in the present instance.

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[Richards Woolfenden in *Blackburn* (England) *Times*]

It is good to find the Rev. Mr. —— taking an active interest in Christian Science. This is only another instance of the wide-spread attention which the subject is attracting among all classes. Today there is no topic of more intelligent inquiry wherever two or three are gathered together in any part of the world. The one note of general surprise is that people possessing such intelligence and practical common sense in other matters, should so often be found among its warmest advocates or as actual members of the Christian Science church. This fact at once disposes of the criticism that reasonable beings are deterred from accepting the statements of Science and Health because of their apparent difficulty. Your readers who have already learned to take the subject seriously, have found that just in proportion to their fair and honest inquiry lies the ability to put these statements to the test of demonstration.

If the critic had treated the Christian Science text-book with the same respect that he would handle and quote from any other scientific manual, he would not have fallen into the error of mutilating the context by misquotations. No one would ever think of finding a true explanation of any subject in this way. After all, his difficulties are only those of his own creating, and probably do not concern more people than himself. It is only another instance where so much is required to be unlearned before the real enlightenment of a new subject can reach us. This is the rule of illumination in most great subjects, and Christian Science is no exception to the rule in this respect. It is willingness to sit down before the facts like a little child, which qualifies one to graduate in any school of experience, and those who have submitted themselves to Mrs. Eddy's guidance after this fashion, have found a new understanding of God, a new interpretation of the Comforter promised by Christ Jesus, and a new and more loving interest in their fellow men. These are facts within the reach of any intelligent inquirer, as a result of which many are already leaving the churches of their earlier affiliation, and many are finding their way to church who had never been there before, or having been, had been driven away by the sheer logic of a lifeless creed.

Such being the case, your readers must have been rather amused to find the reverend gentleman making an attempt to

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show a discrepancy between statements delivered in a public lecture on Christian Science, and other statements, taken haphazard and unrelated to their context, from Science and Health, the Christian Science text-book.

His first example of chopping up the text to suit his purpose was taken from page 382, and here your readers would find difficulty in recognizing the sentence as he has transcribed it. May I be allowed to present a sentence from the same page, which reads as follows: "If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought, this alone would usher in the millennium." In this sentence Mrs. Eddy has delivered a much needed rebuke to the prurient method of teaching hygiene which is being used today.

In this connection ministers of religion will find their strongest ally, in the battle that lies before them, in a closer acquaintance with Mrs. Eddy's pioneer work. By way of illustration, let me quote the following, also found on page 382 of Science and Health: "One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, wrote to me: 'I should have died, but for the glorious Principle you teach,—supporting the power of Mind over the body and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science.'"

Your readers who are not yet familiar with Mrs. Eddy's writings will now be in a position to judge for themselves as to Christian Science teaching on sanitation and hygiene. And if this citation were not sufficient, one has only to quote from page 413, where the critic took the sentence beginning, "The daily ablutions of an infant," etc., and reading on a few lines he would come to this important declaration of the Discoverer and Founder of Christian Science: "I insist on bodily cleanliness within and without. I am not patient with a speck of dirt; but in caring for an infant one need not wash his little body all over each day in order to keep it sweet as the new-blown flower."

Christian Science is a return to the method of the Master in meeting the claims of sin, sickness, and death. It is as far removed from pantheism as could possibly be imagined; so far, indeed, as to be more nearly related to the earlier Methodism expressed in the writings of Mr. Wesley, who summed up the Principle of healing found throughout the Bible in the striking thesis: "God gives health and holiness to His people in answer to the prayer of faith." Christian Science is the complete and final answer to the age-long query, "What is this prayer of faith that brings God's blessing to His people?" How that question has been answered it is possible now for all to know for themselves, by consulting the first chapter, entitled Prayer, in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

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[Ezra W. Palmer in *Colorado Springs* (Col.) *Telegraph*]

The Rev. Mr. —— is quoted in the *Telegraph* as making some derogatory statements regarding Christian Science. *Ipse dixit* statements are easily made, but it is quite another thing to support them by convincing evidence, and therein lies the weakness of the declarations of this speaker. They are merely fiat statements without an iota of evidence to support them.

Despite the assertions of the critic, Christian Science is not mental philosophy; it is not Hindu mysticism; it is not mental suggestion; it is not humbug; it does not claim that there is no evil in the world. This critic claims to speak with authority regarding Christian Science. He failed to mention that Christian Science heals by prayer to God, in accordance with Jesus' command, "Heal the sick." He made no mention of the tremendous fact that Christian Science practice is highly successful, and that more than one million people in all parts of the civilized world have been healed, and of all diseases known to *materia medica*. He failed to mention that many of these people came to Christian Science and were healed after all other systems had failed and the prayers of faithful pastors and devout members of orthodox churches had been equally unavailable. He failed to mention that Christian Science has made the Bible a source of joy and inspiration to a great multitude who had no hope, and were "without God in the world," and that its influence has been powerful for righteousness, spiritual living, and right thinking upon every life it has touched.

No, this evangelist made no mention of these things. To shout "false," "humbug," is not a convincing argument to a man whom Christian Science has healed and brought into intelligent unity with his God. The time has arrived for mankind to wake up. They need to know that denunciation, misrepresentation, and vituperation are not effective weapons in Christian warfare, and are utterly incompatible with genuine Christian living. Christian Scientists do not attempt to malign or obstruct in any way the work of other Christian people, and their example in this respect is recommended to this brother.

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[Paul Stark Seeley in *Portland* (Ore.) *Journal*]

When the reverend gentleman quoted in a recent *Journal* addressed his congregation in behalf of a national department of public health, his remarks were undoubtedly well intentioned. When, however, he characterized the objectors to such a department as the "misguided opposition," and alleged that certain beliefs held by the opposition had become a "national menace," he permitted his zeal to outrun his wisdom, and this led him to be more generous with his allegations than he could be with his proof.

The public, in seeking to reach a correct conclusion as to the need of a national health department, will remember that it is already paying for city, county, and state boards of health, together with a national public health service costing more than twenty million dollars a year, a service declared by competent physicians to be entirely adequate to carry on all the health activities within the jurisdiction of the federal government. The proposed department has been conceived, nurtured, and urged upon Congress for many years by the American Medical Association, composed of thousands of "regular" doctors. Its ultimate object, as proved by the evidence in the Congressional Record, is to place the allopathic school of medicine in control of the nation's health activities and bring the country's citizenship under the rules and surveillance of an army of "regular" physicians, whose medical opinions would be given the force of law. A great saving in life and dollars is the promise held out for this inroad on the national treasury and the accompanying invasion upon the rights of the individual. This promise, in the light of the multitude of medical failures and mistakes, seems a shaky base for setting up a national medical oligarchy clothed with governmental sanction and bolstered with legislative enactment.

The American Medical Association, whose well-organized political and publicity machinery is furnishing the dynamics for advocating the proposed department, has been for years a power in state and national politics. At its behest, legisla-

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tures have passed laws restricting other systems of medical practice. Illiberality and intolerance have marked its whole policy when once in a place of power. Practitioners of other schools have been treated as charlatans and persecuted as criminals. The association's endeavor has always been to strengthen by law its ever shifting theories, and to establish, in so far as the public would permit, a medical monopoly. What it has done or tried to do in the states, it seems logical to presume it would try to do when entrenched behind federal law, its many protestations to the contrary notwithstanding.

For the many earnest and conscientious physicians who are striving to allay the world's suffering, we entertain a very high regard. A large number of them, we believe, are content to let their system stand or fall on its own merits, and that is all that should be asked for. Those in need of healing will find the system that will give relief; and any system that cannot rely for its success upon the intelligence of the citizen is the last one to be given the sanction of human law. It is very apparent that the time is not yet when the people of the United States are willing to surrender the right to seek for health where they believe it is most likely to be found. Medical, as religious freedom, is the right of every citizen, and the preservation of this right inviolate is as dear to him, when its importance is once recognized, as is the preservation of his right to worship God as he desires. In the last analysis these rights are coordinate and correlative. Both are essential to the enjoyment of life, liberty, and the pursuit of happiness.

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[Algernon Hervey Bathurst in *South London Press*, London, England]

I have read the report of Mr. ——'s address on "Faith-healing and Common Sense," in a recent issue, and ask you to allow me to point out that Christian Science, and faith-healing as it is generally understood, have nothing whatever in common. Also, it would scarcely be possible for a movement to be established on so firm a basis as is the case with Christian Science if, as the speaker said, "Christian Scientists have got hold of a certain amount of truth which they mixed with a great deal of error," for truth and error cannot commingle. The result of any attempt to make them do so is graphically described by Christ Jesus as a "house divided against itself," which cannot stand. That Christian Science reveals truth is evident when it is seen that the sick are healed, and sin and discord destroyed, by the application of the teaching of Christian Science today, in exactly the same manner as two thousand years ago.

Christ Jesus came, as he explained, to fulfil the law of God, and in so doing, both he and his disciples healed the sick and destroyed sin and various forms of discord. In doing all these great works, however, neither Christ Jesus nor his disciples denied anything beyond a belief in the reality of evil. Christian Science likewise teaches the denial of nothing beyond a belief in that which is not true. Christian Science, far from being destructive, is preeminently constructive, and since truth is immutable and infinite, it constitutes its own protection. It is for this reason that the understanding or demonstration of truth results in "signs following," in fulfilment of the statement that those who understood the teaching of the Founder of Christianity would be able to do the works he did. In proportion, therefore, to the understanding of that teaching are the works accomplished.

The mere *ipse dixit* that "Christian Science failed because it could not cure social disorders," is not convincing. There are many hundreds of thousands of Christian Scientists scattered over the face of the globe who owe everything worth having to Christian Science. Many who were previously unable to follow their trade or profession have been enabled to do so; homes where discord previously reigned have been united, while cases of the healing of functional and organic trouble are occurring daily. In face of these facts, the proof of which can be heard by any one at the Wednesday evening meetings held in all Christian Science churches, it is, to say the least of it, inaccurate to make a statement such as the one I refer to. As a matter of fact, it would be difficult to estimate the enormous work done by Christian Science in preventing disease and discord, although I must repeat that it is certainly not accomplished by any effort merely to "deny their existence."

As every student of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, knows, every case of physical trouble healed by Christian Science treatment means that that individual has gained a more spiritual and scientific understanding of God and man. He has gained a better understanding of the omnipresence of good. He has learned, as did the woman who "was bowed together, and could in no wise lift up herself," that the evil belief or false law of evil can be annulled by the understanding of the law of God. If this is denying the existence of disease, Christian Science is certainly doing so, with, however, this great difference, that the denial is coupled with the scientific understanding that evil is not part of the creation of God, and is therefore no part of reality. While Christian Scientists know that they have as yet by no means attained that point where all difficulties are instantaneously overcome, there is sufficient evidence of the truth of Christian Science to encourage them to go forward, knowing that just as the promise has already been partly fulfilled, they will, as their understanding increases, be able to do better.

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[Thomas F. Watson in *Fresno (Cal.) Republican*]

Under the heading, "Seeing Through Worldly Fog," the pastor of the First Presbyterian church of Selma gave an address in your city in which he asked the question, "Shall we then be tolerant toward Christian Science—that denies the commonest facts, and robs us of the personality of God?" Our critic does not state what the "commonest facts" are which Christian Science denies, but as the great Master said to His followers, "If any man will come after me, let him deny himself, and take up his cross, and follow me," the gentleman will find that Christian Science has Scriptural authority for denying that which does not proceed from God.

The Christian Science definition of God, as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 587), is as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all-substance; intelligence." This is not more impersonal than the definition of God as given in the Westminster confession of faith of the Presbyterian church, which is in part as follows: "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, . . . most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin."

One could hardly give a more impersonal definition of God than the one here quoted, which declares God to be "a most pure spirit, invisible, without body, parts, or passions," and this definition is accepted by all the evangelical churches. Christian Scientists use the same Bible, worship the same God, and follow the same Christ with their evangelical brethren, and they are humbly and earnestly seeking to obey his commands to preach the gospel and heal the sick, for he said, "If ye love me, keep my commandments."

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Editorial

A Relief Fund

THE many Christian Scientists who have desired to contribute to the relief of those of our people who are enduring the hardships which war entails, will welcome the opportunity afforded by the following letter, a copy of which has been mailed to all the branch churches and societies in the United States:—

To the Christian Science Churches and Societies in the United States.

DEAR FRIENDS:—This Board has been informed that, as a consequence of the war in Europe, Christian Scientists in the countries affected are in great distress. As a means of relieving this distress, The Mother Church will take a collection at both of its services on Sunday, Oct. 25. If your organization should desire to take similar action, this Board will be glad to forward to reliable committees of Christian Scientists whatever amounts you may send for this purpose.

Remittances may be sent to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Massachusetts.

Very sincerely,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,

By JOHN V. DITTEMORE, Secretary.

Civic Duty

IN these days when things political seem to loom largely all over the country, the welfare of the people rightly commands something more than a passing interest from every good citizen. This is a class from which Christian Scientists are by no means excluded, as throughout Mrs. Eddy's writings there is distinctly manifested a love of country and good citizenship, and her counsel to her followers has always been along the line of obedience to law. When the publication of *The Christian Science Monitor* was announced in the fall of 1908, its politics as a newspaper became a matter of national interest, and Mrs. Eddy's letter to the *Boston Post* (reprinted in the *Sentinel*, Nov. 7, 1908) was widely circulated. We quote it below:—

"Mrs. Mary Baker G. Eddy has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others.

"In reply to a number of requests for an expression of her political views, she has given out this statement:—

"'I am asked, "What are your politics?" I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself.'

"MARY BAKER G. EDDY."

The sentiments voiced in this letter are a refutation of the belief said to be entertained by some Christian Scientists, that they should not exercise their right of suffrage. As to the right of woman suffrage she has written: "Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us hope it will be granted" (Science and Health, p. 63). The doctrine here inculcated is in keeping with the teachings of Christian Science, and is confirmed by her further statement (p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes."

It may be set down, therefore, as a duty of Christian Scientists, that they participate in the government of the country; and he is the best citizen who most carefully, prayerfully, and punctually exercises the right of suffrage. Not that the admittedly undesirable in political methods should be perpetuated, or that blind and unreasoning partizanship should govern the actions of any one, since right thinking and acting must be paramount in the domain of public as well as personal affairs, and only rightly directed individual effort will bring about this condition. The ideal of good government is civic righteousness, which entails just and equitable laws and their impartial administration, and they who possess this ideal cannot delegate their duty in this regard to those who are actuated by selfish motives.

It is the part of all good citizens, of either sex, to see that those who are elected to public office are men or women of unselfish motives and sterling integrity, representatives of the people who will stand unflinchingly for just and wise laws and for their fearless administration. To plead that one does not approve of methods now in vogue, or that the heat and turmoil of the ordinary political campaign is distasteful, does not exempt one from duty, neither will standing aloof cure the evils of the partizan and corrupt methods which have so often been justly criticized. If practical politics are not what they should be, surely the blame lies largely with those who decry present methods without taking active steps to correct them. Personal ambition and selfish desire for private gain can have no place in the ideal social condition, and there must be individual and concerted effort on the part of public-spirited citizens to secure the elimination of these undesirable elements from civic affairs.

Whatever improvement is to take place in political methods and conditions must come through the individual whose ballot is cast unselfishly, whose every thought is one of love for his fellows, and whose every desire is for the establishment of Christ's kingdom. We would commend to Christian Scientists who are seeking to be guided aright in civic as in all other duties, a prayerful study of the "Rule for Motives and Acts," as laid down by our Leader on page 40 of the Church Manual, for a practical solution of this problem.

ARCHIBALD MCLELLAN.

Eternal Goodness

WHEN days seem dark for men and nations we shall do well to lift thought above the mortal outlook to the infinite and eternal goodness. A wonderful lesson may be learned from Moses' experience, when he was wrestling with "a stiff-necked people" and surrounded by hostile tribes. Without divine aid he could not have endured, but he did what we all may do in time of stress, he called mightily upon God, and divine Love answered, "I will make all my goodness pass before thee."

Again and again do we find the goodness of God presented in Holy Writ, the psalmist saying, "Surely goodness and mercy shall follow me all the days of my life." Paul discriminatingly prays that the Thessalonians may "fulfil all the good pleasure of his [God's] goodness, and the work of faith with power." This is in line with the words of our text-book (p. 213), "Every step toward goodness is a departure from materiality, and is a tendency toward God, Spirit." Mrs. Eddy adds that "material theories partially paralyze this attraction toward infinite and eternal good by an opposite attraction toward the finite, temporary, and discordant." Chief among these theories is the belief that evil

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has more power than goodness, and the wide prevalence of this belief on the part of professed Christians is simply astonishing. The psalmist declares, "Great is our Lord, and of great power: his understanding is infinite," and Christian Scientists hold to this as the very foundation of their hope, the basis of their demonstration, whatever difficulty may present itself, for they know that linked to this power and understanding is changeless and eternal goodness.

The question for each individual, then, irrespective of doctrinal differences, is, How much of this goodness do I see when clouds lower, and how much of it do I reflect when trials and persecutions assail? Our attitude in the first instance will assuredly determine our bearing in the second, and will be a mighty factor in the working out of each life-problem. The one who never loses sight of the divine goodness will see it manifested in myriad ways, and will learn to look for its reflection in man, woman, and child. To do this persistently and consistently calls for a steady denial of sense-testimony, since evil is so apparent to material sense. The psalmist admits that he was beguiled into believing and saying that "all men are liars," but this was because he did not wait patiently for the spiritual evidence which annuls all false testimony with the fact that divine Truth "endureth to all generations," and is our "shield and buckler." The promise also is, "My people shall be satisfied with my goodness."

Paul asks of the unspiritual in his day, "Despisest thou the riches of his [God's] goodness"? Few would admit themselves guilty of this, but even the more spiritually-minded must acknowledge that they very often ignore and quite forget the goodness of God when they indulge in repining, or turn to false gods for relief. In Whittier's beautiful poem, "The Eternal Goodness," he tells of mortal misery and false views of God. Then he says,—

> Yet, in the maddening maze of things,
> And tossed by storm and flood,
> To one fixed trust my spirit clings;
> I know that God is good.

We all need to have our eyes opened wide to what our Leader tells us respecting "the power of good resident in divine Mind" (Science and Health, p. 570), and to apply our understanding of it to every circumstance in our daily lives. God declared His whole creation to be good, and "very good," and it is for us to prove this and rejoice in it, bringing forth more and more goodness, that life-giving "fruit of the Spirit."

ANNIE M. KNOTT.

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Symbol and Substance

IN reading the Bible, one can but be impressed with the part assigned to symbolism. Simile, metaphor, and allegory are here drawn upon to an extent that speaks for the consideration of the broadest, most humanly vital theme by a body of writers who were rendered imaginatively alert, intuitively perceptive of the omnipresent beauty of Truth. This is no less marked in the parables of Christ Jesus than in the prophecy of Isaiah. It is no less noticeable in the sayings of St. Paul than in the songs of David; and that symbols and figurative address were thus generously utilized makes it clear that while the poetic enrichment of expression was thus gained, the one purpose in it all was the illustrative use of the seen to awaken a right sense of the unseen.

A notable instance of this didactic method is found in one of the most dramatic events of the Exodus narrative. The spirit of rebellion so frequently shown by the Israelites had brought an affliction which is described as the bite of fiery serpents, and for its cure Moses was instructed of God to make a brazen serpent and put it up on a pole, so that all who would steadily look upon it might be healed. Brought up as slaves, and thus accustomed to commands which were to be obeyed without questioning, it is possible that some of the Israelites did not perceive the metaphysical meaning of the brazen serpent. To the many, however, it must have been familiar as a universal symbol, among the Egyptians, of the divine wisdom, so that they rightly interpreted God's command through Moses that they gaze steadily upon it if they would be healed. In any event, their obedience to the highest truth they could then grasp was counted to them for righteousness, and they thus found freedom.

Christ Jesus supplied the key to this symbolism when he declared, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Here the healing power of the apprehension of Christ, Truth, is clearly stated, and the fact of the untruth, the unreality of all that from which men are to be saved, is no less clearly revealed as a logical deduction therefrom. Nevertheless, from the early days of Christianity to the present hour the Christian world as a whole has been taught and still believes in the existence of material substance and the so-called laws that lead to decrepitude and death.

Christian Science has come to give the true metaphysical interpretation of the word of the Lord, saying, "Look unto me, and be ye saved, all the ends of the earth," to make it clear again that "wisdom giveth life to them that have it." How luminous this story becomes, and how stimulative to thought, the moment we are awakened through the study of Christian Science to the nature of substance, that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). We now apprehend what St. Paul's phrase, "looking unto Jesus," means. All men know that to be freed from the deceptions of error one must lay hold upon truth. They know too that the "sting" of error inheres in the fact that it simulates truth. All who are ignorant and erring have indeed been bitten by "fiery" falsity. This explains their dis-ease, and to be healed they must look to divine wisdom, to the truth of being. This is the philosophy of all true education, it is the philosophy of salvation through Christ, it is the philosophy of Christian Science. "The truth shall make you free;" "I am come that they [ye] might have life,"—these words of the Master are perfectly intelligible the moment we perceive the deceptive nature of material sense, that its world and all that pertains to it is without substance or being, place or power.

To have an understanding heart, to be no longer fooled by mortal belief, to center our thought upon Spirit and not upon matter, upon the law of Life and not the law of death; to have and to worship one God, the eternal good, in whom and of whom are all things,—this is the heart of Christianity, this the loving call of Christian Science; and this, in the measure of the fixedness, the continuity of our looking unto Truth, its redemptive conquest.

JOHN B. WILLIS.

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Among the Churches

Current Notes

PITTSBURGH, PA.—Second Church of Christ, Scientist, was dedicated June 21. There were three services. Second Church, organized for the convenience of former members of First Church living on the North Side, held its first meeting May 5, 1907, in McKnights Hall. The building just dedicated was purchased in May, 1908, and from time to time has been improved.—*Correspondence.*

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PATERSON, N. J.—Simple ceremonies marked the cornerstone laying of First Church of Christ, Scientist, at Fair and Auburn streets, this morning [Sept. 1] at six o'clock. The dedication of the church will be the culmination of ten years' work. Meetings were first held in this city about a decade ago, and Orpheus Hall has been the meeting place for the past eight years. The present site was purchased in 1910 from the Shelby estate. The auditorium will seat two hundred and fifty persons.—*Paterson Guardian.*

BILLINGS, MONT.—The building committee of First Church of Christ, Scientist, last night [July 29] approved plans for a new church. The edifice will cost twelve thousand dollars, and will be built at Division street and Burlington avenue. The lots were purchased last year for four thousand dollars. The seating capacity of the new church will be five hundred. In addition to this, three hundred and fifty may be seated in the Sunday school room.—*Billings Tribune.*

LOGANSPORT, IND.—The new Christian Science church, corner of Ninth and North streets, will be opened Sunday [Aug. 30]. The church is a beautiful creation of the architect's art and is one of the most unique church edifices in the city. It is also one of the few structures of Logansport that would arrest the attention of the visitor here. The building has a seating capacity of approximately four hundred.—*Chronicle.*

FOND DU LAC, WIS.—First Church of Christ, Scientist, maintained a reading-tent during the county fair, Sept. 1-4, and many copies of *The Christian Science Monitor, Sentinel, Journal*, also pamphlets, were given to the public. Often every seat was taken, and quite a number expressed their thanks for having such a delightful place in which to rest.

Correspondence.

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The Lectures

Kansas City, Mo.

Bicknell Young delivered two lectures on Christian Science in Second Church of Christ, Scientist. He was introduced the first evening by F. M. Merwin, president of the church, who said in part:—

There seems to be abundant evidence to prove that we in this day are more generally heeding the injunction to worship God "in spirit and in truth." The interrogation of the human heart expressed in groping fears, in the to and fro of material seeking and the stress of daily living, has brought each of us at times to the tomb to inquire where they have laid the Christ. Like Job we have cried, "Oh that I knew where I might find him! that I might come even to his seat!" To all this we say, Christian Science reveals Him from whose presence we cannot go. It is teaching clearly the answer to the question, "What is truth?"

On the second evening, Mrs. Leonora L. Ewing, second reader, said in part:—

An Old Testament writer once said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." This wise man of old knew that nothing less than the understanding of Truth would dispel the ignorance of God and its consequent fears, which enslave men and rob them of health, happiness, and peace.

That this wise counsel is still heeded, and that the world is seeking understanding, is evidenced by the deep and far-reaching interest in Christian Science which is abroad today, —an interest awakened by the works, the signs following the application of this new-old religion, which in less than half a century since it was given to the world has won its hundreds of thousands of adherents, who are ready and willing at any time to give a reason for the hope that is within them. Many of them will tell you that they have been lifted out of sin and its shame and degradation. Many have been raised from the depths of physical distress, and a large number are rejoicing that whereas they were without hope and "without God in the world," they have found that through Christian Science all may know Him "from the least of them unto the greatest of them."—*Correspondence.*

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Ottawa, Ill.

Clarence W. Chadwick, who delivered an address on Christian Science at the Chapel, was introduced as follows by Senator H. W. Johnson:—

It is frequently said that we are living in a materialistic age. If by that is meant, among other things, that as a whole men lack respect and reverence for things spiritual, I think the charge is well made.

We must admit that the present is a restless age. Many well-disposed persons are floundering about seeking a safe place for anchorage. I will not at this time attempt to diagnose the cause, nor to suggest a remedy, but if we are to heed the voice of some, society is much in need of heroic treatment. But the remedy recommended by this type of our fellow man, intensifies rather than allays the present condition of unrest. Their remedy destroys individualism and personal responsibility as well. Their panacea for all real or fancied ills of society is the fiat of the law; that is, they propose to bring joy, happiness, love, health, and truth to all by legislation,—the spiritual as well as the material welfare is to come from the state. The old-fashioned religion (not meaning the creeds or fine-spun theologies) has been largely abandoned by many of these self-constituted conservators of the public weal under the cover of altruism. This develops the selfish in man and does not meet his spiritual requirements.

As I understand it, Christian Science is not fundamentally a new religion, it defines itself in a sincere desire to live the Christ-life; to be filled with his spirit, which leads into all truth.—*Correspondence.*

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Minneapolis, Minn.

At a lecture on Christian Science by Col. William E. Fell, under the auspices of First Church of Christ, Scientist, the Auditorium, which seats about twenty-five hundred people, was filled, and many were turned away because of lack of room. The speaker was introduced by Gov. Adolph O. Eberhard, who said:—

In introducing the distinguished lecturer this afternoon, a distinct honor has been conferred upon me. He brings a message of good will that will strengthen the bonds of friendship between England and America. The imaginary boundary separating us from the Dominion of Canada, represents one thousand miles of river, one thousand miles of lakes, one thousand miles of prairie, and one thousand miles of mountains without a single fortification except that of good will. Being an authorized lecturer of The First Church of Christ, Scientist, of Boston, Mass., the speaker brings to us a message of right living, well doing, and efficient service. That is what Christian Science represents. It stands for everything that is good, true, noble, and elevating in American citizenship. While it is true that no message has ever been brought to us from that country from which no traveler has yet

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returned, we know that whatever there may be in us that thinks and hopes and believes, is part of the infinite and will live beyond the grave. This is a great gathering of the representative men and women of Minnesota, and we shall be glad to hear the speaker's message.—*Correspondence.*

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Waukegan, Ill.

The remarks of City Commissioner Clarence W. Diver in introducing William R. Rathvon, who lectured on Christian Science, were in part as follows:—

One of the most commendable signs of our advancing civilization is the spirit of toleration which is abroad in our land with reference to the various religious beliefs, and any creed or belief which contributes to the welfare of the individual and thus *a fortiori* to society, is worthy of careful investigation and entitled to respect. The testimonies of thousands who have embraced Christian Science and have found in it the help which they had hitherto sought in vain, should have a respectful hearing and should bear weight with mankind. I am free to confess that I number among my best friends devoted followers of this faith, and I can say further that for clean living and an optimistic outlook on life they are unexcelled. I enjoy their society and find it restful and satisfying. I have never been importuned by them on matters of religion, and I know them to be free from the hysteria which too often characterizes those interested in advancing religious propaganda.—*Correspondence.*

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Lectures to be Delivered

Aberdeen, Wash.—Willis F. Gross, Grand Theater, 8 p.m., Oct. 26.

Altrincham, Cheshire, England.—William R. Rathvon, Public Hall, 8 p.m., Nov. 16.

Amesbury, Mass.—Bicknell Young, Universalist Church, 8 p.m., Nov. 2.

Auburn, Maine.—Bicknell Young, Church Edifice, 93 College street, Lewiston, 8 p.m., Oct. 30.

Bangor, Maine.—George Shaw Cook, City Hall, 8 p.m., Nov. 5.

Birmingham, Ala.—Bliss Knapp, Lyric Theater, 3 p.m., Nov. 1.

Bradford, Yorkshire, England.—William R. Rathvon, The Mechanics Institute, 8 p.m., Nov. 12.

Brunswick, Maine.—Bicknell Young, Pythian Hall, 8 p.m., Oct. 31.

Centralia, Ill.—Dr. Francis J. Fluno, Pittenger Grand Opera House, 2:30 p.m., Nov. 1.

Chelsea, Mass.—Bliss Knapp, Church Edifice, Reynolds avenue, 8 p.m., Nov. 5.

Chicago, Ill. (Third Church).—Bicknell Young, Church Edifice, Washington boulevard and Leavitt street, 7 p.m. and 8:30 p.m., Nov. 5, and 8 p.m., Nov. 6.

Colorado Springs, Col.—Clarence W. Chadwick, Burns Theater, 8 p.m., Nov. 1.

Croydon, Surrey, England.—Col. William E. Fell, The Croydon Baths, 8 p.m., Nov. 13.

Dallas, Texas.—William D. McCrackan, Church Edifice, 8 p.m., Nov. 3.

Emporia, Kan.—Clarence W. Chadwick, Commercial Club Room, 8 p.m., Nov. 2.

Eureka Springs, Ark.—Virgil O. Strickler, Eureka Springs Opera House, 8:15 p.m., Oct. 31.

Fayetteville, Ark.—Virgil O. Strickler, Ozark Theater, 8 p.m., Nov. 1.

Freeport, Ill.—Clarence C. Eaton, Masonic Temple, 8:15 p.m., Nov. 5.

Ft. Smith, Ark.—Virgil O. Strickler, New Theater, 8:30 p.m., Nov. 2.

Fullerton, Cal.—Prof. Hermann S. Hering, High School Auditorium, 8 p.m., Nov. 5.

Glendale, Cal.—Prof. Hermann S. Hering, High School Auditorium, 8 p.m., Nov. 6.

Gloversville, N. Y.—George Shaw Cook, Darling Theater, 8:30 p.m., Nov. 1.

Indianapolis, Ind. (Second Church).—Willis F. Gross, Church Edifice, Delaware and Twelfth streets, 8 p.m., Nov. 6 and 7.

Kalamazoo, Mich.—Clarence W. Chadwick, Church Edifice, 8 p.m., Nov. 5 and 6.

Little Rock, Ark.—Virgil O. Strickler, Kempner Theater, 8:15 p.m., Nov. 3.

Liverpool, England.—William R. Rathvon, Philharmonic Hall, 8:15 p.m., Nov. 22.

London, England (Second Church).—William R. Rathvon, Kensington Town Hall, Kensington High street, London, W., 8 p.m., Nov. 9, and 3 p.m., Nov. 10.

London, England (Fourth Church).—Col. William E. Fell, Municipal Hall, Tottenham, 8 p.m., Nov. 12.

Los Angeles, Cal. (Fourth Church).—Prof. Hermann S. Hering, Highland Park Ebell Club House, 8 p.m., Oct. 31; Shrine Auditorium, 3 p.m., Nov. 1.

Marshalltown, Iowa.—Jacob S. Shield, Church Edifice, Fifth and Main streets, 8 p.m., Nov. 3.

Mitchell, S. Dak.—Jacob S. Shield, City Hall, 8 p.m., Nov. 5.

Muskogee, Okla.—William D. McCrackan, Hinton Theater, 3 p.m., Nov. 1.

Newark, N. J.—Hon. Clarence A. Buskirk, Keeney's Theater, 3:30 p.m., Nov. 1.

Newton, Kan.—Jacob S. Shield, The New Auditorium, 8 p.m., Nov. 1.

New York, N. Y. (Third Church).—George Shaw Cook, Church Edifice, 125th street near Madison avenue, 8 p.m., Nov. 2 and 3.

Omaha, Neb.—Clarence C. Eaton, Church Edifice, St. Mary's avenue and 24th street, 3 p.m., Nov. 1, and 8 p.m., Nov. 2.

Paris, Texas.—William D. McCrackan, High School Auditorium, 8 p.m., Nov. 2.

Perry, Iowa.—Dr. Francis J. Fluno, Jones College, 8 p.m., Oct. 27. (Correction.)

Portsmouth, Ohio.—Willis F. Gross, Sun Theater, 2:30 p.m., Nov. 1.

Quincy, Mass.—Bicknell Young, Alpha Hall, corner Hancock street and Cottage avenue, 3:30 p.m., Nov. 1.

Rome, Ga.—Bliss Knapp, Carnegie Library, 8 p.m., Nov. 2.

San Antonio, Texas.—William D. McCrackan, Beethoven Hall, 418 South Alamo street, 8 p.m., Nov. 5.

Sedro Woolley, Wash.—Willis F. Gross, Princess Theater, 8 p.m., Oct. 23.

Sheffield, England.—William R. Rathvon, The Empire, 8 p.m., Nov. 15.

St. Albans, Hertfordshire, England.—Col. William E. Fell, Cinema, Chequer street, 3:30 p.m., Oct. 25. (Postponement.)

Venice, Cal.—Prof. Hermann S. Hering, Church Edifice, corner Brooks and Second avenues, 8 p.m., Nov. 2.

Winchester, Mass.—Bicknell Young, Town Hall, 8 p.m., Nov. 1.

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Testimonies of Healing

With the desire to help others who may be groping in mental darkness, I will tell what God has done for me through Christian Science, hoping it may aid them to break the fetters of error and material sense beliefs.

Some years ago a great sorrow came to me, so that the sun of my life seemed to be darkened, never again to shine. I seemed to be passing through that experience of which Mrs. Eddy speaks on page 266 of Science and Health, beginning, "Would existence without personal friends be to you a blank?" I seemed to be in a wilderness of sorrow, with fear of insanity and suicide. I walked the floor and called on God to deliver me, all the time believing there was only one way that things could turn in order for me ever to have peace on earth again. I had been in Christian Science for a number of years, and was having help from other Scientists, but human love clung to personality until divine Love forced me to accept what best promoted my growth (see Science and Health, p. 266); and not until then could the demonstration be made. I could not let go until everything that life held dear seemed to be slipping away from me. I had been in this state of mental anguish for some time, burying my false gods one by one.

Although I could not then realize that I was making any progress, I now know I must have been, for finally the key of truth turned in the rusty lock of my consciousness and revealed to me the fact that I could again be happy. It came to me in this way. One evening I was alone, going over the sad conditions of my life, and to my darkened sense there was not one ray of hope or happiness. It was evidently the darkest hour before the dawn. Then it almost seemed as if a voice spoke to me and said: "You are God's child, and He has promised to take care of you. Every hair of your head is numbered." A light seemed to break in upon my darkened sense and I called upon God.

From that time on I tried to cease struggling and to let God do the work, and when the temptation would come and my heart would cry out for false gods, I sought strength in prayer. It was some time after my complete surrender before all sense of grief and fear was overcome, but never again did I get into the "slough of despond" in which I had been floundering. The material fetters were slow to yield, for the condition that brought on my sorrow did not change; the material sense-testimony was just the same. I had to learn that my happiness did not depend on person, place, or condition. My sense of what constituted happiness had to change. It seemed like a long and dreary road through a wilderness of tears, but I ceased to plan for my future or to look ahead for one hour.

I wish I had the words to describe how I was led step by step from darkness into the light, from dark shadows and forebodings into the sunshine of peace, from barren shores and troubled seas into "green pastures: . . . beside the still waters." When questions of importance came up to decide, as they did later, thick and fast, I would say to myself that I did not need to decide, that God was taking care of me and my affairs. All my friends were surprised at the despatch, accuracy, and justice with which my affairs were adjusted. They could not understand how order could come out of such chaos in so short a time, and I could not explain it. I only said to those who I thought would understand, that God was taking care of me. Even my place of residence was changed without any planning or thought-taking on my part. It came about through friends I had not seen or heard from in many years, and had almost forgotten.

We never know what divine laws are at work for our good and protection, if we only trust God and let Him guide our footsteps. Sometimes, when I think of all that has been done for me, how I have been led step by step, how one difficulty after another has been overcome, one problem after another solved, a feeling of awe comes over me, and I fervently thank God for our revered Leader, Mrs. Eddy, who has shown us how to live so near to God that He can be realized as a very present help in time of need. Before I could reach this altitude of spiritual faith and understanding, I had to yield up my false gods and know the truth. Now, after all the buffeting I have been called upon to pass through in order to learn how to demonstrate God's love and care, I can truly say I am grateful for the many blessings I have received. I am happier than I believed it possible for me ever to be again. There is a zeal and interest in life I never expected to experience, a peace I have never known before.

For some time I have been an active business woman with a reasonable degree of success, and every step has been demonstrated. I have used the same understanding and faithful application of the scientific Principle in my business that is used to heal sickness and sorrow. Christian Science is a practical religion, for it can be applied in every condition of life. If one is governed by understanding and intelligence, it will not be found wanting when weighed in the balance, for it will adjust all our affairs lovingly and harmoniously if we will only yield our will to the divine law.

The demonstration is complete, and every day I prize Christian Science more and more, and feel more thankful to God, and grateful to our dear Leader for all this teaching has done for me.—Ella F. Everts, San Diego, Cal.

[Translated from the German]

Toward the end of 1898 I first heard of Christian Science through a friend. What he said seemed very wonderful indeed, though hardly believable, yet I clung to it as a drowning man catches at a straw, for it seemed impossible for me to continue to bear my suffering any longer. I had been afflicted for seven years with a nervous trouble which was steadily growing worse, although I had submitted to treatment from various physicians and also used many other means and methods of cure, but all with the same negative result.

My friend told me that a gentleman whom he knew had been healed within a very short time of a severe bowel complaint through Christian Science, and said that he intended to ask for treatment, as he was suffering with spells of dizziness and feared a serious outcome. What I heard inspired me with new hope, and I immediately went to Hannover for treatment. Before becoming acquainted with Christian Science I had always been a dissatisfied man, who lived in constant fear, and, I am sorry to say, for years without faith in God. The understanding of the inexhaustible source of all good, which heretofore I had known merely by name, was now opened to me by the practitioner, and I felt like a wanderer who has gone astray, but after reaching the limits of his endurance, finally finds the right way. In a very short time I learned to trust God, the only power, and succeeded in casting out doubt and fear, during which time I had the most loving assistance from the practitioner. My condition improved, and I soon became a perfectly well man.

During the former years of suffering I had lived in constant dread of a spinal trouble and its possible results, such as insanity or paralysis, and whenever symptoms of the dreaded disease were manifested, the thought would present itself to end my life. Today I can see that had I continued to live in

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this state of anxiety, the false beliefs which were evidenced by well-defined symptoms would have governed the situation. I attribute my healing to Truth, and know these erroneous concepts to have yielded only through the recognition of what constitutes man's true life. But I have found much greater good than physical healing; I have found a God who is an ever-present help, a Father whom we need only trust, and in accordance with whose will we must live in order to be free from want.

I give thanks to God for having sent Christ Jesus, the Ensample, whose life and teachings have been made comprehensible and applicable in this age through the work of Mrs. Eddy. May this testimony be the means of encouraging seekers for help to continue on the right road, and may the time not be distant when the words of our Master will come true, "There shall be one fold, and one shepherd."

HERMANN HUMMERT, Braunschweig, Germany.

✧

Deep gratitude for the healing of a malignant throat attack compels me to acknowledge the great good that Christian Science has done and is doing for our little family. The two physicians who came to diagnose the ailment, pronounced it a very serious case, and urged me to take antitoxin. I told them I could not take their remedies, but would rely upon Christian Science for help. They saw it was of no use to urge me, so they talked to my husband, hoping he did not have so much faith in Christian Science as I, and that he would use his influence to get me to take the antitoxin. My husband told them that he would not interfere with my rights and that he thoroughly believed in Christian Science, but would leave me to choose my own method of treatment.

Absent treatment was kindly given by a practitioner in Chicago. The material laws concerning this disease were broken down and I was free. I know that by having Christian Science treatment I was saved much of the suffering mortal belief says accompanies this disease. One of the physicians told a friend that I did not have a "fighting chance" for recovery. While we have nothing but the kindest feeling for the medical profession, we know we have found a better way to heal every disease and discord. I was told the doctors said I would be left with heart disease, and at first there seemed to be symptoms of this, but I have been free from these for over a year. Today I am a strong, healthy woman, and am able to do whatever seems necessary for me to do.

During the years we have been interested in Christian Science we have received many blessings. No material remedies have been used, and we have found Christian Science able to meet all our needs. In our home we have seen the healing of measles, chicken-pox, mumps, acute lung trouble, rheumatism of many years' standing, ivy poisoning, a skin disease, blood-poisoning, a form of paralysis, chronic stomach and bowel disorder, and the overcoming of two cases of eye trouble. Glasses were discarded, and have not been worn for over four years. We thoroughly tested many forms of material treatment previous to our acceptance of Christian Science, but we received no permanent help.

I was healed of a number of ailments, said by *materia medica* to be chronic, by reading Science and Health. These healings were almost instantaneous. The physical benefits, however, are the smallest part of the good that has come to us. The spiritual awakening, the peace and happiness we have gained by trying to live and practise Christian Science, are the greatest blessings of all. My husband and I were church-members for a great many years, but we never found the satisfaction in our churches that we have found in Christian Science. The Christian Science Sunday schools are doing much good, and our little daughter gains a great deal of help by attending.

We are very thankful to God for all these blessings, also grateful to our dear Leader, who made the way plain for us to follow. We know if we follow that way we shall be led into all health, peace, and holiness.

ESTHER D. ROSS, Kalamazoo, Mich.

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Christian Science was first presented to me over seven years ago, after the physician had told me that no medicine would reach my case, as I had inflammation of the left lung. I had suffered for months; I could not lie on that side, and with the least exertion I would have great pain. I was very much discouraged, but it was in this dark hour, when life seemed nothing to me, that Christian Science came to me. I quickly saw it was the truth and grasped it. I asked for help in Christian Science, and one treatment cured me. The same treatment also healed me of a bowel disorder with which I had been troubled all my life. Later I was cured of severe headaches of three years' standing, when it was sometimes a day and a night that I could hardly raise my head from the pillow.

In 1912 I stepped on a rusty nail which went entirely through my foot, and it was very hard to pull out. My first thought was to declare the allness of God, who is an ever-present help in time of need, and is All-in-all. I then called a practitioner, who treated me, and I had no pain. In a few days the condition was fully overcome and I was able to wear my shoe.

When in the mountains of Idaho, seven miles from any town, I became very ill with acute lung trouble. There was no help to be obtained in Christian Science except through what understanding my husband and I had; still I had no fear. I knew that the same protecting power was with me, for there is no power but God, and He was with us in the mountains just the same as anywhere else. I knew that God was All-in-all, and He was our only physician. With our reliance on God, and what little understanding we had, I was well in a few days.

We have had many splendid demonstrations since coming into Christian Science. How I wish every one could know the truth! Life has been different to me since I took up its study, and I am truly thankful for what it has done for me and mine, and for the light it gives me on the Bible. I am grateful to our dear Leader, Mrs. Eddy, for this wonderful religion which is finding its way all over the world, and I try to prove my gratitude by a continual endeavor to reflect God, good, in my daily life. I hope this will help some one who is seeking the truth, to trust all to God. My heart is full of thankfulness to God for all I have and all I receive every day, and for the truth that makes us free.

MRS. W. A. GABLE, Bellingham, Wash.

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Several years ago I was attacked by an illness which developed into acute lung trouble, and I was under a doctor's care for two months. He visited me twice daily. When I was able to get out of bed I was taken to Bloomington, my home at that time. The physician told my husband it would be dangerous to move me, but later he said I had better be taken to Arizona or New Mexico, as I could not live in this climate through another winter. I was also suffering from nervousness and bowel disorder. My husband took me home May 15, 1900.

The following day a dear friend came in to see me and told me of Christian Science and what it had done for her, saying that I also could get help. She asked me to read the

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Journal she had brought me and to go to the Wednesday evening testimony meeting. I was not then able to stand on my feet long enough to dress. I read the *Journal* through, and by Wednesday evening was able to dress and be taken in a carriage to the church. After hearing the many testimonies of healing, I slept throughout the night, for the first time in months. The following day I called a Christian Science practitioner and commenced treatment. I laid aside my glasses, which I had worn for five years, and have had no need of them since. After eleven treatments the practitioner told me she thought I had sufficient understanding to work for myself. Though my struggles were many and my physical healing slow, I am thankful I never thought of turning to mortal mind for help. Mrs. Eddy says, "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (Science and Health, p. 454).

In all these years we have not used any material remedies or turned to mortal mind for help, with one exception. A few years ago our four year old daughter, while waiting for a piece of ice, was struck with a three hundred pound cake, which slipped from the tongs of the iceman, seriously injuring her right leg and apparently breaking every bone in the left foot, besides lacerating the flesh of the foot badly. I was in the house at the time and heard an older daughter cry out for me. My first thought was that Mind is ever present and controls His idea, and that there was nothing for me to fear. With this sweet assurance I walked out and took my child from the arms of the iceman and carried her on to the porch. With so many around me voicing error I was not able to work alone, so I called for a Christian Science practitioner, and then for a physician to set the bones.

Upon his arrival, the physician said it was such a serious accident that the child would have to be taken to the hospital. Arriving there, a surgeon was called, and he said the foot would have to come off; but I told them that all I wanted them to do was to set the bones and I would take care of the rest. They said the child would probably be crippled for life, and would not walk for three years without the aid of crutches. I held her hand during the setting of the bones and realized as never before that God was ever present and controlled His child. She suffered no pain after the first day and was up in a wheel-chair on the third day. In one week the surgeon took the cast from her foot and said every bone was set perfectly. She walked in six weeks without the aid of crutches and was perfectly healed.

Serious throat and lung trouble, croup, sciatic rheumatism, jaundice, measles, mumps, and other discords have been overcome in the family by the power of Truth. Words cannot express my thankfulness to God, and my gratitude to our beloved Leader for the benefits derived from Christian Science.—Jessie J. Disbrow, Springfield, Ill.

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[Translated from the German]

In the spring of 1911 I was taken severely ill, and was obliged to stay in bed for six weeks, besides suffering from the after effects a long time; but in the spring of 1912, when I had another such attack, accompanied by pleurisy, we turned to Christian Science for help, having in the mean time investigated its teachings. A Christian Science practitioner to whom we applied took up treatment, and I began to improve at once, so that in a short time I was completely restored. I would also mention that I remained in bed only a few days and was able to supervise my business all the time, something which had been impossible during former attacks. Furthermore, I have been healed of severe cough and expectoration of years' standing, and all who see me wonder at my healthy appearance.

We have also experienced in the case of our youngest son what is possible with God. When the child began to walk, his right foot would turn over, so that he actually stood on his ankle. Various physicians to whom we applied spoke of operating and shortening the sinew, but to this we could not consent. We then had the child wear a boot with splints on the side, but this proved a failure, as the limb did not show a normal development. The quick healing which I had experienced, induced us to put our son under the care of a Christian Science practitioner. After the first few treatments we discarded the surgical boot, and a few months later our child was healed, his leg now being as normal as the other, so that he is able to be on his feet from morning till night and to run faster than any of his playmates.

For this wonderful healing, as well as for other instances of help received in our family, I feel impelled to express my thankfulness to God, and my gratitude to Mrs. Eddy, the Discoverer of Christian Science. We have had so many proofs of the power of divine Love in a personal as well as in a business way, that Christian Science could never lose its hold upon us.—Hermann Blume, Braunschweig, Germany.

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I wish to express my heartfelt gratitude for all that Christian Science has done for me. I was healed of a severe spinal trouble of many years' standing. I had to use a rubber cushion for three years prior to my healing. I had also been taking an opiate for two years, but through Christian Science I was cured entirely of that dreadful habit. I have never taken a dose since or had a desire for it. I was also cured of a severe inflammation of the eyelids. For years I could scarcely see to read at all. I can now read day or night. These healings have proved permanent. Through fear and opposition I gave up Science, but never in thought, and five years ago I took it up again. I now have no opposition. It has been a number of years since I was healed of these ills, and with all the opposition and trials not one of them has ever returned. I am nearly sixty years old and have never worn glasses. I have other ailments that have not been overcome, but I know that Truth will heal them all.

I thank God for the many other blessings I have received through this most glorious truth, and for our faithful Leader.

Etta Feazell, Los Angeles, Cal.

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I have been asking myself daily if I were doing all I could for the cause of Truth, which makes men free from sin, sickness, and death. Then it came to me that I had never written for our periodicals, although I have been helped, cheered, and strengthened by what others have contributed. At the time I came into the understanding of Christian Science I was very ill indeed in mind and in body, and I had the strongest opposition from relatives and friends. My healing was slow, very slow; but now I am most grateful for this, since it compelled me to strive the harder for an understanding of Truth. I had been an active church-member for some years, but was in a most darkened state when the truth dawned upon my consciousness. My prayers had not been answered. I could not understand the plan of salvation, and I did not know how to pray aright. I was beginning to wonder if there was a God after all.

In the darkest hour I was led to read this passage in Isaiah: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." These promises seemed like a voice from heaven, and I held to them day and night, striving to know that they were for me, and feeling sure they would lead me to light as yet

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unseen. Shortly after this I was led to take up the study of Christian Science, but with little hope of its healing me, as I had many ailments that *materia medica* could not even relieve, although for many years I had spent every dollar I had in search of health. I have been entirely freed from the lung trouble that kept me in bondage so long, also healed of a broken bone in the foot that the doctor could not heal. Besides this, the malice, envy, and resentment which filled my consciousness have all disappeared as the truth has been poured in. It was eight years before I was completely healed, but there was a constant gain for the better from the start. While I am most grateful for the physical healing, it is the spiritual understanding that fills me with joy. To know that God is ever present and omnipotent, meets every want and quiets every fear. I could write pages about the many trials and triumphs I have had since coming into Christian Science, and some of these stand out as beacon-lights, urging me on to greater endeavor.

Words are inadequate to express my heartfelt thankfulness to God for this wonderful truth that frees mankind from all inharmonious conditions, and I am indeed grateful to our beloved Leader, who has so faithfully shown us how to make this teaching practical.

AGNES E. GRIMES, New York, N. Y.



Since coming into Christian Science I have been helped in so many ways that it would be impossible to tell all in one testimony, but for the benefit of young mothers I am writing this. I have had two little ones come to me since I accepted this truth. While my help with the first was very great, at the time of the birth I was so situated that I had to have a physician and a nurse that were opposed to my religion. Although to material sense I got along beautifully, I did not have the freedom that was experienced in the last instance, when I was able to procure a Christian Science nurse. The months prior to the birth, in both cases, passed without the ailments that usually accompany this condition. I felt and looked so well that my nearest friends and neighbors were unaware of my condition until a very short time before the arrival of the babe, and some were completely surprised. As I had had two children before I took up Christian Science, I can appreciate the vast difference. The old way was slow and hard, but the last birth was almost painless, and over very quickly. The baby, a little girl, is strong and healthy. She has never had the ailments of infancy, and has been unusally good. She is now two years old. The children are learning to demonstrate the truth. For all this and many other blessings I am truly thankful to God.

EVA M. POWELL, Medford, Mass.

I wish to express my gratitude for the innumerable blessings I have received in Christian Science, one of which is the healing of a chronic throat affection that I had had for years. I am more thankful, however, for the spiritual understanding of God which I am gaining every day through the study of the Bible and "Science and Health with Key to the Scriptures," and which is enabling me to overcome all manner of discord by knowing God as the only power and evil as nothing.

I am truly grateful to Mrs. Eddy for the wonderful revelation she has given us. My healing has been permanent, though I had a severe cold in the early spring which was beautifully met in Christian Science. For over seven years God has been my only physician, and I am grateful beyond words for the many blessings that are coming to me every day.—MARY BARRETT, South Bend, Ind.

From Our Exchanges

[The Christian Commonwealth]

Certain elements have been growing up during recent decades which men of good will and faith have argued against in vain,—the belief in force, the trust in statecraft, the appeal to selfishness. We shall never need to waste our breath upon them again; their nemesis has arrived. After this terrible war is over it may be that there will be fewer fire-eaters in Europe, fewer to say that armaments are the only guaranty of peace, fewer to think that in the end might is the only thing with which we have to reckon. There are some rebellions that God can only laugh out of existence; there are some sins that can only be burnt out in their own hell-fire.

Meanwhile, let us remember that there are Christian men in all the nations of Europe who are not going to let this be the end of their hopes or friendships. When this is over, the Christian church will have to take a different position. The old compromise of state and church has been broken to atoms; the amalgam of the teaching of Jesus and the acceptance of the world's standard which we have labeled Christendom has perished in a night. There is a great work ahead. If we have to mourn that after so many hopes, and just when it seemed so near, we have to begin all over again, let us remember what a chance that may mean. It may be a thousand times better that we should be driven to believe that the kingdom of God is something that has to be received as a gift. Some of us have long doubted whether the things so often identified with the coming kingdom were not being attempted on lines that squared ill with the attitude of Christ, and with an ominous disregard for him.

[The Christian Register]

The old forms of religious faith and custom have wholly failed to conquer the war spirit of Europe. Christianity as an organized ecclesiasticism has collapsed as a counterforce to the spirit of militarism and racial hatred. After centuries of idolatry of the Nazarene, whose message was that of peace and good will, all that Europe has to show today is the red record of hatred to the death. Something is wrong, and wrong at the very source. It can mean only that there is needed a new statement of religious ideals that will grip the modern conscience and be forceful in deciding the destinies of the nations. It is recognized that democracy is the force which must be developed to give peace and safety to the world, and slowly it is being recognized also that democracy is but one expression of religion. All growth and progress are from the heart and center, and it is with these that religion has to do.

It is not hard to discover the fact that in liberal religion are to be found the principles which work out into democracy. Religion, to be vital, must find its roots in the soil of the present. It must be more than an echo from the past, more than the perpetuation of ancient conceptions.

[The British Congregationalist]

We have been told that this is a spiritual struggle, a holy war. It is so only in the sense that certain great spiritual issues are at stake, as they are in all wars. But it rests with the churches to see to it that these spiritual issues are not lost sight of in the general welter of things, and that, when the end comes, they have their place in the settlement, . . . and when the sound of the guns has ceased, we must be quite sure that spiritual forces are reckoned at their true worth.

It is time already for the churches to prepare for this. They must keep before men the imperishable value of that

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righteousness which alone exalteth a nation. They must show how it is "not by might, nor by power," but by the "spirit" of God, that men and nations really live. They must teach in season and out of season that nations, like individuals, are great in proportion to their character, to their keenness of conscience, their sobriety, their self-sacrifice, and their fear of God. They must insist that war is always an evil thing, though sometimes the lesser of two evils.

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

Our rationalistic friends seem to think that this great war is going to put an end to religious faith. A look inside the churches shows that the trouble is working in the opposite direction; it is drawing men to God. The churches are everywhere much better attended than when the trouble began. This is not only so in our own country, but in the other countries concerned. People are everywhere gathering together in greater numbers to seek God, to acquaint themselves with Him, and to find in that communion a peace which even the war cannot disturb.

Many people in France who had abjured the church altogether, are turning back to it in these days of distress. With all its faults and limitations, it still offers the essence of the truth which is more precious than any other, and utters a word which no other institution exists to utter concerning the relation of man to God, and concerning the possibility of realizing in God the life of the soul. It is certain that human history is full of testimony that it is not trouble that drives men away from God or destroys their faith in Him. The most troubled times have been the times of deepest religious experience, the deepest realization of the presence of God. It is a commonplace that the richest religious literature is the literature of sorrow. And already the present trouble has added a seriousness to many frivolous lives, which has led men and women to consider whether, after all, there is not in the message of religion something essential and eternal.

Why is this? I think it is because in times of great stress men discover their own deeper selves, and when they do so they always find God. Great trouble somehow digs into the very foundations of a man's existence, and he cannot explore there without finding the eternal. When some tremendous trouble sends its plow through our heart of hearts, then we become aware of wonderful things we have never suspected before. It is a vain hope that trouble on the enormous scale that we are now witnessing, will drive humanity from God; it is pretty sure to do the very opposite. And we may be sure that the instinct of the human heart will be a safer guide than the intellectual reasonings of theologians on the one hand and rationalists on the other.

[*The Universalist Leader*]

What any given experience shall do for us depends on how we use it. If prosperity makes us better, it is because it has been thankfully received and worthily employed. It is when the loss of worldly fortune causes us to prize more highly than we did the spiritual riches which must henceforth constitute our only wealth, that it bestows a better treasure than it took away. It is when we grow more conscious of God's cherishing love because we have sought it for companionship in our loneliness and comfort in our sorrow, that the chastening of which the apostle speaks yields the peaceable fruits of righteousness. It is when, feeling and obeying an impulse to shield others from a suffering of which we have learned the bitterness, we become gentle where we were rude, and helpful where we were indifferent, that our dross is consumed and our gold refined in the furnace of affliction. It is when, through its darkness, we look for and find the day-star of eternal hope, that we are made better by the woe of bereavement.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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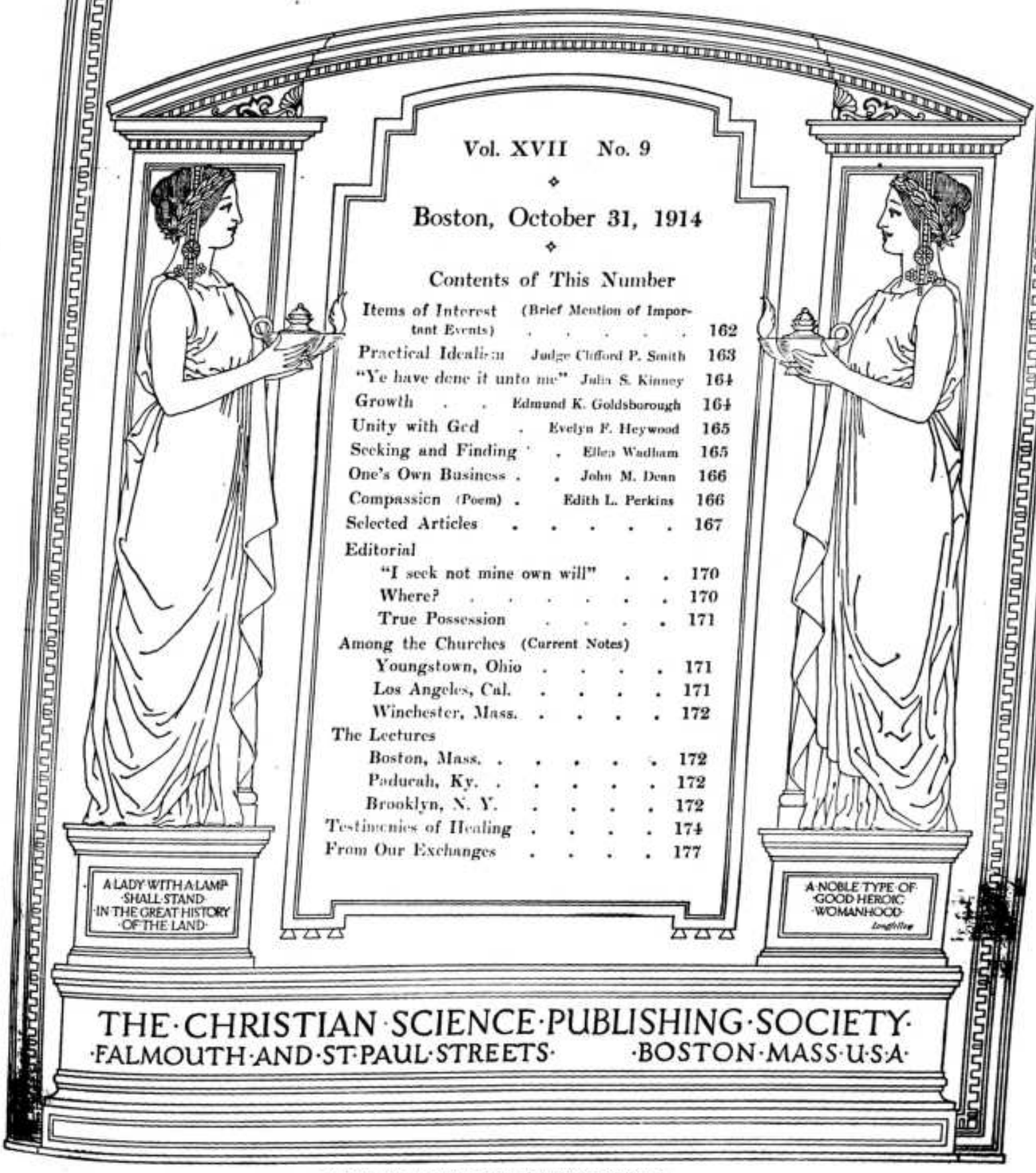
"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 9

Boston, October 31, 1914

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Items of Interest

President Wilson has signed the Alaskan coal land leasing bill, opening the coal fields of Alaska. Because of restrictions recently put on the output of coal from Canada to Alaska, the bill was hurried through Congress at the request of Secretary Lane and several Western senators. The bill is designed to throw open to a system of leases under competitive bidding the immense coal resources of Alaska, tied up the last eight years, and pending claims will be adjudicated within a year. The Bering river, Matanuska, and Nenana coal fields will be the first surveyed, the government retaining 5,120 acres in the Bering and 7,680 acres in the Matanuska fields, and one half of all other coal areas. To prevent monopoly, or in other emergencies, the government reserves the right to mine coal for the benefit of the army and navy, or for the operation of the government railroads in Alaska. Leases will be made in blocks of forty acres, or multiples of that amount not exceeding 2,560 acres altogether in any one lease, and to run not more than fifty years. Present coal land claimants may relinquish their rights to patent under the old law, payments being refunded. Royalties paid by lessees must be at least two cents a ton, with a maximum unrestricted. Proceeds from leases will be usable only to reimburse the government for building the Alaskan railway.

When President Wilson pushes a button in the White House some time in the afternoon of Oct. 31, the flash at the end of the wire in Kansas City will open the new Union station, the third largest in actual size in the United States, and the center of a terminal system that has cost in excess of fifty million dollars. A few minutes after midnight on the morning of Nov. 1, the first train will enter the new station, to be followed thereafter each twenty-four hours by more than three hundred incoming and outgoing trains. Where the old union depot was outgrown in the first twenty years of its life, the new station, with the expenditure of a comparatively small part of its original cost of six million dollars, can be trebled in size so far as train accommodation is concerned, and doubled as to passenger accommodation. The systems which will use the new station are the Santa Fé, Burlington, Rock Island, Union Pacific, Frisco, Missouri Pacific, M. E. & T., Kansas City Southern, Alton, Chicago, Milwaukee & St. Paul, Chicago Great Western, and Wabash. The Kansas City, Mexico & Orient railroad, when completed, also will use the new station.

By touching an electric button, President Wilson will announce to the world, on an early date in November, the official opening of Houston's ship channel, the completion of which on Sept. 7 marked an era in Houston's commerce. Throughout its length of fifty-one miles from Bolivar roads in the Gulf of Mexico to Houston, Texas, the channel is more than twenty-five feet deep, as required by the government. From the Turning basin to Morgan's point it is one hundred feet wide at the bottom, and thence to Bolivar it is one hundred and fifty feet wide at the bottom. The amount expended in this improvement was two million five hundred thousand dollars, and the work extended over a period of two years. Houston assumed responsibility for half this amount, and the United States government for the remainder. In return for the government's half and its promise to maintain the channel forever, the city of Houston promised to erect and maintain free wharves. It has cut the distance for rail hauls and will bring commerce direct to the largest railroad center in the Southwest.

The final link in the Cuba-United States all-rail communication will be furnished within a few months, when the Henry M. Flagler, the great sea-going ferryboat now nearing completion, goes into service between Havana and Key West. It will soon be possible for a traveler to board his train at Havana and remain in his stateroom while going through to New York city. The Henry M. Flagler will be capable of handling thirty of the largest freight cars, loaded, and will make the trip between Havana and Key West in eight hours. The ferryboat is three hundred and fifty feet in length, with a beam measuring fifty-seven feet. Loaded with twenty-three hundred tons, it will have a speed of twelve knots an hour.

The famous Iguazu waterfalls will soon be in direct railway communication with Argentina, through Paraguay. With the Zambesi falls in South Africa and the Niagara falls of North America, the Iguazu makes up the world's three greatest falls, and Argentina is aiming to make the Iguazu a point of attraction for tourists. The Argentine government is planning to purchase an immense tract of land adjoining the falls for a national park. Agricultural, meteorological, and forestry stations, and a great military post at the junction of the Iguazu and Parana rivers, are a part of the scheme now being outlined in this city.

Officials of the Philadelphia Company report that the company has struck a gas well having an output of twelve million cubic feet a day, with a rock pressure of eight hundred pounds to the square inch. This well is on the company's farm in the Old Murraysville field, within a mile of the first well drilled in this field thirty-five years ago. The new well was struck in the sand six hundred feet below the original discovery, and is less than fifteen miles from the city of Pittsburgh.

The commercial apple crop of the United States is now placed at forty million five hundred thousand barrels, against a little less than thirty-one million in 1913, and compared with forty-eight million in the large crop of 1912. Prices are ranging from $1.75 to $2.50 per barrel, low prices, compared with $3.00 and $3.25 a year ago. The total exports from the United States last year were about one million barrels, compared with one million eight hundred and twenty-four thousand barrels the year previous.

After three years of effort, important progress has been made toward the establishment of a national park in Colorado to be known as the Rocky Mountain national park. The bill looking toward this end has been passed by the Senate and has gone before the House public lands committee. The area which it is proposed to convert into a great national park is chiefly in the Arapahoe and Colorado national forest reserves a short distance southwest of Denver, embracing about two hundred and thirty thousand acres. Local forest officers report that the tract embraces an area of exceptional scenic beauty and that it is visited annually by tourists.

With its great wealth of tin ore, Bolivia now expects to become one of the chief sources of supply, since the European situation prevents shipments from sections which have been drawn upon heretofore for this valuable mineral. Tin is found in almost every part of the main chain of the Cordillera Real and its numerous spurs. In the departments of La Paz, Potosi, and Cochabamba there are a large number of profitable mines. The finest grades of the mineral contain up to 65 and 70 per cent of pure tin, and the ore is shipped for smelting just as it comes from the mines.

A serious landslide in the Culebra cut at a late hour Oct. 14, completely interrupted all traffic through the Panama canal for six days. A large mass of trap rock mixed with loose earth sloughed into the channel. Conditions at the scene of the slide north of Goldhill are reported to be excellent, the channel probably being one hundred and fifty feet wide, with an average depth of thirty-five feet. The dredging operations are proceeding at the rate of twenty-five thousand cubic yards daily.

Secretary of the Treasury William G. McAdoo announced last week at a meeting of class C directors of all regional reserve banks, that the federal reserve board plans to inaugurate the new currency system and open the twelve reserve banks on Nov. 16. He said it was not planned that all functions of the banks would be exercised at that time, but that facilities for receipt of deposits from member banks would be had, and rediscounting of such part of the bank capital available would be possible.

Every United States high school girl who, if a member of a Greek letter fraternity, does not resign before Nov. 15, will be barred from joining such fraternities when she reaches college, under a resolution adopted last week at New York by the Congress of the National Pan-Hellenic, representing seventy thousand college fraternity women in this country. The congress will meet next year in San Francisco.

With an address of welcome by President Wilson, ex-President Taft in the chair, and the entire Supreme Court sitting as guests of honor, the American Bar Association began its annual session at Washington last week.

William Penn, in his Charter of Rights, provided that for every five acres of forest cleared, one acre should be left in woods. Foresters today maintain that on an average one fifth of every farm should be in timber.

The steamship Victoria, which arrived from the Bering sea ports recently, brought five hundred thousand dollars in gold bullion.

Wireless telegraphy is being used in Canada in reporting forest fires.

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Christian Science Sentinel

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

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Practical Idealism

JUDGE CLIFFORD P. SMITH

To be a genuine idealist requires first a practical idealism and then the consistent practice of it. It is to entertain true ideals and bring them into demonstration as rapidly as it is humanly possible.

Although Jesus said "I live by the Father," and "It is the spirit that quickeneth [giveth life]; the flesh profiteth nothing," he also continued to eat material food until near the time when he rose above all material conditions. Although he taught as absolute truth that God is Spirit, and man is "that which is born of the Spirit," he also recognized a relative difference between physical disorder and physical health, and in this he was perfectly consistent. Although Paul taught the unalterable fact that man is inseparable from God ("In him we live, and move, and have our being"), he also recognized the human sense of separate existence and tried to impart the true idea. Although he was able to annul for himself the general belief that the life of man is subject to the bite of a viper, he did not proffer his hand to the viper to have it bitten.

The apostle spoke absolutely of man's essential nature as determined by his relation to God, and yet he also spoke of an "old man" to be "put off" and a "new man" to be "put on," of mortality to be overcome and immortality to be gained. Speaking absolutely, he said, "We have the mind of Christ;" speaking relatively, he said, "Work out your own salvation." In all this he adhered consistently to Christian idealism. His philosophy and theology are described by Mrs. Eddy on page 254 of Science and Health, where she says: "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. . . . The human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual."

Pantheism is defined in the dictionaries as "the doctrine that God is the only substance, of which the material universe and man are manifestations." Christian Science declares that matter cannot be the manifestation of Spirit, nor evil the product of good, and consistently denies the seeming reality of aught that is unlike divine good. It does not deny that sin, disease, and death, want, suffering, and woe, have a relative existence in human experience. But this Science does deny that evil, in any form, has the reality of absolute substance or being; it declares that every phase of evil can be scientifically abated and abolished; and it gives to its students a spiritual understanding that lifts them more and more into the realm of the real.

In Mrs. Eddy's Message to The Mother Church for 1901 (p. 14) she said, "To be delivered from believing in what is unreal, from fearing it, following it, or loving it, one must watch and pray that he enter not into temptation—even as one guards his door against the approach of thieves." In the Bible we are admonished to "overcome evil with good." What is the nature of good and the nature of evil by which the one is superior to the other? Where do good and evil come in contact so that the one can be used to overcome the other? Good and evil are sometimes personified by the Biblical writers, but they are oftener defined impersonally in mental terms. Some of the Scriptural names for good are "mind," "the mind of the Spirit," "spiritual understanding;" also "truth." Some of the Biblical names for evil are "fleshly mind," "carnal mind;" also "error," "deceit," and the like.

Christ Jesus defined evil as "evil thoughts." He resolved all of the things which defile a man into thoughts that are evil, but he did not leave the subject there. If evil thoughts were not different and separate from true consciousness, there would be no deliverance from them. Hence we have his further description of evil as "a liar," or lie, and his emphatic statement that there is no truth in it. Such being the nature of good and evil, the scene of the warfare between Spirit and flesh must be the so-called human mind; in other words, the consciousness of both good and evil. This must be the meeting-point where evil can be overcome with good. Here is where the errors of material sense can be corrected with the truth of spiritual sense.

The Hebrew proverb is scientific: "Keep thy heart with all diligence; for out of it are the issues of life." Evil appears and disappears only in the so-called human mind. The kingdom of God is in the consciousness which He creates; that is, the consciousness of absolute good. It was nothing less, therefore, than the practice of Christian Science which Paul and Peter summed up in their precepts: "Let this mind be in you, which was also in Christ Jesus;" "Arm yourselves likewise with the same mind." This true mentality, this spiritual thinking, is godliness itself; and we are warned in the Bible against denying the power of godliness. To do this, we are told, is to resist the truth.

In entire conformity with this teaching Mrs. Eddy writes, "Finally, brethren, let us continue to denounce evil as the illusive claim that God is not supreme, and continue to fight it until it disappears,—but not as one that beateth the mist, but lifteth his head above it and putteth his foot upon a lie" (Christian Science versus Pantheism, p. 6). To illustrate: An act that culminates in murder must first take form in human thought. The gist of sin, as pointed out in the Sermon on the Mount, is the yielding to a sinful impulse. The temptation or incentive to sin is always mental; it is almost always a false sense of pleasure in evil. It therefore becomes true that the only positive cure for sin is the truth relative to the illusion back of it. Sin is a thing of thought—false thought; it must be overcome on that basis; and this can be done most effectually at the point of its inception. Detected and rejected there, the evil neither enters into character nor is expressed in action.

Can it be said, then, that Christian Science calls men off from an intelligent campaign against evil? Christian Science changes its students into better men and women, not only by giving them true motives, pure desires, and absolute ideals, but also by discovering to them the deceptive nature of evil impulses and the source and power of good thoughts. In like manner this Science equips its students for the cure and

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prevention of disease. It teaches them to analyze the conflicting elements of human consciousness and to maintain the true sense of being against the false sense of disorder, thus destroying the essential cause of disease and establishing the conditions of health.

Thus the power of divine Mind, acting with true thoughts, or truth, is found to be available in every case of human need. As the psalmist said, "His truth shall be thy shield and buckler." In a word, the aim of Christian Science is to induce and enable men to realize their rightful freedom and God-given manhood.

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"Ye have done it unto me"

JULIA S. KINNEY

In the twenty-fifth chapter of Matthew's gospel, Jesus explains the nature of what is called the last judgment. We find him earnestly endeavoring to unfold that condition of thought which enables one to enter into the kingdom of heaven, the realization here and now of God's power and presence. The Master's words are of deep significance, because they show the separation which each individual must make in his own consciousness between thoughts and motives which are spoken of as "blessed of my Father," and those which bring only suffering. Moreover, his words reveal a sure standard by which to measure and pass final judgment upon each thought before it develops into an act, so that each act may be indelibly stamped by our Lord's characterization, "Ye have done it unto me."

Jesus' every word and deed showed that his view-point was different from that of mankind in general. He looked upon man from the standpoint of the Biblical teaching that God created him in His own image, with the result that, when confronted by the appearance of a maid whom all others declared dead, he affirmed that she was not dead (though they laughed him to scorn), and he proved the truth of his words even to the most skeptical. Again, when brought face to face with a woman who had been found in a very grievous offense, whom all others were united in condemning, and insisting that Moses declared death to be the punishment of this sin, Jesus, after quietly rebuking the self-righteousness of her accusers, assured the woman that he did not condemn her, and admonished her to "go, and sin no more." Many instances related in the gospels prove that, as Mrs. Eddy says in Science and Health (p. 476), "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals."

The Master's steadfast adherence to the one standard, namely, "Be ye therefore perfect," was rendered possible because of the entire separation which he made between what is and what is not the image and likeness of God. Having made this separation, he utilized every opportunity to reflect the godlike qualities of mercy, kindness, patience, meekness, and love. He realized that to be about his Father's business required of him not only that he teach others what love is, but that he should so intelligently reflect divine Love as to dispel all the illusions of evil. He never allowed himself to be influenced by material sense or to manifest anything but love and forgiveness. Even when nailed to the cross, these were uppermost in his thought. He knew that every act springing from the pure thought of man as the child of God, spiritual and perfect, must be such as to win the divine approval.

Jesus' life and teachings were in striking contrast to those of the Pharisees of his day. They sought popularity and the praise of men; he sought the glory of God. Although their own minds were filled with evil, they sought place and power that they might have authority to sit in judgment upon the sins of others. Christ Jesus, whose every thought was governed by Love, sought only opportunities to heal and bless. We are told that even in their prayers and almsgiving they desired to be seen of men. Jesus gave with tender compassion and prayed with understanding. Their acts were the result of self-assertion; his, the result of self-effacement. Blinded by selfishness, they could neither see nor supply the needs of their brethren, whereas he, alive to their every necessity, was constantly ministering to their deepest wants. Self-righteousness, intolerance, ambition, pride, and arrogance would alienate any one from God. "Depart from me, ye cursed," is the law of evil's annihilation.

Through the light which Christian Science throws upon this Scripture we learn how to apply the "scientific statement of being" (Science and Health, p. 468), which begins: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." When this truth is accepted, then the "Son of man" has come, "and before him shall be gathered all nations [thoughts]: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Thoughts which are based on the allness of divine Mind, the spiritual concept of God and man, are "blessed," because such thoughts bless mankind. They feed the hungry with the meat of understanding, supply the thirsty with the water of life, tenderly fold the stranger to the heart, cover the naked with garments of charity, visit the sick, and come to the prisoners of sense with thoughts of health and freedom.

It is not enough, however, to declare and hold to these spiritual ideas occasionally or only in cases of dire need and distress. On the contrary, the same steadfast adherence to the spiritual view-point, and the same careful distinction of thoughts which Jesus evidenced, are required of each disciple. Throughout her writings our beloved Leader constantly points to his words and works, and in her own life she has shown us what man's possibilities are when we faithfully follow the Master. Never to miss blessing "one of the least of these" is to reflect constantly the godlike qualities of compassion, mercy, tenderness, and love, and make sure of winning that benediction, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

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Growth

EDMUND K. GOLDSBOROUGH

For long centuries natural scientists have sought a solution of the mystery of growth as manifested in nature; but it was not to be found by material seeking. When, however, the light of metaphysics was turned upon the question in scientific analysis by Mrs. Eddy, a true explanation was given, and she wrote, "God creates all through Mind, not through matter, . . . the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind" (Science and Health, p. 520). In reality, therefore, the material growth which seems to take place is a mistaken sense of the eternal fact that growth is a manifestation of Spirit, and not of matter.

Throughout the ages, mankind have marveled at the secret of growth. Following what appears to be decay, death, and desolation, comes the perennial springtide, when the buds unfold, the waving grass and the foliage of the forest become luxuriant. Like the sun breaking through the mists of the morning, the fact of spring forces its way, as it were, through the dark shroud of winter, dispelling the disharmony of the

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elements, the bleak outlook yielding to the gentle touch of summer.

Even to mortal sense it is evident that so-called nature is apparently responsive to a restorative influence whose life-giving properties are seen in the regenerative processes of the seasons, thereby hinting at the eternality of life. But for the belief that we seem to "see through a glass, darkly," the fact of a forever spiritual existence would become apparent, and the almost universal belief in dissolution and death would be relegated to the realm of nothingness. As the seeming scales of sense fall from our eyes, the false concept that nature is matter and at the mercy of discord and destruction, is replaced by the truth as voiced by Mrs. Eddy in the beautiful article in "Miscellaneous Writings" entitled "Voices of Spring," in which she says (p. 331): "In sacred solitude divine Science evolved nature as thought, and thought as things. This supreme potential Principle reigns in the realm of the real, and is 'God with us,' the I AM."

Unity with God

EVELYN F. HEYWOOD

THE call to the Christian Scientist is always a practical one. He is not merely asked to believe that God's promises are true; he is taught how to understand and so to manifest the truth of them in his daily life. He is not told that salvation comes through worshiping a far-off, omnipotent being, but rather through unity with an ever-present, ever-loving Father. Christian Science does not say to the sad and weary that the power wielded by Jesus in the overcoming of sin, sickness, and death is no longer available; it brings to him the blessed assurance that divine Love blesses all impartially, and it shows him how he may prove the truth here and now by the recognition of his sonship with God, even as the Master proved it.

It is noteworthy how, in losing sight of so much of the present availability of the gospel teaching, scholastic theology has obscured the true meaning of the word atonement, giving to it a ritualistic and sacramental office, thus separating it from the hearts and understanding of those seeking to draw nigh to God. Down through the centuries the Christian has thought of the atonement with awe not untinged with remorse, and for him it has called up the picture of an agonized figure upon the cross, symbolizing the greatest tragedy, the cruelest injustice, in all the world's history; while only too frequently the word atonement in its vital, its eternal significance, has been forgotten.

On page 18 of Science and Health we find atonement defined as "the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." As the student reads and ponders this definition, as he considers it in the light of Jesus' words and works, it must surely dawn upon him that herein lies the whole mission of him who called himself the Wayshower,—to give to the world the true understanding whereby men might realize their at-one-ment with the Father, whereby they might overcome even as he overcame. "I and my Father are one," said Jesus; but even after his resurrection, when he had overcome "the last enemy," and knew himself ready to rise above all sense of corporeal selfhood, he claimed nothing for himself that he did not claim equally for those who were his disciples. To them he sent this message by Mary: "I ascend unto my Father, and your Father; and to my God, and your God."

In all that he said, in all that he did, during those years of his ministry, the Master sought to impress upon his followers that all real substance and power is in and of God, and that apart from God men can do nothing. As unity with the Father was the basis of all Jesus' teachings, so also must it be of him who seeks humbly and faithfully to walk in his footsteps. "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this" (Pulpit and Press, p. 4), Mrs. Eddy reminds us, and the student quickly learns how positive and consistent that unity must be, if he is to overcome evil and hold fast to that which is good. The inevitable results of the ignorance and apathy which tend to alienate men from their Maker, are fear, disaster, sickness, sin. When it dawns upon one that each time he attempts to do anything in his own strength, according to his own will and wisdom, he is in that moment annulling for himself the whole mission of the Christ, "the exemplification of man's unity with God," and at the same time bearing false witness to his sonship with the Father, he will seek to dwell more and more consciously in at-one-ment with God; he will realize that therein, and therein alone, are safety and peace.

Only in so far as one is awake to man's unity with Love can he cast out his own fears and the fears of others; only in so far as he is awake to his unity with Truth can he see the lie of sin and sickness to be nothing and thus set men free; only in so far as he realizes his unity with God, who is the Life of man, can he rise above the false sense of life in matter and recognize man's likeness to the Father, who is perfect, thus giving practical testimony to the words of Jesus, "The kingdom of God is within you."

Seeking and Finding

ELLEN WADHAM

CHRIST JESUS said, "Seek ye first the kingdom of God." The writer was healed in 1901, in two weeks, by the devout study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, after having been for a year and a half under *materia medica*, the ills from which she suffered being pronounced "Bright's disease," rheumatism, and dropsy. Since that time she has had marvelous proofs of God's care. With startling clearness the promise that all good things will be added when we seek first the kingdom of God, was verified to her a short time ago, and the experience was wonderful, and withal so simple.

A friend who is a Christian Science practitioner, asked if I would be willing to do a little missionary work which required a nurse? I replied that I would, but when I went home I found I had very little money on hand and the bank was closed. I felt the urgency of the call, however, and started. When I got off the car at the railroad station, a young man helped me with my suitcase, and after learning where I was going, told me I had no time to lose and I would have to buy my ticket on the train. While waiting for the train to start, a disturbed sense seemed to prevail, and I said in my heart the words of our dear Leader, "Shepherd, show me how to go;" and the other line, "I will listen for Thy voice" (Poems, p. 14). Instantly there came to me these words: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." There was my answer!

Turning to the young man at my right, I asked what the fare was to B——, and if it was far. He replied that the fare was something over a dollar, and that I would not get there till dark, for it was a long ride. I could not help saying that this was perplexing, since I had only seventy cents with me. He then told me not to be troubled, for he would go and

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get my ticket. He did so, saying it was one dollar and sixty-five cents. I told him I was going to nurse some sick children, and asked him for his card; but he refused to take my name and address, assuring me that it was all right. When I returned ten days later, I wrote a letter of thanks to the one who had been my friend in need, enclosing a post-office order, and giving him thanks from the mother of the children as well.

This experience proved to me that when we pray understandingly, God certainly does answer our prayers. Our beloved Leader has said that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Many are disappointed because they do not receive what they think they need, but with the help of our text-book, "Science and Health with Key to the Scriptures," we realize that the Bible is indeed an unerring chart. We must practise the precepts which the master Metaphysician taught and lived. In the prophecy of Amos we read, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." The world is indeed famishing for the truth, and there is abundant work for all to do who have a right understanding. A copy of the *Sentinel* or *Monitor* passed along in a quiet, kindly manner, means so much to many a lonely one!

While in Boston I seldom went anywhere without taking some literature, and I have afterward met the recipients in The Mother Church and at lectures, and they usually told me that the reading had helped them. While sitting on the Common, taking a general survey of those resting at luncheon hour, I have offered the *Monitor* to one or another, and among the scores of people I had only one refusal, and that was courteous enough. I hope the good work of sending out these life-giving messengers will continue, till all shall realize that God's kingdom is here and now.

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One's Own Business

JOHN M. DEAN

CHRISTIAN SCIENCE is teaching thousands of men and women that they can best be about their "Father's business" by minding their own business. A meddlesome busybody is far from manifesting the activity of divine Mind, and he who grapples with his own problems is sure to have his hands full. In "Miscellaneous Writings" Mrs. Eddy says, "The warfare with one's self is grand" (p. 118), and when we learn that self is the first enemy we have to conquer, we can concentrate the forces of good upon our problem until nothing is left for error to claim as its own.

The psalmist said, "Fret not thyself because of evil-doers," and Paul laid down the injunction, "Study to be quiet, and to do your own business." Things which in no wise touch our problem are no part of our business unless those interested ask for our help, in which case it becomes our business lovingly and compassionately to respond. We can surely afford to ignore everything which does not affect our individual problem, while scientifically correcting everything that does. The individuality of man gives each of us the right to demonstrate his own salvation, and it should not be forgotten that this right is equally the property of all. We all remember the fate of Uzzah, who presumptuously attempted to steady the ark and received quick punishment for his temerity; and in varying degree, punishment comes to every man who assumes to steady the ark for his neighbor.

"If" and "but" should be no part of the vocabulary of a Christian Scientist when speaking of a fellow man. How often have we heard some individual condemned by faint praise, as when some one says, "He (or she) would be all right, if—," or "He is a good man, but—." If our brother has his regrettable shortcomings, he cannot be helped by having the knowledge of it spread promiscuously, even though it be spoken of in scientific terms. We must remember that "false claims," like the famous "three black crows," can be magnified until they grow into a wonderful resemblance to reality and pass current as such to all who are willing to judge "according to the appearance" rather than according to "righteous judgment."

No statement which lacks the pure inspiration of Truth and Love can help under any conditions, and we can easily distinguish between right and wrong words by asking ourselves the question, What good purpose will they serve? The thing which cannot help would best be left unsaid or undone, and nothing possesses an absolutely negative quality. Either good or bad preponderates in everything we think, say, or do; and our constant effort should be to keep our thoughts so attuned to divine Love that every word will weigh in the right side of the balance. Not the least of the dangers attending constant faultfinding is in the effect liable to be felt by the critic. As Mrs. Eddy says in "Miscellaneous Writings" (p. 130), "Does not the latter [the Christian Science text-book] instruct you that looking continually for a fault in somebody else, talking about it, thinking it over, and how to meet it,—'rolling sin as a sweet morsel under your tongue,'—has the same power to make you a sinner that acting thus regarding disease has to make a man sick?"

If our neighbor manifests an error the contemplation of which disturbs our equanimity, we have only to remember the rebuke of Jesus, "What is that to thee? follow thou me," and we shall blush for shame that the faults of another should have been in the least permitted to obscure our clear vision. The lesson of keeping our own door-step clean must come to each individual as he is prepared to receive it, and those who have already learned it, may inspire less fortunate ones by their example. Then without strife, tumult, backbiting, or captious faultfinding, there will come a time when every door-step will be clean, and there will be no possible occasion for criticism.

There is an anecdote of a little girl who had been taught the beatitudes, and who one day said to her mother, "Mama, I have been a peacemaker today." When asked how she had been a peacemaker she replied, "I knew something that I didn't tell." This little child had learned the lesson of not repeating unnecessary things, and her thought of making peace should be an inspiration to all who are in any degree able to grasp that saying of the Master, "Blessed are the peacemakers: for they shall be called the children of God."

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[Written for the *Sentinel*]

Compassion

EDITH L. PERKINS

DEAR little bird with the wounded wing,
So fettered by fear and suffering,
The Father's love doth healing bring!

O thou oppressed, with the wounded heart
So grievously pierced by sorrow's dart,
The Father's love doth joy impart,—

The Love that heals all earthly ill,
That every seeming void doth fill,
That saith to the struggling, "Peace, be still."

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Selected Articles

[Judge Clifford P. Smith in *The Daily Patriot*, Concord, N. H.]

In the *Concord Evening Monitor*, recently, was an editorial entitled "Rational Christian Science—the Cole Case," that contained several points on which I trust you will permit me to publish a brief comment. The first matter to which I refer is the possibility of "inheriting" and "conferring" a knowledge of the power to heal. It would not be consistent with Christian Science to believe that this knowledge or power could be any other kind of inheritance than that which is described by Paul in his epistle to the Corinthians. As for conferring or imparting a knowledge of Christian Science, this can be done by teaching, for which the Bible and Mrs. Eddy's book "Science and Health with Key to the Scriptures" are at once the basis and the chief means. Membership in The Church of Christ, Scientist, comes after, not before, a knowledge of this subject. Mrs. Eddy never claimed to be the second or successor of any person. She lived her own life without any pretense, and I am only one of the many who are beginning to appreciate how much she was enabled to accomplish for human welfare in spite of opposition that was persistent, groundless, and futile.

As for the need of a practitioner in every case of healing, a large number of persons have been set free from the bondage of disease by the liberation of thought gained through reading the works on Christian Science written by Mrs. Eddy. The testimonies of such persons who have had that experience are not infrequently in the periodicals issued by The Christian Science Publishing Society at Boston. It is also true that one person can aid another to gain his rightful freedom from disease. The law and power of God are available to this end, through the prayer of spiritual understanding. Christ Jesus did not mock us with an impossibility when he commanded his disciples to "heal the sick," and told them to teach all nations to observe whatsoever he commanded them.

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[Frederick Dixon in *Midland Daily Telegraph*, Coventry, England]

In a recent issue, under the heading of "The Church and Faith-healing," there is a reference to Christian Science to which I am going to ask you to let me take exception. It is the statement that "Christian Scientists have found their system of treatment by prayer and suggestion only applicable to a certain class of disease." Now, first of all, Christian Science actually eschews suggestion. Suggestion, it points out, is the claim that one human mind can act and control another human mind. If this were the case, it would make the stronger mind able to dictate either what it chooses to call good or evil to the weaker human mind. This, indeed, is the claim made for suggestion.

Fortunately, however, when faced by Christian Science, mental suggestion always breaks down, and the fact is demonstrated that there is no actual power in it. As a matter of fact, suggestion is just what has been known throughout the dark ages of the world's history as magic or necromancy, or any mental dealing of that nature. In the time of Jesus it was called exorcism, and when the Pharisees wished to dispose of Jesus' healing they tried to describe it as exorcism, or as they put it, casting out devils by Beelzebub. In his reply, Jesus once and for all crushed the claim of mental suggestion to be regarded as Christian. A house, he declared, divided against itself could not stand. At the same time, he declared that if he cast out devils through the Spirit of God, then the kingdom of God was come among men.

The kingdom of God never came to any human being by suggestion from a mind believing in good and evil. It comes exactly in the proportion in which the carnal mind gives place to the Mind of Christ, and that is precisely how Christian Science healing is effected. In other words, it is effected by a clear understanding of spiritual law, which in driving out every belief of evil in the human mind, naturally substitutes a harmonious for an inharmonious condition in the human body, which is itself only the subjective condition of the human mind. It is obvious, then, that such healing is not confined to one or another kind of disease. Christian Science healing has been found efficacious not only in nervous and functional, but in organic diseases. It has been said again and again that Christian Science will not heal a broken limb. Yet only a month or two ago, after two doctors had spent weeks in trying to cause a broken limb to set, without the slightest result, the setting was accomplished by Christian Science. The doctors declared that the only way to save the use of the limb, after the failure to make it set in the ordinary way, was to wire the bones. The patient's family objected, and Christian Science treatment was substituted for the wire. The limb healed rapidly and completely, and the result is a piece of perfect setting brought about after the impossibility of mending except by wiring was supposed to have been proved by the use of the X-rays.

Finally, may I point out that Christian Science healing was never before the committee which has just reported. According to the press, at the time the committee was constituted, Christian Science healing was specially excepted from its survey. No attempt was ever made to obtain any information concerning Christian Science healing from any official source, and that is very like what the Pan-Anglican Congress did, some years ago, when it decided about the orthodoxy of Christian Science, after excluding every Christian Scientist who was able to give it any information on that subject.

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[Paul Stark Seeley in *East Oregonian*, Pendleton, Ore.]

The time when religious convictions and beliefs were taken second hand from the pulpit and platform is rapidly giving way to an age in which the individual is seeking at first hand for the truth about God. Men no longer sit content with opinions passed to them through channels narrowed by secular prejudice and warped with scholastic bigotry; and to this freedom of individual thought Christian Science owes in considerable measure its remarkable growth in the last twoscore years. Thousands and hundreds of thousands have found in Christian Science not a perversion of Christianity, but a living religion of good deeds. From it they have learned what the orthodoxy of the day has failed to teach them, namely, the daily application of Christ's teachings to humanity's every need, whether that need be for comfort from sorrow, healing of sickness, or forgiveness of sin.

To a world filled with sickness, discord, and despair, Christian Science has brought again the message of "on earth peace, good will toward men." It has thrown the light of understanding on the Scriptures and unlocked for all mankind the treasures of spiritual truths therein contained. Its road has been hard and its advance beset by heavy odds. Persecution by those who have not understood has been bitter, but persecution is giving way to toleration, and toleration to respect and approbation. The message of Christian Science is that of the Messiah, the Christ, Truth, proved by Jesus and the early Christians, and discerned in this age by a great and good woman who endured the opprobrium and ridicule of a hostile world to give what she had seen of spiritual truth to a sin-sick humanity. The truth about Christian Science can be learned by any fair-minded investi-

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gator. Its text-book, "Science and Health with Key to the Scriptures," is in almost every public library. A correct biography of its Discoverer, Mrs. Eddy, written by Sibyl Wilbur, is likewise available. Christian Science asks of the world but justice and honesty when its teachings are being considered, and for its followers it seeks no other standard than the one established by Jesus, "Ye shall know them by their fruits."

No religion is more completely in accord with the Bible than is Christian Science, and no class of people are more earnest Bible students than are Christian Scientists. Through the truth which it teaches, the world is learning that religion is the science of right living, and that the teachings of the Bible, understood, give to man the key to happiness and health. Man's relationship to God is made clearer through this teaching, and man learns that as he applies the simple truths of right thinking enunciated by Jesus, he can acquire the Mind "which was also in Christ Jesus." That Christian Scientists are doing this in some degree, their works testify, and show to a doubting world the present possibilities for mankind to demonstrate, as did Jesus, the supremacy of Spirit, God, over the ills of mortality. By so doing they find the present-day fulfilment of the Master's promises, "He that believeth on me, the works that I do shall he do also;" "Ye shall know the truth, and the truth shall make you free."

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[Richards Woolfenden in *Weekly Telegraph*, Blackburn, England]

The one thing lacking in the sermon reported in the *Telegraph*, in which the Rev. Mr. —— delivered an attack on Christian Science, is the note of originality. Those who have followed the press reports in recent years have become accustomed to this kind of utterance. There is usually the same choice of text, the same outline in its treatment of the subject, the same quotations from American divines, and the same misquotations from the Christian Science text-book, "Science and Health with Key to the Scriptures." The question naturally arises, Why should this stereotyped form of attack be followed in dealing with a subject that has probably aroused more antipathy in recent years than any other topic of public discussion? Is it not because the opposition is well-nigh exhausted and finds difficulty in gathering new material for a fresh sortie?

The reverend gentleman's own confession in the matter is the most damaging indictment one could bring against the self-appointed critics of Christian Science. He tells us that in turn he has fulfilled his vow actively to oppose all forms of evil—systems of thought and propaganda—which came his way. There is no evil in Christian Science, however much he may offer protest to the contrary. All the evil he can find lies in his own perfervid imagination of a system of thought and action which is already working wonders in every part of the globe in the elimination of all that is unlike God and heaven and harmony. Christian Science is the greatest temperance reform movement in the world, and is probably making more total abstainers than all the church organizations put together. For this reason alone, therefore, it is entitled to the respect and admiration of every People's Mission in the world today.

If the critic had given more time and thought to Mrs. Eddy's teaching in Science and Health, he would have hesitated before making the recent lecture in the Blackburn Town Hall the occasion of such an unwarranted and unnecessary attack. In the first place, he would have avoided the mistake of quoting sentences without their context, as, for instance, when dealing with the atonement he quotes Mrs. Eddy as saying, "One sacrifice, however great, is insufficient to pay the debt of sin." This is found on page 23 of Science and Health, but instead of being a reference to the Saviour's sacrifice, as the critic would have us believe, it is an allusion to the self-sacrifice necessary on the sinner's part in order to avail himself of the practical benefits of atonement. To read it in its proper setting is to see the sentence in a new and truer light altogether. For the sake of your readers who are not yet familiar with the Christian Science text-book, I will present it to them here with the preceding and the following sentence of its context: "Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part." Such statements, treated in the way they deserve, show the dignity and the practical value of Mrs. Eddy's contribution to the doctrine of atonement. On the contrary, our critic's misuse of one sentence puts him out of court entirely as a trustworthy guide to anything like a true synthesis of the subject.

In the next place, the one note that characterizes St. Paul's treatment of the atonement is that of joy and peace and hope and reconciliation. He makes it the ground of an appeal to all that is noble and glorious in man. To him it signifies the great and essential feature which the editor of the *Hibbert Journal* has recently termed "the togetherness of man." But this is the note which is lacking in the critic's recent utterance at the People's Mission in Blackburn.

It is because Christian Scientists are going to work in this spirit all over Lancashire, throughout Great Britain, and in all parts of the earth, that we find their example quoted by right-thinking men and women everywhere. They have no time for attacks on other people's religion, being busily occupied in enjoying and practising their own. It is an easy matter for your readers to convince themselves that Christian Science is all that it claims to be,—Christian, scientific, and practical; and if any one has any doubts thereon, all he has to do is to apply the rule of healing laid down so clearly in the Christian Science text-book. It is a proper test on any subject that when one understands the nature of it, he should be able to demonstrate its rule. When the reverend gentleman has satisfied himself that this test also applies to Christian Science, his criticism will cease, for he will then be in a position to confer a lasting benefit upon his family, his friends, and his followers, and his ministry will be accompanied with signs of power from on high.

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[Robert S. Ross in *The New York* (N. Y.) *Times*]

In a recent issue of the *Times*, Roger S. Tracy says he would like to know "what Christian Scientists would have done if they had been put in charge of the health of the workers on the Panama canal instead of Colonel Gorgas and his assistants."

Before answering our friend's question, permit me to assure him that Christian Scientists not only do not want to be placed, but cannot in any sense be placed, in charge of the health of others. Real health is dependent upon righteousness, and the primary purpose and aim of Christian Science is to turn thought to divine Principle, God, wherein is all righteousness, and the only secure and sure asylum from evil, sin, and disease. Referring to those who seek this "secret place of the most High," the psalmist sang: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

And now for the answer: If a Christian Scientist had been

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placed in charge of the work to make the canal zone habitable, he would doubtless have done exactly what Colonel Gorgas and his men did, namely, apply commonsense, sanitary engineering methods. Indeed, that is as much as one could do. But it should be borne in mind that it was sanitary engineering and not *materia medica*, surgery, or serums that brought about improved conditions at Panama. Despite sanitation, however, large numbers of workers died of disease; but the public has not been kept informed on this point. Christian Science teaches that we must beware of making clean merely the outside of the platter.

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[John W. Doorly in *Ossett (Yorkshire, England) Observer*]

The healing of Christian Science has absolutely nothing in common with either magic or what is commonly termed faith-healing, which is often blind human belief. Christian Science healing is accomplished through understanding the invariable actual law of God, and is based wholly on a scientific and spiritual premise. Jesus described this process as knowing the truth, and no other way of salvation but this knowing of the truth can ever save mankind permanently from either its sins or its sicknesses.

The gospel of Christian Science teaches clearly that sin and sickness are both effects of the carnal mind, and can be dealt with properly only through an understanding of the divine Mind, or that Mind "which was also in Christ Jesus." Thus Christian Science shows that mere human belief in any agency can never free mankind from its sins and sicknesses, since this very belief is of the same origin as sin and sickness; but when we turn from the mortal mind with its many beliefs, we find surcease from its woes in the understanding of the divine Mind, or true being.

Today it is true that medical systems which have failed to heal humanity of its sicknesses, and a theology which has failed to heal mankind of their sins, are both seeking aid in the supposed activities of the human mind termed suggestion and faith-healing. But neither of these has any connection whatever with the law of the divine Mind as taught in Christian Science, revealing God and His Christ to men, and which alone can heal and redeem them. Any one who will take the trouble to study the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will see clearly the difference between Christian Science healing power, which operates through the understanding that God is the only Mind, and this wrongly termed "spiritual healing" which is the result of blind faith.

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[Thomas F. Watson in *Mountain View (Cal.) Register-Leader*]

Through the columns of your paper I would like to correct an item that appeared in *The Signs of the Times*, two recent copies of which contained articles which refer to "the sophistries and delusions taught and fostered through Christian Science." Now, Christian Science is no mere "theory purporting to be truth," but is demonstrable truth; and this truth contains no sophistries or delusions, but is the spiritual law which destroys human delusions. To use the definition of the Discoverer and Founder of Christian Science, it is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read, "Since the author's discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle" (Pref., p. vii).

Our critic deplores that "worldliness and pride are increasing in the world and in the church, and the cloud of unbelief and death grows darker," and then condemns Christian Science, which teaches us how to overcome these errors. He states, "Our only hope is in God and the blessed truth of His Word," and forthwith condemns Christian Science, which teaches us how to understand God and His Word. Science and Health states on page 341, "The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it;" and on page 342, "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple.'"

The critic refers to the "divine standard for the measurement of all theories purporting to be the truth." The divine standard which Jesus gave us was this: "By their fruits ye shall know them;" and "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover." Christian Science has come with "signs following." It heals the sick and the sinful in the way Jesus taught. Science and Health has proved itself the most wonderful commentary of the Bible the world has known. It has unlocked the Scriptures, causing thousands to love and understand the Bible who before studying it were indifferent to its teachings.

Any one who will study the Christian Science text-book will find that Christian Science is both Christian and scientific —that it is the law of divine Love.

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CHRISTUS CONSOLATOR

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep, then, as thyself didst say;
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay, then, though haply she doth wake
And look upon some fairer dawn,
Restore her to our hearts that ache."
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled: "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in me."

Rossiter W. Raymond.

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Editorial

"I seek not mine own will"

Among the criticisms of Christian Science which appear from time to time, is the claim that followers of this faith are narrow and bigoted, because they do not embody in their doctrine the views of others who have thought and written upon lines which the critics believe to be similar to Christian Science. These criticisms are based on the belief that Christian Science is but the practice of human will-power, or hypnotism. To such allegations Mrs. Eddy answered in her Message for 1901 (p. 20): "Christian Scientists are not hypnotists, they are not mortal mind-curists, nor faith-curists; they have faith, but they have Science, understanding, and works as well. They are not the *addenda*, the *et ceteras*, or new editions of old errors; but they are what they are, namely, students of a demonstrable Science leading the ages."

The great and essential difference between Christian Science and all other systems with which superficial critics confuse it, is that these other systems are predicated on a supposed supremacy of "mind over matter." These systems, however, deal only with the human or mortal mind, a mind which is believed to be endowed with power for both good and evil; whereas the Mind which Christian Scientists invoke is infinite, divine Mind, the one God and creator, whose creation and works are infinitely good, the Mind "which was also in Christ Jesus."

So little is this distinction understood, however, that it is not at all uncommon to hear persons say that they have always believed in the supremacy of "mind over matter," and they are under the impression that in making this assertion they are paying tribute to Christian Science. In this wholly superficial judgment they have in no wise differentiated Mind, God, from the false belief of a mind or intelligence apart from God, a belief to be governed only by the human will, either their own or that of a stronger personality than themselves. Christian Science teaches, on the contrary, that among the inalienable rights bestowed on man is that of self-government; that man is properly self-governed, not when he is asserting his own will or bowing to the will of another, but "only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106),—a declaration of independence which clearly precludes interference with or infringement upon this self-government by another human mentality.

Divine Mind is the Principle and basis of Christian Science, and through the demonstration of this divine power, which is always right and always available for the needs of humanity, the sick are healed and the sinful are reformed today, even as they were in the time of Christ Jesus. In all the works of healing done by the Master, he took no credit to himself for their accomplishment, but declared he was only the instrument for the Father's will. "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me," is what our Master said when the Jews persecuted him and sought to slay him, after he had healed the impotent man at the pool; and so may say the Christian Scientist, for he cannot heal the sick or reform the sinner unless he also is actuated by the divine Mind, before whose omnipotence and ever-presence error of every kind and degree must be utterly destroyed.

Human will-power, on the other hand, boasts itself of its personal domination over the will of another, and this would rob man of the divine right of freedom and self-government. Holding firmly to the truth of being that God is the only power, recognizing no other than the perfect man of His creating, the Christian Scientist speaks "as one having authority," and sickness and sin, error of every kind, yields to the supremacy of immortal, divine Mind. It is because he has made the demonstration again and again, with good results for both himself and others, that he sees no reason for trying to add to a perfect Science the uncertainties of human will-power, that carnal mind which St. Paul declared to be "enmity against God." Christian Scientists are not concerned about such criticisms, because they do not take into account the fact that a system which is founded upon and adheres to divine Principle, must of necessity be unvarying in its demonstration and unchanging in its results.

Archibald McLellan.

Where?

In the book of Job the heights and depths of human experience are many times touched with a pathos which shows that the vital questions of life have been the same in every age. We read that this patriarch, who had known an unusual measure of happiness, goodness, and prosperity, was suddenly shaken by the stormy blasts of adversity, so that nothing remained to him but his integrity. His flocks and his herds were carried away by barbarous enemies, his servants were slain, and, saddest of all, his children perished in a cyclone. We can scarce wonder that his wife, swayed by material sense, bade him "curse God, and die;" but the final outcome of Job's great struggle is made sure when we read that out of the depths of his sorrow and desolation he could say, "Blessed be the name of the Lord."

In his mournful soliloquies, as he ponders the mortal problem of life and death, Job asks, as men have been asking from that day to this, concerning each dear one who has gone from their side, "Where is he?" The only response to this question which can come from the material side, would be that our beloved are in their graves, and Job was apparently under the pressure of this thought when he prayed that God would hide him from his grief in the silent tomb. But Christian Science teaches us that as Spirit can never be submerged in matter, no more can spiritual sense, which is the crown of true humanity, accept the material evidence that man either begins or ends in dust.

Mrs. Eddy says, "Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death" (Science and Health, p. 487). After all of Job's hard struggles, and the unavailing attempts of his three friends to solve his problem, at length spiritual light broke through the darkness and he made the inspiring declaration which has cheered so many: "I know that my redeemer liveth." He also saw, as did Paul, that "though our outward man perish, yet the inward man is renewed day by day." He could therefore realize that in his true being he would see God, and reflect the Life which knows no death.

All this may be granted, yet the unsatisfied human sense cries out, "Where are those who have passed through the change called death?" In his great poem, "In Memoriam," Tennyson says respecting death,—

> He put our lives so far apart
> We cannot hear each other speak.

The new-born child recognizes no one at first, does not see those about him, even though he has entered upon their plane of experience; but after a little, he comes to know them in the poor way that mortals know each other. A little longer,

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and he loses sight of them, and they of him, and so the mortal dream of life in matter goes on till the full awakening comes in Truth, and we know ourselves and all our dear ones spiritually. Our beloved Leader says of one of her students who had to mortal sense passed on, "He is wiser today, healthier and happier, than yesterday;" and of another she says that he "is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died" (The First Church of Christ, Scientist, and Miscellany, pp. 296, 297).

The spirituality of Christ Jesus was so intense and vital that materiality fled before it as darkness flees before light, hence he was able to commune with his friends after they believed him dead. It was not at first easy for them to recognize him, but as the light of Truth illumined their consciousness they saw their dear Master as victor over sin, disease, and death. Then they were ready to do more and better healing, and even to raise the dead. Paul says, "We shall not all sleep, but we shall all be changed." This change is mental, and is much greater than that from infancy to manhood; and as the mortal is put off, the things that God hath prepared, with all their glory, dawn upon the unfolding sense. The "pure in heart" see God,—see His world, see each other, and know that in Love's presence is fulness of joy.

ANNIE M. KNOTT.

True Possession

THE whilom city farmer was made glad, and withal very thoughtful, as he looked out through the trees to the glowing sunset and listened for the approaching stillness of the night. Here and there a cricket pierced the quiet with his hurried greeting, and now and then a lonesome whip-poor-will addressed his strongly inflected queries to the pine woods that hedged the western sky. These familiar sounds served, however, but to punctuate and render more impressive the silences of that vast shadow which pursued the retreating day. His domain was not large, but it ministered to his satisfaction in many ways. The trees were ever saying, "Be true and strong," as he neighbored with them; the fields offered their fragrance as incense for a perpetual service of praise; the brook that laughed its way through his stony pasture was constantly rebuking him into cheery content; while just now the woods and hedgerows were speaking in wondrous tones of all the glories of light.

Sometimes he had been tempted to think it fine that he could call such an acreage his very own, but as a student of Christian Science he could never rid himself of the feeling that this sense of possession was after all rather narrow, exclusive, and unworthy; that the chaining of material things to one's chariot is subtly belittling. This came upon him the more strongly just now, as the splendors before him led him to think upon those larger things that belong to every responsive life, and he felt how gladly he would share with every friend and fellow man the joy and exhilaration they brought him.

With the nobler sense of gain and of giving which the knowledge of Christian Science awakens, the conviction must come to every one, as it came to him, that we cannot truly possess anything that we do not continuously give away; that we can rightly be said to have only that which we spiritually perceive, realize, and bestow; that one's true wealth is determined by his escape from the material sense of possession, and his ability to delight himself in the good that is limitless and universal, the truth and beauty and love that no one ever thinks of holding in reserve or of trying to hoard, because they are as infinite as their source, and because the individual store of them is increased under the rule laid down by the Master when he said, "Give, and it shall be given unto you." As one apprehends this philosophy of the higher life, he finds himself free from the envy of material opulence as well as that fear of poverty which ofttimes robs even the rich of all peace. He has begun to see that contentment with fenced enclosures, all measurable possessions, is not in consonance with that immeasurable life for which, when at his best, he has always longed.

This drift of thought inevitably leads one to enlarge his horizons, to ignore the bounds within which mortal sense has laboriously tried to find happiness in a selfish assertion and an exclusive monopoly. With the spirit of the bee, which revels in all sweets, without trespassing in the least upon any right or lessening any supply of good, he now exacts a tribute from every flower in sight, and multiplies his pleasure and his gain a thousandfold by appropriating and rejoicing in the beauty of his neighbors' fields and the fulness of their harvests. We are told that "every good gift and every perfect gift . . . cometh down from the Father of lights," and these His gifts can neither be individually appropriated nor consumed. We possess them only as they find in us a channel for their continuous manifestation, their prompt transmission to others.

Thus every real good belongs to every son of God, and this evidently was St. Paul's meaning when he said, "All things are yours." This is the unstinted bounty of Truth and Love, the prodigality of good as revealed for our ever-increasing and eternal joy in Christian Science; and perceiving it we know how surely right Ruskin was when he wrote, "Nor can any thing be wealth except to a noble person."

JOHN B. WILLIS.

Among the Churches

Current Notes

YOUNGSTOWN, OHIO.—At Spring and Bryson streets is a large brick building which attracts much attention from the visitors to Youngstown who are being shown over the handsome North Hill section, and perhaps more inquiries are made regarding it than concerning any other building in the city. It looks like a church, and still is very unlike one, because at every window is a window-box filled with beautiful flowers, carefully tended, and adding to the building a touch of domesticity entirely foreign to the ordinary church. No religious emblem of any kind is to be seen, but the place is clean and bright with the touch of women's hands and the atmosphere of a home. This building is the edifice of First Church of Christ, Scientist, and is the headquarters of the Christian Science movement in Youngstown. Somehow one is led to wonder whether older churches could not, like this one, be made more attractive to worshipers and more effective in teaching a love of that beauty which is nature's everlasting and ever-changing prayer to the Most High.—*The Telegram.*

LOS ANGELES, CAL.—So great has been the growth of the Christian Science church-membership in Los Angeles that plans have nearly been completed for the moving of the Fourth Church congregation to Highland Park and the organization of two new churches. These new churches are to be formed in the Westlake and the Angeleno Heights sections. The congregation of the present Fourth Church is meeting in the Friday Morning Club House, 940 South Figueroa street. So many of the members of this congregation live in Highland Park that it is planned to transfer its meeting place to that section.—*Los Angeles Herald.*

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WINCHESTER, MASS.—All the legal formalities having been complied with, First Church of Christ, Scientist, of Winchester, Mass., has come into possession of one of the most beautiful church building sites in this community. The entire parcel of land has an area of a little more than eighteen thousand square feet, and comprises two lots, one at the northwest corner of Washington street and Mystic Valley parkway, containing over five thousand square feet, the other, which adjoins, containing a little over twelve thousand square feet.—*The Winchester Star.*

CEDAR RAPIDS, IOWA.—The corner-stone of the Christian Science church was laid today [Sept. 3] at half-past six in the morning, with very simple ceremonies. The church is located on Second avenue between Twelfth and Thirteenth streets, and is to cost in the neighborhood of forty thousand dollars, including the furnishings and the organ. The congregation hopes to be in the new church by the first of the year.—*The Evening Gazette.*

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The Lectures

Boston, Mass.

A lecture on Christian Science was given in The First Church of Christ, Scientist, by Bliss Knapp, a member of the board of lectureship of The Mother Church. He was introduced by the first reader, H. Cornell Wilson, in the following words:—

Each year in passing gives greatly increased evidence that Christian Science is surely fulfilling its mission of healing sickness and destroying sin. By restoring to Christianity its lost element of spiritual healing, Christian Science is effectually holding up to the world's view the lesson taught by Jesus, of works rather than words. The demand for demonstration which this places upon the individual, requires an ever-increasing spiritual understanding and development. Through attempting to live up to this requirement of actually demonstrating the Christ, Truth, its followers are found having constant recourse to God and His law to adjust all the affairs of life; and mankind is rapidly learning of the glorious effects that come with this fuller reliance upon Him who is Love.

The lecture this evening furnishes another opportunity to lay hold of spiritual facts and enlarge our sense of God, by which means, in the words of St. Paul, "the creature . . . shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The Christian Science Monitor.

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Paducah, Ky.

An audience of five hundred gathered at the Kentucky Theater to hear the lecture on Christian Science by William R. Rathvon. Miss Julia B. Scott introduced the speaker in the following words:—

Some one has beautifully said, "The seekers of the light are one." To me this means that, whether we know it or not, our great common need and desire is for more light, an enlarged understanding of life. Perhaps there are those here who are not conscious of their need of light. Perhaps there are those here whose hearts cry out for joy, because of great sorrows, great disappointments, or great physical weakness and suffering. Doubtless many would say that their need was of another kind. They have found all human relations shifting and unstable. Like Hamlet, they have found "life is an unweeded garden; things rank and gross in nature possess it merely." To all of you, seekers for the light, for the joy of life, and for abiding good, I give hearty greeting.

Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And David, who had known the darkness of great grief, cried out, "Weeping may endure for a night, but joy cometh in the morning." And what is morning but the consciousness of light? As for good, James tells us, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It was the world's great need for more light that caused one, some fifty years ago, to find through her own great suffering and purification that this light had never departed, though Christ Jesus had been invisible to mortal sense for nineteen hundred years. This discovery Mrs. Eddy called Christian Science, because it was the demonstrable knowledge of Christ. In the light of Christian Science may be found all that the human heart yearns after,—of joy, of good, of love, and of peace.

The News-Democrat.

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Brooklyn, N. Y.

The introductory remarks made by the Rev. T. E. Potterton, of the Universalist church, the "Church of Our Father," of Brooklyn, N. Y., on the occasion of the lecture on Christian Science given by Bliss Knapp at the Academy of Music, were in part as follows:—

When I was a student in the divinity hall of northern New York, one of our professors made this comment regarding Christian Science: "It is simply a movement, and will never result in a church organization." Yet within a quarter of a century it has been my experience, and I may add my joy, to note that the Christian Science church has grown more rapidly than any other orthodox ecclesiastical church movement, having the best attended churches in our city and elsewhere. It is attracting to itself earnest men and women of culture and refinement and of the highest social standing. It has developed a deep and growing enthusiasm for the magnificent work of spreading God's truth, and is rendering efficient service to humanity.

There are several things which I like about Christian Science. In the first place, I like Christian Science because it is a religion of health and happiness. I know it to be a religion that is healing and saving through its teachings, and I want to stand only with a religion that produces these splendid results. There is another thing about Christian Scientists which I like, and that is their splendid devotion and undoubted loyalty to their church. Here in this music hall are about twenty-five hundred people, many of whom are Christian Scientists, who have come here to be inspired, others who have come to learn; and this is a splendid tribute to the attractive qualities of this faith. I like their unyielding faith in the eternal goodness. In this world we are sometimes confronted with great anxieties, but it is undoubted sanity never to yield one's faith in the eternal goodness of God, a God who is Love and loving; and although for the moment we may not be able to see according to mortal sight, we shall know when the veil is lifted that all things have been, and in the final analysis are, working together for good to those that love God.

I like Christian Scientists because of their very efficient service to mankind, and their refusal to yield to despair or error and go down to the darkness of ruin and of sin. They have among them men and women who have gone to the highest spiritual altitudes through the influence of Christian Science,

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and I say, God bless Christian Scientists and the Christian Science church. They have also a sane missionary zeal; they believe that they have the truth and they want to convert the world. Any person who believes he has the truth, ought to be resistless in his effort to give that truth to others. I have told you some of the things I like about Christian Science, and I suppose some of you are saying, "Why are you not a Christian Scientist?" but I will reserve that to tell my own people. I am very glad indeed to have had the honor conferred upon me of presiding at this meeting.

Correspondence.

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Green Bay, Wis.

The introductory words of Talmage Jay Bast, first reader, in presenting Clarence W. Chadwick, who lectured on Christian Science, were in part as follows:—

The religion aptly called Christian Science, presents the truth about God and His universe, including man, in such a reasonable and logical manner that it appeals to all who are willing to examine it. Christian Science, when rightly viewed, arouses the noblest thought and expectancy in man. It is not only beautiful in its simplicity, but is scientific in its practice and encouraging in its result. Naturally this Science must be approached at the right angle; it must be weighed carefully, and by the standard of its truth. Jesus the Christ made plain the plan of salvation, when he said, "Ye shall know the truth, and the truth shall make you free;" and he gave proof of the power of Truth.—*Correspondence.*

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Lectures to be Delivered

Atlantic City, N. J.—Clarence C. Eaton, Steel Pier Auditorium, 8:15 p.m., Nov. 10.

Augusta, Maine.—Bliss Knapp, City Hall, 8 p.m., Nov. 6.

Beatrice, Neb.—Virgil O. Strickler, Church Edifice, 8 p.m., Nov. 6.

Benton Harbor, Mich.—George Shaw Cook, Bell Opera House, 8 p.m., Nov. 12.

Billings, Mont.—Bicknell Young, Babcock Theater, 3:30 p.m., Nov. 8.

Bournemouth, England.—Col. William E. Fell, Westover Skating Rink, 8 p.m., Nov. 20.

Brockton, Mass.—George Shaw Cook, Hathaway Theater, 4 p.m., Nov. 8.

Canyon, Texas.—William D. McCrackan, G. and L. Theater, 8 p.m., Nov. 10.

Chicago, Ill. (Sixth Church).—George Shaw Cook, Church Edifice, 11321 Prairie avenue, 8 p.m., Nov. 13.

Cranford, N. J.—George Shaw Cook, Church Edifice, 8:15 p.m., Nov. 10.

Delavan, Wis.—Clarence W. Chadwick, Opera House, 8 p.m., Nov. 13.

Denver, Col. (First Church).—Prof. Hermann S. Hering, Church Edifice, 8 p.m., Nov. 12 and 13.

Des Moines, Iowa.—Virgil O. Strickler, Church Edifice, 8 p.m., Nov. 12 and 13.

Dublin, Ireland.—William R. Rathvon, The Abbey Theater, 8 p.m., Nov. 23.

Eastbourne, Sussex, England.—William R. Rathvon, Town Hall, 8 p.m., Nov. 20.

El Centro, Cal.—Prof. Hermann S. Hering, Holt Opera House, 8 p.m., Nov. 8.

Fairbury, Neb.—Virgil O. Strickler, Steele's Opera House, 8:15 p.m., Nov. 5.

Fairfield, Iowa.—Clarence C. Eaton, High School Auditorium, 8 p.m., Nov. 3.

Fairmont, Minn.—Jacob S. Shield, 8 p.m., Nov. 13.

Grand Island, Neb.—Virgil O. Strickler, Liederkranz Hall, 8 p.m., Nov. 8.

Grand Rapids, Wis.—Clarence W. Chadwick, Daly's Opera House, 8 p.m., Nov. 12.

Hamilton, Mont.—Bicknell Young, Lucus Opera House, 8:30 p.m., Nov. 10.

Hastings, Neb.—Virgil O. Strickler, Kerr Opera House, 3 p.m., Nov. 8.

Helena, Mont.—Bicknell Young, Unitarian Church, 8 p.m., Nov. 9.

Huntington Park, Cal.—Prof. Hermann S. Hering, High School Auditorium, 8 p.m., Nov. 3.

Jackson, Mich.—Clarence W. Chadwick, Athenæum Theater, 8 p.m., Nov. 9.

Janesville, Wis.—Clarence W. Chadwick, Church Edifice, corner Pleasant and High streets, 8:15 p.m., Nov. 10.

Jerome, Idaho.—Bicknell Young, Amusement Hall, 3:30 p.m., Nov. 14.

Kearney, Neb.—Virgil O. Strickler, Opera House, 8 p.m., Nov. 7.

Kent, Ohio.—Rev. William P. McKenzie, Opera House, 3 p.m., Nov. 8.

Leytonstone, Essex, England.—Col. William E. Fell, Town Hall, Stratford, 8 p.m., Nov. 23.

London, England (Third Church).—William R. Rathvon, Church Edifice, Curzon street, Piccadilly, W., 8:30 p.m., Nov. 17.

Ludington, Mich.—Hon. Clarence A. Buskirk, Lyric Theater, 8 p.m., Nov. 10.

Marshall, Mich.—Jacob S. Shield, Empire Theater, 8 p.m., Nov. 10.

Mattoon, Ill.—Hon. Clarence A. Buskirk, Grand Theater, 3 p.m., Nov. 8.

Minden, Neb.—Virgil O. Strickler, The Chautauqua Auditorium, cor. 8th street and Minden avenue, 8 p.m., Nov. 9.

Minneapolis, Minn. (Second Church).—Jacob S. Shield, Minneapolis Auditorium, 8 p.m., Nov. 12.

Missoula, Mont.—Bicknell Young, Missoula Theater, 8:30 p.m., Nov. 12.

Mt. Pleasant, Mich.—Clarence W. Chadwick, Opera House, 3 p.m., Nov. 8.

Muskegon, Mich.—Jacob S. Shield, Woman's Club Building, 8 p.m., Nov. 9.

Niles, Mich.—Jacob S. Shield, New Niles Theater, 3:30 p.m., Nov. 8.

North Platte, Neb.—Virgil O. Strickler, Keith Theater, 8:30 p.m., Nov. 10.

Nottingham, England.—Col. William E. Fell, Albert Hall, 8 p.m., Nov. 19.

Olathe, Kan.—Dr. Francis J. Fluno, Baptist Church, 3:30 p.m., Nov. 8.

Passaic, N. J.—Bliss Knapp, Smith's Academy, 42 Pennington avenue, 8:15 p.m., Nov. 9.

Portsmouth, Hants, England.—William R. Rathvon, Albert Hall, Commercial Road, 8:30 p.m., Nov. 19.

Shawnee, Okla.—Dr. Francis J. Fluno, Shawnee Theater, 8 p.m., Nov. 12.

Springfield, Mass. (Church and Society).—George Shaw Cook, Municipal Auditorium, 8:15 p.m., Nov. 9.

Springfield, Mo.—Dr. Francis J. Fluno, Landers' Theater, 8 p.m., Nov. 5.

Washington, D. C. (First and Second Churches).—Bliss Knapp, Poli's Theater, 3:30 p.m., Nov. 8.

Wichita Falls, Texas.—William D. McCrackan, Wichita Theater, 3:30 p.m., Nov. 8.

Wilmington, Del.—Clarence C. Eaton, Church Edifice, 3 p.m., Nov. 8.

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Testimonies of Healing

While returning from my work one night, I fell from a bridge and sustained a serious injury to my leg. I was unable to move from the place where I had fallen, so I lay there helpless for twelve hours, in a temperature below the freezing-point. I was lightly clad, being without an overcoat. A friend found me in the morning and took me home in a carriage.

A Christian Science practitioner was called upon to handle the case, but it was thought advisable to have a physician set the bone. The former family physician was called to do this, but he required the assistance of a surgeon. The leg was set and put in splints, fourteen pounds of iron being suspended from the ankle to keep the limb from shortening as the bone knit. Even with this precaution the surgeon thought the leg would be shorter than the other, and that I would be compelled to lie in bed for six weeks before it would be strong enough to bear any weight. The physician also said I would probably have acute lung trouble from exposure to cold.

The surgeon and physician were dismissed, and the case was handled entirely in Christian Science. The fourteen pounds of iron were removed from my ankle, and in a few days the splints came off. The knitting of the bone was accomplished without the least pain, though the surgeon said it would be very painful. In two weeks I was out of bed, moving about the house and up and down stairs with the aid of a crutch. I even went out of doors, taking a short car ride in order to spend Thanksgiving day at a friend's house. Within seven weeks I went back to my work, which was of such a nature that I was on my feet most of the day. I never felt the slightest effect from the exposure of twelve hours in a freezing atmosphere, and the leg was just the same length as it had been before the break. I have given it the severest test, indulging in all manner of athletics, and have never felt the slightest weakness in it. This wonderful healing caused me to take a deeper interest in Christian Science, an interest which has steadily increased during the past six years.—Henry Trousdell, Cleveland, Ohio.

The case of healing given in the above testimony occurred in our home, and its daily progress was witnessed by me, as I helped to care for my cousin during his confinement to the house. The surgeon had notified me that the limb would be short, as it was "a very bad break," but the work was done as stated.—Mabel Nelson, Cincinnati, Ohio.

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[Translated from the German]

I would like to give evidence of my gratitude to Christian Science by telling of the great blessings which it has brought me. In May, three years ago, a serious inflammation in the right arm manifested itself as the result of an accident. The trouble was so painful that I could neither lie down nor sleep, and most of the time sat up in bed in great suffering. I then asked a Christian Science practitioner in Hannover to help me, and the result was that with ten treatments the trouble was entirely overcome, for which I cannot be too grateful.

My husband, who was a great sufferer with rheumatism, has also been healed within a short time. A sense of deep gratitude impels me to report our daughter's healing. In August, 1907, a hard, red, and very painful spot appeared on her face, and a few days later her whole cheek became inflamed and swollen. Her vitality, too, became very low, as fever had set in, and she was constantly delirious. A well-known physician happened to call on us, and when he saw the child, he looked very serious, and designated the swelling as a bad case of carbuncle. He said he would probably return in the evening to look after the patient. We knew, however, that God is our physician, and after the doctor had left, we wired to a Christian Science practitioner, asking her to declare the truth for our child, and the rapid change in our daughter's condition seemed like a wonder. She slept quietly until about morning, and the hardening as well as the swelling completely subsided. When the physician returned the next morning, he was greatly astonished at the quick improvement, for which he could find no explanation. For this help in time of need we are profoundly grateful to God.

Frau Auguste Könnecker, Burgwedel bei Hannover, Germany.

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After three years' study of Christian Science, I want to express my gratitude for the great blessings it has brought me. As a child I attended a Sunday school and tried to believe what was taught me about God, yet I could get no answers to my prayers. As I grew older I ceased to attend any church, until I gradually came to regard what is called nature as the cause and law of existence, though this belief seemed cold-blooded and cruel in its mode of operation. I met with trouble and sorrow on every side, and at last my thoughts became hard and full of resistance. I had periods of great depression and hopelessness, and this unhappy mental state naturally resulted in poor bodily conditions.

Finally Christian Science was mentioned to me by a newly made friend, and with the first reading of Science and Health the light began to dawn upon me, the hateful thoughts and hard way of looking at life melted away, and I found that God's law does destroy all that is unlike good. A heart weakness and poor circulation, also stomach disorders, disappeared through my study; but for the peace that passeth understanding, and my changed view-point of life, I am most grateful. My aim is to demonstrate the truth and beauty of the word that Mrs. Eddy has given to the world. I am thankful for the privilege of class instruction, and also for our Christian Science literature with which the Publishing Society supplies us. Any one who is discouraged by human experiences can find rest and hope in Christian Science.

Alida M. Coombs, Honolulu, Hawaiian Islands.

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I feel it a duty as well as a great pleasure to add my testimony to state what Christian Science has done for me, although words are inadequate to express all I feel. I was a sufferer for twenty years, and had undergone a severe operation. It seems to me that I tried every material means without help. Christian Science was presented to me by a lady who was almost a stranger to me, when I was visiting my daughter. The lady said there was a practitioner in the town and she would bring her to see me, and she did so. I shall never forget her kind and loving words, and her happy face. She gave me two treatments and I was greatly relieved. The healing has been permanent; I have never used any material means since, and that was over three years ago. The practitioner advised me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the *Quarterly*, which I did, and found the blessed Christ-teaching. I found that God is Love, and ever present; that He is All-in-all, that He is "the strength of my life." I can say with Mary, "My soul doth magnify the Lord."

My heart goes out to Mrs. Eddy in great thankfulness and love. I am striving to follow her teachings, to be instant in action, ever ready to offer the "cup of cold water in Christ's

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name, and never fear the consequences" (Science and Health, p. 570). I have been able to make many wonderful demonstrations for myself and others. How thankful I am for Christian Science, for the light which has dawned upon me, for the glorious gift of God's love. I am also grateful for the loving-kindness of those who broke the bread of life to me. I am striving to reach the heights where God is fully understood.—Mrs. J. V. Loughrey, Morristown, S. Dak.

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I am so glad to tell of the wondrous healing I had through Christian Science. The ailment was appendicitis. One afternoon I was taken very ill, and in the evening a friend called up a Christian Science practitioner for help. In about an hour I experienced relief, but in the night I had a second attack and by morning I was suffering intense pain. The practitioner was again called, and came at once. After the first treatment I felt relief, and in a very short time I fell asleep. When I awoke the pain was gone, but I was still very weak. In three days from the time I was taken ill, however, I was at my work. Asthma of long standing has also been overcome. I am very thankful to God for the healing work that has been done for me, and grateful every hour for Christian Science.—Susie Thurber, Lockport, N. Y.

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From my earliest childhood up to the time I was healed through Christian Science, fear was my constant companion, and I was extremely nervous. As time went on, my condition grew worse instead of better, and finally a general breakdown followed, both mental and physical. It is now eight years since I was healed through Christian Science and I have been perfectly well ever since. Not for this healing alone am I truly grateful, but for each step taken which has given me a better understanding of the truth. I am filled with thankfulness and love to God and with gratitude to Mrs. Eddy, also to others who have helped me along the way.

Clara Louise Krohn, Los Angeles, Cal.

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In gratitude to God as the great Physician I should like to tell of the healing through Christian Science of my little daughter. When she was a year old her body was entirely covered with an angry-looking rash, which grew steadily worse for more than a year, until she could not endure the lightest covering over her at night. A physician was consulted. He pronounced it a skin disease, and in my ignorance of a better way and fearful of what I believed to be an incurable disease, I faithfully applied the medicine he prescribed, but the child grew worse all the while. I then remembered that one of my immediate family had shortly before been healed of this disease through Christian Science treatment, and I asked her to write to the same practitioner, who was then living in an Eastern city, for help. In reply, the practitioner lovingly assured us that disease is not a part of God's "very good" creation, and that we need not fear it; that if we would trust entirely to God we could prove His power and very presence with us in these remote mountains of North Carolina as elsewhere, and that she would begin treatment immediately.

Up to that moment I supposed God had sent this affliction upon us, for I was ignorant of God as infinite good; but on looking up one of the Bible references which the practitioner had given as our authority for denying disease as a power, I read in Genesis, "God saw every thing that he had made, and, behold, it was very good," and I knew then that this affliction was not good or of God, and fear and doubt left me immediately. The child's bodily irritation grew less each day. She slept normally, and the fever and soreness began to disappear,—from the face first,—and at the end of a week she was almost healed. In three weeks the lower limbs had healed over, and just five weeks from the day treatment was commenced every trace of the disease had vanished. That was in July, 1912, and no trace of the eruption has returned.

This undoubted assurance of God's healing power and presence with us in this remote section, where God and His law are so little known, is indescribable in words, and I take this opportunity of thanking those unknown friends who have sent us copies of the *Sentinel*, *Journal*, and *Monitor*. Their contents have been like water to the thirsty.

Ardie Houk, Bridgewater, N. C.

The above testimony is true in every respect. I saw the child several times during the few weeks she was under treatment, and I know there has been no return of the disease.

Laura Houk.

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My gratitude for Christian Science is unbounded. My humble prayer is, that my testimony may help some one who is in need, to have the perfect peace that comes through the understanding of God in Christian Science, when this understanding is put into practice. Many times I had heard of Christian Science, and I had never given it a word of criticism or doubt as to what it did for others. For this I am truly thankful. I did not, however, investigate the teachings of this Science, as to their practicability, until I was overwhelmed with disease and all material means had proved of no avail to heal or even alleviate my suffering.

In November, 1905, after almost five months of intense mental and bodily suffering, when my throat was partially paralyzed, the attending physician, who could do no more, recommended that a consultation of physicians be held. As a result he, with half a dozen others, pronounced my afflictions due to blood-poisoning and a malignant growth on my tongue, and they said there was no hope for my recovery. Many years before, my grandfather had passed on with such a growth, so this, according to *materia medica*, was hereditary.

It was on this day that a friend brought to me her copy of "Science and Health with Key to the Scriptures," and asked me to try Christian Science. I was then ready to become a disciple, and I can never forget the concept of God I gained upon opening the text-book and reading the words, "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii). My consciousness became illumined with the truth, the light that knows no darkness. "Today" I needed help, and here was the sweet assurance of Love to heal. As I read, I came to our Leader's words in the chapter on Prayer, "The highest prayer is not one of faith merely; it is demonstration," the chapter ending with "the spiritual sense of the Lord's Prayer" (p. 16). I was healed. All fear vanished, and medicines were thrown away; I had been on a diet for months, but now I ate what I wished, and with less pain. My throat was well; I could again swallow naturally. From that hour to this no material means have been used for me or mine; the truth has always sustained us.

My friend in a few days came for her book. My husband then went to the reading-room and purchased one, and aided me in the study of it, together with the Bible. I began to attend the mid-week services to hear more of this truth. Daily I tried to demonstrate and make practical what I was studying, not forgetting to be thankful, to put on "the garment of praise for the spirit of heaviness." Although I had much to overcome that seemed so real, through the teachings of Christian Science I now knew a loving Father-Mother God who was all my strength and was always present. I found

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rest without drugs, something I had not done for months; the eruptions began to heal, and healed without scars.

Our Thanksgiving day was a day of joy and thankfulness instead of a day of mourning. Step by step I had made progress through the reading and careful study of the text-book, but the severe headaches still continued. For this and for the full restoration of my tongue I sought a practitioner and took a few treatments,—six in all. The headaches did not appear to be any better, but I knew the practitioner had been faithful, and I was satisfied; I knew there was more work, more individual work for me to do. Each day since then Christian Science has unfolded to me the good and perfect work of the creator, and with joy and gladness I can sing of His wondrous love. I realize there is no path other than the understanding of God as Spirit, perfect Mind, and man as God's image or idea. It is this assurance of the allness of God which has enabled me to advance through self-help, and which has destroyed any discordant manifestation that has sought admission to my mentality, for almost eight years.

I was entirely healed, and am now stronger than I have ever been. I know there is nothing God can not and will not do if we ask in the right way; and Christian Science teaches this way. I had sought climates many for relief from neuralgia of the head, also hot springs and doctors many for a bowel disorder, the after effects of typhoid fever, but these ills of ten years' standing have vanished. To know that wherever we stand is "holy ground" dispels all fear and darkness.

Christian Science has taught me how to pray; that it is the prayer of affirmation which heals and blesses all mankind; that we must keep our thoughts so illumined with love, be so in at-one-ment with Him, that we can say with the psalmist, "He is my refuge and my fortress: my God; in him will I trust." Through this teaching I have found my daily work more satisfying, spiritual joys filling the place of the material, which once seemed so desirable. There is no limitation to good; only as we show thankfulness daily by reflecting that good which we have received, do we acknowledge God's allness. The Bible, which formerly I could not read understandingly, has become the most precious of books through the study of Christian Science.

I am grateful for all our Christian Science literature, and the lectures have made clearer the way; grateful also to all those who by testimony have helped me to rejoice in my way from sense to Soul. Words are inadequate to express my gratitude to our Leader, Mrs. Eddy, who discovered for us the new-old ministry of the healing Christ, Truth. May my daily deeds and life make me worthy of the name Christian Scientist.—Maude L. Hart, Seattle, Wash.

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When a child, I suffered a very bad attack of a throat disease, and for the next fifteen years its effects remained, although I tried almost every known means in *materia medica*, even submitting to several operations. I obtained but little relief from various physical ills, particularly a throat affection which manifested itself in a very troublesome speech defect. My eyesight and hearing were also affected. Finally, about five years ago, I suffered from nervous prostration. The physician stated that if I ever recovered, it would be years before I would be able to work, and then only at an outdoor occupation.

I was in a pitiful condition when a Christian Science practitioner was called to our home. I had been unable to sleep, except with the aid of most powerful opiates, for six weeks; yet shortly after the practitioner left, I fell into a natural sleep, and when the physician called again he remarked upon the seeming miracle. In a few days I was out of bed, and in a short time I was able to return to office work. While I have worked harder and have seemingly had more to contend with than ever before, I have had no recurrence of the trouble, and the change in my physical appearance is such that friends remark about it. Since this healing I have had numerous other demonstrations of the truth of Christian Science, in accidents, contagious diseases, and notably in the discarding of eye-glasses, after wearing them twelve years. For the past five years, even though I do considerable night work and study, my eyes have been better than ever.

While I am indeed grateful for the physical healing, which is becoming more and more outwardly manifested in me, yet my greatest cause for gratitude is that I have found a sane, practical religion, which enables me to prove every statement it makes. I am thankful for the better life it is making me strive to live, for the literature, the ideal church service, and other agencies, and for the friends who have always so willingly and readily striven with their understanding to help me gain the blessings which I now enjoy. I submit this testimony with the hope that my experience may be a help to others.—Walter F. Petzhold, Cincinnati, Ohio.

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[Translated from the German]

It is with a grateful heart that I herewith tell of the blessings and benefits which I have received through Christian Science. Two years ago, when this demonstrable truth was brought to my attention, I was freed from a number of ailments. I was suffering especially with severe headaches and rheumatism, which had held me in bondage for years, and for which I took drugs of all kinds, though without success.

For fourteen long years I almost lived on medicine of all sorts, so that according to the doctors' statement there was no hope in that direction; indeed, my system seemed to be transformed into a pharmacy. During the time of my affliction there were many people who tried to tell me about God, Truth, and all the things that are taught in Christian Science, but I then seemed unable to grasp their meaning. Through God's leading I found a young friend, who was the first to explain to me the subject in our mother tongue, and this was also the easiest way for him. Later on, when the German edition of the text-book appeared, I secured a copy, and was healed of all my diseases in eight months' time. The study of the Lesson-Sermon affords me the highest enjoyment, and I herewith give thanks to God, and gratefully remember Mrs. Eddy, the Discoverer of Christian Science. I have been completely restored physically and mentally, and I praise God for the innumerable blessings which He bestows upon us, especially for Christian Science, which came to this world as the Comforter that leads us into all truth.

Rebekka Schweitzer, San Francisco, Cal.

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"Were there not ten cleansed?" These words of Jesus, together with a deep sense of gratitude for the help and comfort that Christian Science has brought to me and mine, cause me to give my testimony of healing. I was always a frail child, sick a good share of the time when quite young, and to mortal sense never strong. I was, however, kept in school most of the time, and having naturally a studious disposition, became a teacher, struggling with ill health more or less while teaching. I had always attended church and Sabbath school, and had been a church-member; but I finally became dissatisfied, and lost interest in religious matters as they appeared to me. I then began to search alone for some-

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thing logical and assuring; so I read philosophy, mental healing, and spiritualism, only to find chaos. I rather prided myself on my much reading and love of books, until I began to see that mere learning as such was after all of secondary importance.

While in this state of mind and after I had given up teaching, Christian Science was brought to my notice for the third time; but like many others I was prejudiced, and began to read only through curiosity, until I became so much interested that I wanted to read all the time. I then began to hope that I might find the healing I had sought in *materia medica*, for I had certainly given drugs a fair trial, besides having had two operations in a hospital. I read alone for some time and received much help, although I understood only a little of the truth; but this little sustained me through a third and very serious operation which was performed some time after this, and which threatened my life, as conditions were such that little hope of my recovery was given my husband. It was following this ordeal that I was healed through a Christian Science practitioner of serious results of the operation, which had left me miserable, unable to eat or sleep. I was also healed of bowel disorder, from which I had suffered for fifteen years. In a week's time I began to improve, and while the healing was slow, it was steady, thus giving me the opportunity to study and help myself. To me this was, and still is, a cause for sincere gratitude. Other minor ills have been overcome; and while I still have work to do to realize perfect health, I know that as the truth is unfolded I shall be able to rise above mortal sense. I continue to gain in strength and am able to do a reasonable amount of work daily.

There have been many demonstrations of the power and presence of divine Love in our family of four, such as the healing of fever, colds, broken bones, and rheumatism. It has also brought a greater degree of harmony into our home. My husband too is a student of Christian Science, and has been able to do good work for us all. We are striving to do God's will, and are greatly interested in the various publications and helpful testimonies from our brethren. To our friends who so kindly helped us when we most needed the light of Truth, we extend our heartfelt thanks. To God we give praise and thanks for the coming of Christ, Truth, to the world, and also for the noble life of our Leader. I trust my words may bring encouragement and comfort to some seeker for Truth.—Addie B. Little, Red Oak, Iowa.

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I would like to express my gratitude for what Christian Science has done for me and mine. Twenty years ago I had a severe attack of a kidney disorder and a nervous breakdown. My husband, having heard something of Christian Science, wanted me to try it. I did not think it would do me any good, but he insisted on my going to see a practitioner, and I finally consented, just to please him. It was necessary for me to go some distance from home to reach the practitioner, so I remained in the town in order to see her each day for one week, though I seemed to get worse. I then went home, but continued treatment absently, and began to improve. At the end of the second week I was well enough to do my housework. "Science and Health with Key to the Scriptures" has been a wonderful help to me, for with the understanding gained from the study of this book, I have been able to keep myself and my children so that the younger ones do not know what it is to take medicine.

My gratitude is beyond words to express, but it can be shown better by my daily effort earnestly to strive to walk in the path our Leader has so lovingly shown us in Science and Health.—Minnie Pearson, Cawker City, Kan.

From Our Exchanges

[The Outlook]

Moses, Micah, Paul, and Jesus Christ all concur in teaching that the fundamentals of the Christian religion consist, not in a system of doctrines, but in a new and divine life; in reverence and righteousness; in doing justly, loving mercy, and walking humbly with God; in living soberly, righteously, godly, and hopefully; in one word, in love, in all its various phases, experiences, and activities.

To substitute as the fundamentals of Christianity a system of doctrines for this life of love, is not to promote the life of the spirit; it is to dwarf and deaden the life of the spirit. It is to deflect men's minds from right living to scholarly thinking. It is practically to deny that Christianity is a universal religion and make it a form of philosophy. Doing justly, loving mercy, living reverently and hopefully, is something which can be understood by the scholar in his library, by the cook in the kitchen, by the child in the playground. But that atonement is by propitiation, or that the future coming of Christ will be "visible bodily local," or that the grace of God is "a certain attitude or act of God toward man," are propositions which, however important they may appear to the scholar in his library, are not likely to be understood by the cook in the kitchen or the child in the playground.

[The Congregationalist and Christian World]

We need just now a new vision of the price of peace. The world is hungry for it, our souls long for it, and we miss it so often and so sadly. Why? Because we want it before we have paid the price. "Seek peace, and pursue it." See it through the eyes of your enemy, establish it in holy conditions of soul and state, seek it in wrongs redressed, and impatiences controlled, and misunderstandings uncomplainingly borne, and old ways righted, and sins confessed, and mistakes rectified, and brotherhood highly exalted, and in a great serene confidence that God will not fail us, and our little broken strength and wisdom can be corrected by His power and goodness. But upon such conditions as these its coming is more certain than the morning. There are a thousand signs about us, in spite of all that seems to contradict our hope that it is coming. And though it will be long before the splendors of it brighten all our sky, it is such a cause as every man might be proud to champion and to the consummation of which the Christian church may gladly devote her strength and her saving passion.

[The British Congregationalist]

The war has delivered a staggering blow to Christianity in the minds of those who have looked to the churches to have inspired men with a greater love for the doctrines of "The Prince of Peace." Many earnest people are asking themselves for what the churches stand if they are not powerful enough to protest successfully against the horrible slaughter and holocaust which is deluging Europe with the blood of men and the tears of women and little children. It is not an unjustifiable question. It is one which will have to be seriously considered and answered in due time.

It would be unjust to blame the teaching of the Master for the denseness and wayward-heartedness of his would-be disciples. It is not a failure of Christianity that has brought about this terrible warfare among the nations, but a failure on the part of those professing it to take up internationally a strong and impregnable position. It must be an international sentiment. For one nation through its churches to

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preach and practise peace will not insure it. It is undoubtedly false to argue that preparedness for war is a guaranty of peace. It is no such guaranty, though it is undoubtedly true that preparedness does militate against hasty aggression. There can, indeed, be no guaranty of peace until the church and its gospel of divine love and charity to all men is strong enough to make it clear that there must be no more war.

[*Zion's Herald*]

"When this cruel war is over, the people of Europe will be hungry for God." These words, spoken to us by one of our most devout and devoted ministers who is in close touch with the trend of world movements, open a vision of the spiritual service that will offer itself when the clash of arms has ceased. The people will be hungry for God! It will be a time of religious searching, when men will throw themselves back upon the true realities of life. Under the wings of the Almighty will they find the only comfort and consolation, the only solace and peace that will satisfy. They will turn to God.

The war is the precursor of a great spiritual awakening. Every student of religion is aware of the fact that following great calamities or periods of great national depression, there have been seasons of rich spiritual experience. When wealth and power and national strength have all gone into the crucible of adversity, and men have come to realize that all of these are as stubble, then they have lifted their voices in petition to the Almighty, they have cried in the agony of their despair, "To whom shall we go? thou hast the words of eternal life." In Him they have found their comfort.

[The Very Rev. Charles E. Craik, D.D., in *The Living Church*]

Christianity has no more broken down in these nations at war, than it has broken down in the individual man who stumbles in his Christian course, but who still, in spite of his stumble or even his fall, keeps his faith in God and his eyes turned to God. A professedly Christian nation may sin, and it would suffer the penalty in some form and at some time; an individual may sin, and he also must pay the penalty of his transgression. But in neither case has the truth of God broken down; the human heart in the aggregate and in the individual has broken down,—for a time,—but Christianity has not failed. Has Christianity been a failure in the vast number of Christian men who are giving up their lives in this war? Has it counted for nothing in their character? Has God rejected them in the hour of death? Will He turn His face from them in the day of judgment, because they died in battle?

[*The Christian Register*]

Never have churches had a plainer mission and a larger task; never has the world so openly shown the need of them. Their great task is to create a new heart in men and renew a right spirit among them. Until that is done no disarmament will be valid. When it is done none will be needed. We have dreamed this work nearly done; we are rudely waked to find that it is not yet begun. There is no discharge in this war. The madness of the world is unsubdued. The great call of the hour is for enlistment in the eternal hosts whose weapons are love to God and man, to destroy the great skepticism of unbelief in them.

[*The Advance*]

The heart of the world is still sound at the core. Human brotherhood is not a mockery. The church is not a failure. Faith in God, however bigoted, narrow, provincial, perverted, and ridiculous in the forms in which it expresses itself, is still the one power which is to save the world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

❖

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

❖

From the Clerk of The Mother Church

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

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

❖

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published Every Day, Except Sunday

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Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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CHRISTIAN SCIENCE SENTINEL

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

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Boston, November 7, 1914

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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Items of Interest

In October, 1904, the New York subway was opened. It was designed for a maximum daily capacity of four hundred thousand. On Jan. 4, 1905, three hundred and sixty thousand passengers were carried, and on Jan. 26, 1914, one million two hundred and seven thousand. When the subway was opened, it ran from Brooklyn bridge to One Hundred and Thirty-seventh street and Broadway, on the West Side, and to One Hundred and Forty-fifth street and Lenox avenue on the East Side. Gradually the northern termini were extended, and the Brooklyn extension was formally opened in January, 1908. On the opening day in 1904, the entire schedule called for twenty-five local trains and fifteen express trains daily. Today, sixty-four local and sixty-five express trains are operated daily. The present daily car mileage is one hundred and eighty-four thousand. In the year ending June 30, 1914, the daily average of passengers carried was 932,639, the total for the year being 340,418,000. In the first fiscal year of operation, that ended June 30, 1905, seventy-two million passengers were carried.

If the experts figured out correctly the "taxables" when Congress was working on the income tax law, there are more than 140,000 income tax dodgers who have evaded the internal revenue collector and failed to pay their share of the toll. According to figures made public by the secretary of the treasury, 357,598 returns were made under the income tax law during the fiscal year just ended. The estimates on which Congress did much of its work on the act, gave a total of 425,000 taxable incomes. These estimates did not include incomes between $3000 and $4000. The law has turned in about $28,000,000 for the payable ten months of last year, instead of about $45,000,000, as had been expected. Forty-four returns were made on incomes over $1,000,000, 91 on incomes between $500,000 and $1,000,000, 222 on incomes between $250,000 and $500,000, and 1241 on incomes between $100,000 and $250,000. In no instance were these figures near the estimates, which put the $1,000,000 incomes at 100, the next at 350, the next at 500, and the $100,000 to $250,000 at 2,500.

The Netherlands, with a population of 6,144,000 and an area of 13,171 square miles, has a foreign trade of nearly $3,000,000,000. According to revised figures for 1912, imports were valued at $1,452,458,168, a gain of $112,491,200 over 1911, while exports were $1,251,472,027, an increase of $158,052,446 over the preceding year. Though the country is only slightly larger than Maryland, it ranks among the leading commercial nations of the world. In 1912 its imports were 90 per cent as much as those of France, which has a population six times as great, and its exports about 60 per cent as much as those of Germany, which has a population ten times as great. This large commerce is due partly to the favorable location of the Netherlands for transshipment of goods destined for or originating in European countries and sections distant from the seaboard.

Decree in the suit of the government against the New York, New Haven & Hartford Railroad Company was filed in New York last week before Judge Mayer in the United States district court. T. W. Gregory, United States attorney-general, and Frank H. M. Swacker, special assistant United States attorney, represented the government, and Moorfield Storey was present for the New Haven. In agreeing to the decree, the New Haven Company, the New England Navigation Company, the Boston Railroad Holding Company, and the Providence & Danielson Railway Company admitted "being parties to combinations in restraint of trade," and that they had "attempted to monopolize, and now are monopolizing, transportation by railroad trolley line and steamboat lines within New England."

Electrical heating of rooms on the hot-water system is now being carried on in Stockholm. In the top story of a building is a heat-insulated water-tank of one hundred to three hundred gallons, with electric-heating devices for the water. During the night the water is heated. An automatic device switches off the current in the morning and throws on an electric-motor pump, and this sets up circulation of warm water in the radiators throughout the building. A heat storage-tank of one hundred and twenty-five gallons, using four kilowatts and ten hours' charging at night, will take in heat enough to suffice for radiators in four or five rooms. With a two hundred and fifty gallon tank and six to eight kilowatts, eight rooms can be well heated.

Some interesting information is being made public in official reports regarding the resources of the Canadian Ungava, as that part of the Dominion of Canada is called which lies north of the province of Quebec, and has recently been added to that province. By this addition of territory Quebec doubles her area. The interior of Ungava, it is pointed out, is a huge plateau, which rises abruptly within a few miles of the coast to a height of fifteen hundred to twenty-five hundred feet. The streams furnish enormous quantities of power, especially where they leave the interior to flow through the strip of lowlands, a few miles wide, adjoining the seacoast.

The United States government is informed that the work of setting up American banks in Buenos Aires and Rio de Janeiro is well under way. The federal government views the establishment of these branch banks with marked approval, and believes that if these first ones should prove to be successful, as it is assumed they will, others will be established by different groups of American financiers, until in the course of a comparatively few years South America will be linked to the United States by financial ties which will insure the rapid development of reciprocal business and social intercourse that will be helpful to both.

Commissioners on uniform state laws were in conference in Washington last week. Forty commissioners, representing thirty states, attended the session. The drafting of a uniform law on partnership was considered section by section. A maximum limitation upon the capital stock of corporations hereafter formed was recommended by a committee appointed to prepare a uniform incorporation act.

A satisfactory feature in connection with the undertakings of the government of South Australia, as shown by the revenue returns for 1913-14, is the continued prosperity of the railways. During the last two years over four hundred and twenty miles of line have been built in new districts in order to facilitate settlement. The traffic on these lines has come well up to expectations.

If the minister of finance is successful in carrying out a project which has been for some time under the consideration of a specially appointed commission, Russia will soon have an income tax to compensate the government for the enormous loss sustained through the prohibition of the manufacture and sale of vodka. This monopoly has yielded an average yearly income of about four hundred million dollars.

Steps are being taken to start the machinery of the twelve federal reserve banks under the new banking system, the opening of which has been fixed officially by Secretary McAdoo for Nov. 16. The early opening, it is expected, will do much to relieve conditions in the South brought on by the European war and help the general business situation throughout the country.

The mileage of railways in Europe increased from 206,987 in 1910 to 212,651 in 1912; in America, from 326,357 to 343,648; in Asia, from 63,188 to 66,534; in Africa, from 22,850 to 26,491; in Australasia, from 19,229 to 21,678, and in the world, from 638,611 to 670,997.

The Commercial Cable Company is now accepting messages in code for Great Britain, provided they are coded from the following standard editions: A, B, C., fifth edition; Lieber's code; Cox code, tenth edition, or Western Union code.

Throughout the national forests the rangers are posting the roads with permanent guide signs which tell distances and directions, especially at forks and crossroads. The signs are usually put up in the winter, when other work tends to be light.

According to the latest available figures, Pennsylvania stands fifth in the production of wood pulp, and is second to West Virginia in the amount of slabs and other sawmill waste used for pulp. Maine stands third.

The King of England has given permission to have a part of the royal estate placed at the disposal of the school of forestry at Cambridge University for purposes of experiment and demonstration.

The best excelsior is made from basswood, or linden. Aspen and cottonwood, however, supply nearly half of the total amount manufactured.

As many as seventy-two different kinds of wood are used in the manufacture of umbrella handles, canes, and whips in the United States.

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Christian Science Sentinel

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

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Passing of Time

M. G. KAINS, M.S.

IN the popular acceptation, the meaning of the word "time" is a sense of transition due to the rotation of the earth on its axis and to its revolution around the sun. If it were possible for these motions to cease, people on this planet would have no natural means of determining time, for there would be continual day on the sunny side of the earth and continual night on the other side. There would also be no seasons, due to the motion of the earth around the sun. From what we know of the motions of other planets in our solar system, our day is different in duration from that of Mars, Neptune, Uranus, Saturn, Venus, and Jupiter,—the other known members,—because they revolve at different rates and have orbits which also differ in distance traveled, and therefore in duration, from that of our earth. In a still more striking way, time may be seen to differ in its measurement as we go farther out into the universe and pass beyond the bounds of our planetary system to the vast deeps of space. Our daily measure is not the measure of any other planet or star which moves at a different rate in its axial revolution, upon which depends its own day; and our yearly measure is not the same as that of any other stellar body whose orbit or whose rate of travel is different from that of ours.

At first glance, all these various lengths of day of the different heavenly bodies seem strange to us who have been accustomed to calculate time by only two measures, our own twenty-four hour day and our approximately three hundred and sixty-five day year. We cannot at first, or even perhaps for some time, appreciate the fact that they are all of trivial importance compared with the great universal day, or, as we term it, eternity. In this day they have no part. They do not affect it in the slightest way. The universal day exists, calm, serene, profound, untouched, unsullied by the million million varying days of all the stars of space, for the transient cannot touch or know or measure the eternal, even though they all live and move and have their being in it.

The transient times of all these countless worlds and stars and suns pass away; but strange and almost impossible as such a statement appears to the imagination, infinite time, eternity, never began and will never end. Indeed, from the eternal standpoint, transient time does not exist even now; and therefore the phrase the passing, or the passage of time, though familiar, is incorrectly used, for time from the eternal standpoint always remains stationary, and we are in it now.

All over the civilized world, scientists are seeking to discover both the laws which manifest themselves in multitudinous observable effects, and the cause or foundation of the laws themselves; but though several hundred of the laws have been discovered, tested, and codified after having run the gantlet of fierce attacks on all sides by scientists and mathematicians, still no inkling of any cause has been detected. Thus these learned men, honest as they all are in their quest for truth, are confronted with the questions put to Job by Zophar the Naamathite: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

Whenever a law is discovered, it is immediately given to the world, that it may be compared with each and all of the others in every conceivable way. If it is in harmony with all, it is accepted as a law; but if it will not agree, it is called a "theory." On the other hand, if after proving itself it upsets any one of the previously accepted laws, that one is discredited and from thenceforth called a theory. Now and then some scientist less trammeled by "authority" than his fellows, is bold enough to announce in print, as one recently did in a metropolitan daily newspaper, that the "pet theory" he is advocating "is that Mind is the only cause in existence." He declares, however, that he cannot prove it to others, and that therefore he is careful to avoid saying that "Mind is the sole cause," even though he does assert that personally the theory is to him so firmly ingrained into his being that "it comes near to being a law"!

In his brief article this scientist refers to an unnamed treatise on differential calculus, the author of which, while endeavoring to explain various difficult points, was "within a wilderness of changing things in nature" when he suddenly announced that "'time is the only constant.' But," continues the scientist, "he did not define time itself. He was certain he did not know . . . I do not know what time or any other entity is. But the calculus may yet discover a cause, for it is now known to be infinite." In this statement his words present a striking parallel to those of Mrs. Eddy, who said: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (Science and Health, p. 520).

Natural scientists have worked mainly according to the dictates and leadings of the intellect. They will not accept any statement which does not have the authority or the sanction of some previously accepted scientist, or the acknowledgment of logic that it is in due form and therefore acceptable as truth. But the human intellect, while a good servant, is a harsh master. It will not receive the intimations of intuition unless these accord with the previously accepted lines of thought-activity; hence the necessity of properly training it. Otherwise, it will not merely shut its eyes and stop its ears deliberately, but will blind and deafen itself to the presence and the gentle knockings of intuition, and so shut out truths which would benefit both the individual and the race.

It is too often forgotten that with the faculty of reason we judge phenomena in the world of sensation, and that with the faculty of intuition or direct knowledge we become cognizant of the hidden or inner facts of being. Intuition is, therefore, a species of perception which transcends that of reason or intellect, because when untarnished and unhampered it receives the truth direct. It should therefore be the master and receive precedence, where reason should be the servant to do its bidding in properly designated lines. Many people reach truth largely by the activity of intuition, but

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probably a far larger number rely almost wholly upon the intellectual route. For this reason each may misjudge and even deride or pity the other. Yet there should be no such judgment as this. The intuitive perceptions should be welcomed in the most hospitable way and should be considerately tested by the reason in order to form correct judgments as to their nature. In such reception, reason should always be the coworker with intuition, so that "the dream that matter and error are something" may "yield to reason and revelation" (Science and Health, p. 347).

Among the many revelations of intuition is the thought that humanly speaking time is opportunity rather than the measure of anything. As the intellect grasps this, it gradually turns from those imperfect forms of thought which have hitherto interested it, to the more significant signs and symbols and facts of eternal creation. Then, in proportion as the universe is apprehended as a spiritual creation, it becomes more and more illuminated, and the fortunate beholder begins to comprehend in a deeper, fuller way than ever before that "the heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge;" for he will be advancing in the comprehension not only of the facts of creation and of the fundamental laws of the universe, but of the "great First Cause" that transcends both facts and laws. From the moment when the true, spiritual nature of creation intuitionally dawns upon awakened thought, he will delight in the law of the Lord, in which law he will "meditate day and night."

An enlarged view of this subject is gained as we read and ponder these words on page 598 of the Christian Science textbook: "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years."

Illusions

HELEN W. BANNON

From our youth upward our religious teachers have sought to impress upon us the vanity, the unsatisfying nature of all earthly things; but the unreality of these things had not yet dawned on human consciousness, and the pious words seemed to the listeners little else than a figure of speech. David's affirmation, "Surely every man walketh in a vain show," was simply the language of metaphor, conveying no hint of unreality, until the scientific explanation was given by our Leader when she said, "You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being" (Science and Health, p. 403). St. Paul's statement, "If a man think himself to be something, when he is nothing, he deceiveth himself," is surely a most emphatic declaration of the unreality of matter and mortal man; but through our ignorance its metaphysical significance has not been apprehended.

"Are sin, disease, and death real?" is the title of a Lesson-Sermon read periodically in all Christian Science churches; and the line of thought running through the passages selected from the Bible and the Christian Science text-book, brings home a clear sense of the unreality of these evil beliefs to all those who have ears to hear. For many, however, and especially those who are taking up the inquiry for the first time, this doctrine of the unreality of evil, upon which Christian Science insists, is hard to grasp; and the difficulty arises entirely from the false testimony of the five physical senses, described in Revelation as "the great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world."

All the old religions had their dragon, or serpent,—from the one that beguiled our first parents to that against which St. John warned the early church,—and it has always been regarded as the symbol of evil. Every visitor to China will remember the royal standard, bearing on its yellow silk folds a great black dragon, each paw having five extended claws; and it may be, as an English resident in China stated, that these claws typify the five physical senses of man, so unreliable and even dangerous if trusted to. It would seem that Christ Jesus sought to convey this lesson in his parable of the ten virgins; five of them wise, and five foolish. As is well known, ancient writers of learning and erudition sought to clothe their ideas in the language of metaphor, thus concealing from the vulgar and ignorant truths which were perceptible to the more enlightened, and Christ Jesus himself was careful not to cast pearls before the unappreciative.

Each of us can recall instances in his own experience that show how subject we are to illusions. Voyagers to the polar regions tell us that there, where daylight or total darkness prevails, all sense of time is lost; and what are the hours, days, and years of more equatorial regions but so many statements of the earth's position with regard to the sun? It follows, then, that old age is also an illusion. The silvering hair, the lines on the brow, and the faltering gait, appear in obedience to falsely educated thought. We expect to grow old, therefore we manifest the signs of decay, for as a man "thinketh in his heart, so is he."

Space also is a conception of the human mind, to be classed under the head of illusions, and philosophers have all differed in their attempts to define it. If God be infinite, All,—and this is the creed of Christendom,—there certainly can be no space, in the sense of void. Can space, however vast, be a barrier to thought? Does any one believe his prayer for a loved one less potent because of intervening space?

An illustration given by Herbert Spencer in his "First Principles" shows that the sense of direction is also illusory. A ship lying at the equator starts on its voyage westward; the captain, walking along the deck from the stern to the bow, is also said to be going westward. Then he turns and retraces his steps toward the stern, the ship still continuing on her course. What direction is he following now? The motion of the earth on its axis, as well as that in its orbit round the sun, will have to be taken into account before the answer can be given; besides which, the solar system itself is believed to be traveling round some distant center. Time, space, and direction are thus seen to be illusions, terms invented to meet a limiting human sense.

Christ Jesus, the Wayshower, was enabled to set aside all such limitations, even to the overcoming of death. By appearing to his disciples and partaking of a meal with them after his exit from the tomb, he showed "the king of terrors" to be the greatest of all illusions; and we have his promise, "Because I live, ye shall live also." He disclaimed having any power of his own, ascribing his words and works to the Father dwelling in him, his divine source, of whom, and through whom, and to whom are all things.

This, then, is the bed-rock of Christian Science, that God, Spirit, Mind, and His manifestations, include all reality. Outside and beyond all limitation, He is enthroned, filling all space; the "Alpha and Omega, the beginning and the end."

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With Him one day is "as a thousand years, and a thousand years as one day;" and to know Him is Life eternal. Being Spirit, He cannot be cognized by the physical senses; only the spiritually-minded can apprehend Him. Said the Master, "Blessed are the pure in heart: for they shall see God."

Encouraging Promises

BRIGMAN C. ODOM

For all who seem to be in distress, the promises of the Bible declare victory and triumph. These promises are conditional, but the conditions are reasonable and may be readily complied with. For example, the prophet Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." The psalmist declares, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." John the revelator in referring to the Christ writes, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." These statements, and many others of a like kind, show that one's protection from evil, from fear and its effects, lies in knowing God, in gaining a better concept of God and His creation.

The Bible promises relate to the present time. As the apostle Paul puts it, "Now is the accepted time; behold, now is the day of salvation." Accordingly, "they that wait upon the Lord," that is, they who know God as ever-present good and as infinite Life and Love, shall renew their strength now; they shall have courage and boldness at this present moment to perform fearlessly and successfully any undertaking that may come to them, regarding it as either a privilege or a duty. Through the understanding of God as "a very present help in trouble," every sense of inability or of physical disorder may be removed, and thus activity and strength will be found equal to every requirement or demand. If walking or running in the literal sense be required, it can be done and no bad effects should follow. Thus an enlarged sense of duty and an increased capacity for performing it will be realized by reason of a better acquaintance with God.

"He that dwelleth in the secret place" is under the protection and direction of infinite Love; he "refuses to be influenced by any but the divine Mind, commits his way to God, and rises superior to suggestions from an evil source" (Miscellaneous Writings, p. 113). To dwell in the secret place is to comply with the requirements of the first commandment, "Thou shalt have no other gods before me." Repudiating every encroachment of evil, knowing that it is not God-ordained, and claiming God's allness and goodness, one has the comforting assurance that he does abide "under the shadow of the Almighty." He enjoys greater freedom mentally and physically. Where formerly he was in bondage to fear and limitation, he now has the encouraging conviction that nothing can separate him from the Mind that is infinite capacity and perfection.

The condition on which blessings follow is, that the individual shall awake and act. "If any man hear my voice, and open the door,"—this is the attitude of thought and activity outlined by the Christ-idea, and it is the basis of operation by which one may enter the kingdom of God. The one who folds his hands and waits to reach the promised land by merely dreaming about it, will find himself a disappointed and hopeless wanderer, without chart or compass. If the goal be desirable, it may be reached through lawful and persistent effort, which results from the activity pointed out by the Master when he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

With the encouragement offered in the Scriptures, there is no barrier to one's possibilities in Truth. He has everything to help and nothing to hinder. God is our Father, and we inherit all the richness and fulness of infinite good, as we read in the parable of the prodigal son: "All that I have is thine." Who is it that will not lay hold on the promises of the Bible and claim his rightful place as an heir of God and a joint-heir with Christ Jesus? "God is no respecter of persons," and He withholds no good thing for some future occasion. God's blessings are ready now for all who will accept them and appropriate them. "Whosoever will, let him take the water of life freely."



"Sermons in stones"

LOUISE KNIGHT WHEATLEY

It was once decided to build a union terminal station for all the railroads in a certain city, and a site was selected which from the view-point of convenience was entirely suitable, but which in other ways presented so many natural obstacles to the enterprise that the reclaiming of it seemed, to the ordinary looker-on, a tremendous undertaking. So uninviting, indeed, was its general aspect, that the city had long since discreetly passed it by to settle itself comfortably upon the rolling hills beyond, and for years it had lain, as often happens in the new and rapidly growing West, a jarring note in the general harmony of an otherwise beautiful environment.

When it became known that this unsightly tract had been chosen for the location of a building to cost several million dollars, there was general approval; yet when the work of preparing the ground for the construction actually began, things seemed to grow worse instead of better. Passive ugliness had been bad enough, but it was a joy compared with ugliness suddenly grown aggressively active. Queer little temporary buildings sprang up like mushrooms in a night, narrow cuts were made in the hills through which trainloads of dirt and stone crawled all day like tireless worms, derricks reared their gaunt outlines against the sky, tiny rivulets were drained, rock-crushing machines set in motion, and the whole scene was one of noise, dirt, and general confusion.

To the average spectator it seemed impossible that anything good could come out of such turmoil. There seemed to be no system about anything, but everything seemed to be happening at once, and without any apparent reason,—hills coming down, valleys filling up, rocks tumbling over, streams disappearing, everything changing and readjusting itself as best it might to the new order of things. This continued for what seemed a hopelessly long time; then at last the much-anticipated building began to outline its mammoth proportions, growing slowly but surely, until finally the completed structure stood revealed in all its symmetry and beauty.

To at least one student of Christian Science this experience proved to be one of those proverbial "sermons in stones" of which the poet wrote, for it taught her many things. She knew that this perfect, finished structure must ever have been before the thought of those in charge of the work, just as God's perfect, finished creation, man in His image and likeness, must be ever before the thought of those who would change and reclaim something far more precious than

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a bit of rough acreage in the heart of a great city. She knew that even in the midst of what appeared to be the utmost confusion, there had never really been any confusion at all, but that every movement of every workman was actually a step in a direct line toward the orderly fulfilment of a plan laid out even before the first shovelful of earth had been turned.

The building was first of all an idea in the mind of the architect, a purely mental concept. This is what Christian Science would call the real building, for although he afterward conveyed his thought to human consciousness by putting it upon paper, its true substance could never be transferred to paper or built of stone, for it still remained a mental concept in the mind of the architect. This picture of the building, made practically available by numberless detailed plans and drawings, was then seen by the contractor in charge of the work, and from these plans he in turn passed along each day his instructions to the workmen. The constant remembrance of the finished building, and strict adherence to its plans and specifications, even in the midst of what seemed to the outsider like the utmost confusion, was what had made possible the steady advancement of the work, and its ultimate completion.

Is not the whole process somewhat similar to that which takes place when one seeks to bring about the reclamation of the individual in the way which Christian Science teaches? It sometimes happens that a practitioner is confronted with what appears to be a mass of error so hopeless that for the moment he may feel almost staggered at the thought of ever making any impression upon it. But what does he do? Does he remain blankly staring at its gaunt unloveliness, or does he quietly turn his thought away from it altogether, to contemplate instead that perfect picture, his working model, the real man, the man God made, the only man which Christian Science recognizes?

With this before him he begins his work, and if in the purifying and regenerating process which ensues, the patient sometimes experiences that strange stir which Mrs. Eddy has termed "*chemicalization*" (Science and Health, p. 401), wherein there seems to be taking place a general change and readjustment of all the old thought-formations, there is no occasion for alarm. It is only the activity of Truth, only "the old man with his deeds" slipping away to make room for the new. It is no cause for discouragement if, upon receiving Christian Science treatment, our troubles are not always immediately relieved, but even seem aggravated, just for the moment. Was not the first effect of the work on the building, to increase rather than to diminish its ugliness? "In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (Science and Health, p. 540).

Even our great Master and Teacher, Jesus of Nazareth, encountered this moral chemicalization in the course of his healing ministry. On some occasions, at his very approach the devils (evils), recognizing the Christ as their destroyer, besought him to go away and leave them alone. "Art thou come hither to torment us?" they cried. And once when he "rebuked the foul spirit," and charged him to come out of the child, "and enter no more into him," the spirit "rent him sore, and came out of him: and he was as one dead." Was Jesus dismayed at this strange effect of the word of Truth? Did he think he had failed to heal the child? Had he only made matters worse, instead of better? We have no record that this master Metaphysician ever concerned himself with the material evidences of anything. He simply "took him by the hand, and lifted him up; and he arose."

Then let us not be disturbed by the noise of the rock-crusher, the shriek of the switch-engine, the creak of the giant derrick, the roar of the underground explosion. Rather let us rejoice, because it means only that the whole inert mass is being changed into usefulness and beauty. So, too, in our own problems, day by day, perhaps slowly but always surely, if both practitioner and patient are honest and earnest, the work goes on. Our thoughts begin to mold and fashion themselves anew, and as this is done the body, these thoughts objectified, will likewise begin to be fashioned anew.

The redemptive process sometimes requires unbounded patience on the part of all concerned, but through God's gracious goodness it can be completed, for nothing can withstand the transforming touch of Love. Then let us look at our picture every day, that concept of the perfect man, "the measure of the stature of the fulness of Christ." Let us look at it long and earnestly, rejoicing in its beauty, its purity, its reality; and let us study our plans and drawings which show us how to attain to it, our priceless working plans as laid down in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. When this is done, we can go forth to the work of building with courage and confidence. No matter what may seem to confront us, we can go on, for we still have in our thought the perfect model we have just been contemplating, and the remembrance of it makes sweet the day's toil, for we know each step brings us nearer to this radiant possibility which is to be. In God's sight it already is. Our part is so to purify our own vision that His perfect creation, already finished, may become to us each day, each hour, a conscious and abiding realization.

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[Written for the *Sentinel*]

A Song of Joy

CLARA WHEELER SCHUTT

Ships are sailing out on the bay;
Lighted by Love they see the way,
And glide along without delay,
Because our Father is ruling the day.

He leads them on through storm and shine,
And carries them gently, this Love divine,
To shores of restful peace and joy,
Where thoughts of earth do not annoy.

Ships are coming and ships are going;
The way the pilot is ever showing,
Leading them quietly all the day,
Out into ocean's great highway.

They travel along, this aspiring throng,
Breasting the waves of sin and wrong,
And they land in safety by God's great might,
Ever rejoicing in Truth and right.

E'en waves of death cannot destroy
The thought which guides these lives with joy;
Eternal Love forever gives,
Eternal Love forever is.

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Selected Articles

[David Anderson in *The Mercury*, Kew, Australia]

The Presbyterian *Messenger*, which brooks no contradiction in its columns to what is from time to time set before its readers as a representation of Christian Science, says that it "is to be abhorred, resting as it does on gross error." Unsupported *ipse dixit* has, of course, only the weight of the "I" that makes it; but it is hardly conceivable that anybody, and least of all those whose avocation is to uplift public thought, should abhor a religious movement which, encompassing the globe in considerably less than half a century, has, beyond all possibility of contradiction, brought to thousands upon thousands, and is bringing to more every day in the week, that health in sickness, light in darkness, comfort in affliction, and hope in despair which they had previously sought long and vainly through other channels with fullest sanction of the clergy. And, wonderful to tell, Christian Science has been doing this in face of just such aspersions as that above quoted, and in spite of harmless fusillades of blank cartridge fired from safe entrenchment of pulpit and editorial chair.

The *Messenger* says that Christian Science rests on error. The study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," shows that Christian Science regards as error every contradiction of Truth; that it rests on the premise of God, Spirit, as All; that it accepts as conclusion the universe of Spirit's creation as spiritual; and that it tolerates no error in the premise or conclusion. Its first commandment (which analysis of the decalogue shows to include the other nine) is, "Thou shalt have no other gods before me," and anything short of fullest obedience to that command Christian Science unhesitatingly denounces as error.

Much publicity has been given to the recent report of a committee of English clergymen and physicians, appointed three years ago, to which the *Messenger* alludes, and which, in the words of the London correspondent of a Melbourne daily, "leaves things very much as they were as far as the general public are concerned." A conclusion of the committee is, that faith and spiritual healing can be permanently effective only in functional disorders as distinct from organic diseases. It is not so stated, but it is no doubt intended that Christian Science practice should be included in this comprehensive deliverance; and of the committee it may be fairly said, with fullest respect, that its members are, at the least, not sympathetic with Christian Science. Its information has been obtained chiefly, if not entirely, from antagonists of Christian Science. The spiritual healing of Christian Science is the healing of that Physician who healed "all manner of sickness and all manner of disease," and who never stopped to ask whether the disease was organic or functional. It is the healing which Jesus commanded his followers to combine with the preaching of his word,—an express command more than once repeated, which was not given for a special class or for a limited period; and the command has never been abrogated. The Master adduced his works as proof of his Messiahship, and the only test of discipleship he ever gave was obedience to his commands and ability to do his works.

The practice of medicine dates from long before the advent of Jesus, yet his command was brief and emphatic, "Heal the sick." Manifestly, heal the sick as ye see me do, for if ye believe in me, greater works than these shall ye do. Healing the sick is just as incumbent on Christian ministers as on Christian Scientists. They cannot get away from it, and it is a hopeful sign of the times that at least one "orthodox" church is waking up to its responsibility in this respect. That organic diseases have been healed in Christian Science has been proved on oath and by frequent sworn declaration of those who during years of previous medical treatment had been diagnosed by reputable physicians, sometimes more than once, as suffering from such. If the medical diagnosis was wrong in every one of these cases, all medical diagnosis must "go by the board."

Christian Science is not "faith cure." Christian Science healing is not attained through a blind belief, but through the understanding of an ever-operative divine Principle. The prayer of Christian Science is not a mere appeal to God to do something. "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1). Neither is Christian Science treatment healing by suggestion. Suggestion of belief—good or bad, and it may be either—will not heal. Complete recognition of the truth of being will. Said Christ Jesus, "Ye shall know the truth, and the truth shall make you free."

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[William C. Kaufman in *Missoulian*, Missoula, Mont.]

In answer to an editorial in a recent issue, I would like to say that *The Christian Science Monitor* is not in politics, and does not advocate the views of any political party. It is therefore unfortunate that this impression has gone out. It is always refreshing to look on the bright side of things in the face of seeming obstacles, and this is what Christian Science is doing. Business confidence has been more or less in the balance, and if *The Christian Science Monitor* saw a brighter outlook, it was right to voice it immediately, in order to throw the weight into the right scale, and thus aid the entire country.

There is great need for more constructive thinking; and since Christian Science stands in the foreground, demanding right thinking, it is natural that Christian Scientists have been subject to closer observation than that which would befall other individuals who do not stand for the teachings of Christian Science.

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[Frank Bell in *The News*, Newport, Pa.]

Referring to the communication of your correspondent "F," as printed in a recent issue, it appears that he has concluded to stand with your other correspondent, "Y," "against Christian Science." He is mistaken. That which links these modest men of "letters" is not unity in opposition but unity in misinformation. The chances are, neither of them is really opposed to Christian Science; they merely agree that the grotesque thing they have to some extent similarly described, is not entitled to the name of Christian Science. It should be added that such agreement is not necessarily confined to "F" and "Y," but probably is shared by almost everybody from "A" to "Z," including certainly all Christian Scientists. When they shall come to know what Christian Science actually is, what it is to the great numbers of earnest men and women who have won their way to the comprehension of its view-point and have put it to the test in their daily thinking and living, these two worthy correspondents no doubt will not withhold their approval; for nothing in what they have written can be construed as indicating that either of them would wilfully stand in the way of any agency which makes for the saving of mankind from evil.

It is to be regretted that any of those who have volunteered in the service of good should even temporarily waste their efforts in the fruitless propagation of misinformation concerning the motives and methods of others who are striving for the achievement of the same exalted purposes as themselves; but Christian Scientists are comforted in the knowl-

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edge that they at least have been better instructed in the spirit of the golden rule and of the command to "judge not." Christian Scientists are not in doubt as to the ultimate failure of intolerant criticism; they have long observed that their cause continues to grow with increasing rapidity, notwithstanding its having been subjected to the extreme limit of the human mind's capacity for misrepresentation.

The quotations presented by "F" under the heading, "Christian Science as Found in 'Science and Health with Key to the Scriptures,'" do not in fact set forth Christian Science as found in the aforesaid book. They consist of sentences or parts of sentences culled from various portions of the book and rearranged without regard to sequence or association, and with the result that, taken as offered, they would in most instances convey a meaning entirely different from that which the author intended, and which they naturally express when read as written. The Christian Science text-book is not a haphazard collection of unrelated statements; it is a consistent and complete whole, and it must be approached as such by those who would grasp its meaning. Those who refuse to permit Mrs. Eddy to state her point of view in her own way, will continue in the dark as to the nature of her teaching, and therefore be incapable of intelligently discussing it.

In the alleged "parallel" quotations, incomplete parts of statements made by Mrs. Eddy with regard to spiritual man and eternal life are set off against statements in the Bible concerning material mortals and physical existence. The effect of this, of course, is to produce an appearance of inconsistency, when in fact the statements of Christian Science, as correctly given in the text-book, are readily seen to be in full accord with the Bible. The teachings of Christian Science with respect to the facts of creation, the nature of matter, sin, sickness, and suffering, birth, old age, etc., are not at all such as one might assume from the jumble of mutilated quotations offered to your readers in the above-mentioned communication. As well might one attempt to explain the science of numbers by rummaging around through a text-book, extracting a rule here and a statement there, and after shaking them together in a hat, as it were, offering the incoherent conglomeration as "mathematics"!

Christian Scientists have no fear of "parallel columns" of quotations from the Bible and Science and Health. On the contrary, that is their favorite method of study, and it has been adopted by them as a substitute for individual sermons. Among the quotations cited from the Bible in the "F" communication as disproving the statements of Christian Science, there is not one that is not frequently used in the weekly Lesson-Sermons which constitute the principal feature of the Sunday services in Christian Science churches the world over. These Lesson-Sermons consist of selections from the Bible illustrating the particular subject of the day, with correlative passages from this same Science and Health, which is the Christian Scientists' commentary on the Bible. Only, in this latter form of parallel statements, the selections from both the Bible and Science and Health are sufficiently comprehensive to convey the real meaning and not its opposite.

The excerpts offered from several East India philosophies as proving their identity with Christian Science are of no value, because they reveal nothing that resembles the teachings of Christian Science in the slightest degree. Christian Science bears no actual resemblance to any system that requires or expects human beings stupidly to ignore the conditions of materiality. The alleged resemblance could appear only to one who, as stated above, persistently refuses to recognize the distinction which Christian Science makes between the asserted reality of material things and the actual reality of things spiritual. Here it may be stated that the lady from India who was quoted as having said that Christian Science, as "explained" to her on her arrival in New York, was identical with the philosophies of her country, was fair enough to state afterward that she had been misinformed as to the real teachings of Christian Science. Your readers who will take the trouble to compare the "explanations" of your two correspondents with the actual teachings of the Christian Science literature, may judge of the probable picture of Christian Science that was offered this lady in the first instance. But her first statement, though repudiated, is still doing service, year after year, in certain quarters, with the correction carefully omitted.

[Charles W. J. Tennant in *Kensington News and West London (England) Times*]

In a recent issue appears an extract from an article in a parish magazine by the vicar of St. Mary's, West Kensington, on Christian Science. The vicar begins by saying: "The question has frequently been asked, 'What do you think of Christian Science?' which is not surprising, for this movement has attracted world-wide attention, drawn many cultured minds into its fold, led thousands to forsake their churches and identify themselves with this religious sect." He then goes on to say that he has made a study of Mrs. Eddy's book in order to find out what the teaching really is, his conclusions being that it is certainly not Christianly scientific, for it is distinctly opposed to Christian doctrine.

Now, let us examine this point. Christian doctrine is condensed into a nutshell in these words of Jesus: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." Does our critic realize what it means to love God with all our mind? Does it not mean to have only the Mind of Christ in us, "bringing into captivity every thought to the obedience of Christ [Truth]"? Now, if the belief in evil is being held in consciousness, this is breaking the first commandment and not loving God with all our mind. Christian Science teaches very clearly the difference between the Mind which was in Christ Jesus and the carnal mind. St. Paul tells us that "the carnal mind is enmity against God." What does this mean? If it means anything at all, it means enmity against Truth, opposition to Truth. This being so, it is very clear that Jesus did not think with the carnal mind, for he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." The correlative passage to this is found on page 180 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, where she says, "When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus."

Now, since God is Spirit, God must know all things from a spiritual point of view. The carnal mind, or mortal mind, can only think from a material point of view, therefore these two view-points are polar opposites. God's view-point is correct, eternal and unchangeable; therefore the carnal view-point is incorrect, temporal and mutable. Now the question is, Which view-point are we going to have? Christian Science teaches one how to obtain that Mind "which was also in Christ Jesus," to think from his view-point, and thereby emulate his mighty works. When our Master said, "He that

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believeth on me, the works that I do shall he do also; and greater works than these shall he do," he might have said, He that thinketh as I think will do the mighty works that I am doing, and greater.

The latter part of our critic's article consists of disjointed sentences taken from Science and Health irrespective of their contexts and held up to ridicule. This form of criticism is not worthy of consideration. Let Christian Science be judged by its fruits, and not by its distortion at the hands of those who do not understand the subject.

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[Paul Stark Seeley in *The News*, Roseburg, Ore.]

In a recent issue a visiting evangelist is quoted in opposition to the teaching of Christian Science concerning the unreality of sin, disease, and hell. His remarks might lead one to believe that Christian Science condones the evil-doer and treats with complacency the sins of mankind. Such is in no sense the case. "Christian Science Mind-healing," Mrs. Eddy writes in "No and Yes" (p. 32), "lifts with a steady arm, and cleaves sin with a broad battle-axe. It gives the lie to sin, in the spirit of Truth; but other theories make sin true." Christian Science does not excuse or ignore iniquity. It exposes the real nature of sin as a belief in evil, called by Jesus "a liar," never attributable to God, and so without rightful relationship to the man or universe created by Him.

Sin, from the standpoint of Christian Science, is wrong believing and wrong thinking; a false belief in an evil power that can control, impel, and direct man in ways that are not God's ways, and that deceives him into believing that pleasure is found in wickedness. Christian Science teaches that every sin committed is a wrong thought expressed. The origin is mental. Therefore it is from a mental basis that sin must be eradicated and destroyed. As a lie believed is as truth to the believer, so sin and its accompanying evil conditions are as truth to the sinner until his thought is awakened to the reality of being, found in an understanding of God and man's relationship to Him. With the truth of immortal good, Christian Science destroys the lie of mortal evil, including sin and disease. In "Retrospection and Introspection" Mrs. Eddy clearly defines this process. "Christian Science heals sin," she writes, "as it heals sickness, by establishing the recognition that God *is All*, and there is none beside Him,—that all is good, and there is in reality no evil, neither sickness nor sin" (p. 63).

The lying, negative nature of sin has, however, never been made a reason by Christian Science for excusing its presence. So to do would be wholly unchristian, for, as Jesus well said, "Whosoever committeth sin is the servant of sin," and, "No man can serve two masters." In Science and Health (p. 339) the teaching of Christian Science on this subject is clearly stated: "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of wrath.' He is joining in a conspiracy against himself, —against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil."

Christian Scientists are striving to recognize in thought and act the supremacy of the one living and true God, and through their understanding of Him to meet and destroy the false claims of evil that seek to dishonor God and rob man of his spiritual sonship with the Father. Referring to the true and spiritual man, John wrote, "Whosoever is born of God doth not commit sin; . . . he cannot sin, because he is born of God;" and Paul, writing his epistle to the Romans, pointed the way to this spiritual freedom when he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And so Christian Science in the present age is demonstrating man's ability to destroy sin and disease in the degree that he lets that consciousness of God's supremacy be in him "which was also in Christ Jesus."

Sin and disease, with their accompanying conditions of distress and discord, are shown by Christian Science to be the hell of man's own making. God did not make hell. The Scriptures state, "God saw every thing that he had made, and, behold, it was very good." But as sin is real to the sinner, so hell, the consequence of sin, is real to him until he turns from false belief in evil's power and presence to the recognition of God, good, as the one and only Mind, holding everlasting dominion over man and the universe. Man then begins more readily to discern the life that is real, and to recognize the verity of Mrs. Eddy's statement (Science and Health, p. 196), "Sin makes its own hell, and goodness its own heaven."

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[Ezra W. Palmer in *The Gazette*, Colorado Springs, Col.]

Christian Science has again been the subject of attack by the evangelist preaching in your city. These attacks are a part of his stock in trade and seem to be characteristic of his methods. The procedure employed by this speaker seems to consist in formulating a series of false statements regarding Christian Science, and then working himself into a passion in tearing them to pieces. Of course this scattering of the man of straw he has set up, constitutes no indictment of Christian Science. To one who has the least grasp of the profound insight which Christian Science gives of spiritual things, such performances as this critic indulges in merely provoke a smile at their crudity, and at the same time sincere regret that a religious speaker should attempt to play on the lack of information of his hearers in such a puerile fashion.

The weakness of these critics consists in trying to substitute words for the demonstrable works which Christian Science does in following the commands of Jesus. Failing to do these works, they turn their batteries of denunciation upon them, a proceeding whose futility time has amply demonstrated. Not denunciation, but emulation of the healing works of Christian Science, should be the goal of every Christian. The Master's figure of the beam and the mote is respectfully referred to this critic for his careful and prayerful consideration, and his attention is called to the words of the Master, "Judge not, that ye be not judged."

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[Written for the *Sentinel*]

Hymn of Praise

EDGAR NEWGASS

O UNIVERSAL Love, though far we stray,
Uncomforted and sad, from thy clear way,
Thou followest to soothe who are in pain,
And make them whole, and lead them home again.

No man e'er joys, and none can breathe or see,
Or work or play, but does so unto Thee.
Thy holy mountain! Oh, did we below,
Who struggle with foul dreams—did we but know

No shame, no evil, no untoward alarm
Could ever frighten or make sick or harm;
Naught would there be from which to seek release,
Naught is there now, but Thou and Thy great peace.

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Editorial

The Relief Fund

In the *Sentinel* of Oct. 24 announcement was made of a fund which was to be collected for the relief of Christian Scientists who by reason of their residence in the countries affected by the present European war are temporarily distressed. The Board of Directors of The Mother Church are glad to announce that at their request William D. McCrackan, C.S.B., of the Christian Science board of lectureship, has kindly consented to go to these countries and arrange for the necessary committees, that this fund may be quickly dispensed in the best way. In order to perform this office Mr. McCrackan has been obliged to cancel some lecture engagements and probably will not be able to make further appointments prior to Jan. 15, 1915.

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True Thanksgiving

"Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love." Thus, on page 45 of Science and Health, Mrs. Eddy sounds a note of thanksgiving and triumph which finds echo in the heart of every Christian Scientist who has successfully tested the power of God, through Christian Science, in overcoming the sickness, impatience, and trials of mortal existence.

Mrs. Eddy has again and again pointed out in her writings the need for faithful endeavor on the part of her followers, that they may attain to the freedom from all evil which is man's birthright. She holds out no hope that those who seek ease and comfort for ease and comfort's sake, shall progress very far toward that goal to which Christ Jesus referred when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" on the contrary, she keeps before them the paramount requirement of salvation, as laid down by the Master, "Seek ye first the kingdom of God." Neither does the Discoverer and Founder of Christian Science hold out a hope that this goal, the attainment of salvation, may be reached vicariously. We cannot buy our way into the kingdom of God, nor will another's sacrifice, no matter how willingly offered, atone for our own shortcomings. Mankind must diligently work out their own salvation, even as this salvation is promised to all who faithfully seek it. "Ye shall seek me, and find me, when ye shall search for me with all your heart," is the Father's loving assurance; and the unnumbered hosts who have proved its surety, know that abiding peace and joy await those who gain their heritage as the sons of God by patient, persistent seeking to know and to do the will of the Father.

Christian Scientists regard the promises of the Scriptures as possible of fulfilment, and they also realize that the first step toward this attainment must be the recognition of the omnipotence, omniscience, and omnipresence of God, and the consequent unreality of all that is unlike Him. With this recognition of the allness of God and of man in His likeness, the fear which so largely enters into every human problem is eliminated; and in its stead is the consciousness that to one so guarded belongs the assurance of the psalmist: "There shall no evil befall thee."

It was on this basis that Christ Jesus was able to face and defeat every phase of error, even to the overcoming of "the last enemy." It was because he knew his birthright as the "beloved Son" of the Father, omnipotent, omnipresent good, that he was able to do the mighty works which he declared all his followers likewise should do, in fulfilment of that mission of which he read to the congregation assembled in the synagogue at Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He knew and proved that it is neither the law nor the will of divine Mind that mankind shall be subject to sin, and the suffering which is its consequent; and when he faced fearlessly the illusions of mortal sense which seemed so real to those who had not received the illumination that had come to him, they vanished before the word of Truth.

As we approach the day designated by the President of the United States as one of general thanksgiving for the mercies and blessings which are the bounty of an all-loving Father, let us remember and be glad that God reigns universally; that His promises are awaiting fulfilment even in those countries which are torn asunder by the belief that force is physical rather than spiritual. Today Christian Scientists are enlisted in a new crusade, one which has "sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science" (Science and Health, p. 226). Victory cometh "not by might, nor by power, but by my spirit," and it is by the same "spirit" that Christian Scientists are overcoming the legions of evil. Truly they have reason to rejoice that in Christian Science they have found an effective weapon in the warfare against that which is ever seeking to destroy, but which must eventually yield to the power of good.

Archibald McLellan.

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Increasing Thoughtfulness

Among the unnumbered brief, thought-awakening sentences penned by the author of Science and Health, none is more pertinently related to present human conditions than her declaration in the Preface that "the time for thinkers has come" (p. vii). In this Mrs. Eddy may have meant that there is need of great dominating nonconformists of her own type; but she surely meant more, namely, that the hour calls for increased mental alertness; that men shall escape from their enslavement to customary and traditional thought.

Christian Science does not crown or nourish what may be called world-intellectualism, but it does preeminently inculcate and conduce to exact, consistent, and vital thought, to the habit of considering the subject in hand from every needful point of view, and especially of regarding it in the light of the great fundamentals of Christian faith,—the nature of God and of His universe, including man, and the law and order of the divine government as revealed and demonstrated by Christ Jesus. It calls to men again in the words of wisdom, saying, "Come now; and let us reason together,"—let us consider the human problem as related to the truth of being, respecting which we can but agree. This fact characterizes its every appeal and gives it the highest educational value. Christian Science teaching is in fact both a philosophy of being and a philosophy of practical living. It removes the accumulated débris of fallacious thinking, on which men have vainly tried to erect stable structures, and having thus uncovered the immovable ledges of truth, it founds thereon a "building of God," fashioned and adorned "according to the pattern showed . . . in the mount."

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The need of an acquired habit of more logical, more discriminating thought, is constantly being revealed to Christian Scientists in their contact not only with commoners, but with the cultivated. One is often amazed to find men of trained minds, and in a sense of scholarly instincts, who are attached to and contend for beliefs and opinions which will not bear a moment's analysis, and which show that they have not learned to think discriminatingly, or else are not disposed to do so. The responsibility for this fact lies largely with that mental torpor which is the prolific parent of stupidities, and that educated prejudice which ofttimes not only shuts but bolts the door against progress. Said a minister recently: "I note that when you Christian Scientists have a piece of furniture which needs repairing, you send for a carpenter and have it fixed. When I find that my body is out of order, I send for a doctor and have it fixed. What's the difference?"

In answer, his attention was called to the very manifest difference between a man's thought-relation to the conditions of his body and his relation to extraneous matter, also to his immediate responsibility in view of the universally conceded significance of right-mindedness in the one case, as compared with the other. He was assured that Christian Scientists recognize every material condition, whether named normal or abnormal, to be but the phenomenon of a false sense of being; and that there are no limitations in all this realm of unreality to the sovereignty of that Mind which was in Christ Jesus. Again and again he proved the absolute authority of spiritual sense over so-called material law. Nevertheless, while Christian Scientists stand for this possible rule of the Christ-idea, it is obvious to them, as it must become to all others, that until they have solved the lesser problem of human self-rule, they are not well equipped to tackle the greater problem of world-rule.

The order of spiritual unfoldment and advance is "first the blade, then the ear, after that the full corn in the ear;" and he who directs his present effort to the working out of problems within the compass of his present understanding, gives evidence of that wisdom, that increase of thoughtfulness, of which the assured goal is success. Indeed, to grow in grace and to grow more spiritually intelligent is one, and this perception is withal a fruitage of Christian Science.

JOHN B. WILLIS.

"Diversities of gifts"

AFTER people become interested in Christian Science, they begin to study the Scriptures with greater care, but in most cases the bias of early religious teaching clings to the inquirer, until he advances sufficiently to apply truth to the varied problems of human experience. As he does this, he finds it available in all alike, whether in the overcoming of disease and sin, or any of the other discords of mortal belief. It may happen, however, when he essays to help some one to overcome a physical ailment, or to apply the law of healing for himself, that unexpected difficulties present themselves and the healing is delayed. While still wrestling with these difficulties, his attention is directed to Paul's statement to the Corinthians respecting "diversities of gifts," and he is apt to conclude that he is not gifted with ability to do the healing work.

Before venturing to discuss the proposition here presented, we should note that "gifts of healing" are inseparable from the operation of the divine Spirit, the Holy Ghost, according to St. Paul; yet, strange to say, spiritual healing was for long centuries almost wholly ignored, until Mrs. Eddy discovered and declared its divine Principle. It cannot be denied, however, that many devout Christians, and even little children, longed with all their hearts for the Christ-healing, though they were told by their religious teachers that it did not belong to their day and age. All the while the children were taught the hymn which begins,—

> I think, when I read that sweet story of old,
> When Jesus was here among men,
> How he called little children as lambs to his fold,
> I should like to have been with him then.

Some of these children afterward learned through Christian Science to rely for health and happiness upon the words of Christ Jesus, "Lo, I am with you alway," and their absolute truth is proved to child and adult alike in the healing which follows their acceptance of the truth.

As to the question of "diversities of gifts," it is highly important to ponder the related statement: "The manifestation of the Spirit is given to every man to profit withal." It does not appear that there is any discrimination on the divine side, although mortals would limit themselves and others and say that only a few should undertake the healing work. The fact is, that when men heed the Master's command to "let" their light shine, the Father is glorified by the healing which follows. To explain: A professing Christian who is unacquainted with the teaching of Christian Science, in calling upon a sick friend would most likely speak of the illness as real and as either sent or permitted by God. He might also recommend certain material remedies and cite certain supposed laws of disease; but he would not "let" the light of Truth shine upon the afflicted person unless he urged resistance to the devil of disease and strongly declared the all-power of God, divine Love, to destroy whatever He did not make. In "Miscellaneous Writings" (p. 105) Mrs. Eddy says: "Vanquishment is unknown to the omnipresent Truth. I must ever follow this line of light and battle."

It is quite possible that the early Christians believed certain persons could exercise some of the "spiritual gifts" better than could others, but we must not forget that the divine Principle of Christ Jesus' work had not then been revealed to humanity. This had to come later, with the full-orbed appearing of the "Spirit of truth" promised by the Master, and the healing ministry of Christian Science proves the presence and power of this truth in our midst today. It makes every one who accepts it whole, and we are told that without holiness, or wholeness, "no man shall see the Lord."

In Christian Science the "diversities of gifts" mean the rich and varied bestowals of divine Love for all of God's children, and it rests with them to appropriate more and more of these gifts, until all reflect the perfect man of God's creating.

ANNIE M. KNOTT.

Among the Churches

Current Notes

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

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

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EUREKA SPRINGS, ARK.—At six o'clock this morning [Aug. 15] the corner-stone of the Christian Science church building, in course of construction on Mountain street, was laid with simple ceremony. The Christian Scientists have maintained an organization here since 1896. During these years services have been held in various places in the city. Feeling the need of a permanent church home, the Scientists let a contract for the erection of a church edifice on lots on Mountain street that had been purchased some years ago. Ground was broken on July 1 last, and the building has been progressing nicely since that time. The contract calls for the completion of the building by Jan. 1, 1915.—*Daily Times.*

ROCK ISLAND, ILL.—At a meeting of the building committee of First Church of Christ, Scientist, Thursday evening [Sept. 17], the contract was let for the construction of the new church at Twenty-second street and Seventh avenue. The contract price is eighty thousand dollars. The building will be erected on the site of the old Dart homestead, which was recently purchased by the building committee. The main hall will have a seating capacity of eight hundred.

Rock Island Union.

HARTFORD, CONN.—With an attendance of about four hundred, Second Church of Christ, Scientist, held its first service in its new home, formerly the Park Congregational church, at the corner of Asylum and High streets, last evening [Sept. 2]. The service was the weekly meeting.

Hartford Courant.

WEST CHESTER, PA.—A free reading-room was maintained at the county fair of the Chester County Agricultural Association near West Chester, Pa., Sept. 15-19. Much of the authorized literature was distributed. The room filled a need among the attendants of the fair and was widely patronized.

Correspondence.

WHITE PLAINS, N. Y.—Sunday, Sept. 13, the seventh monthly Christian Science service was held at the Westchester county jail. The service was a very successful one. Some of our friends were pleasantly surprised at the keen interest which the inmates manifested during the service.

Correspondence.

FLUSHING, N. Y.—Among the permits recently granted for new buildings in Queens was one to First Church of Christ, Scientist, for the erection of a church on Murray street, near Sanford avenue, Flushing, to cost twelve thousand dollars.

Flushing Journal.

RICHMOND HILL, N. Y.—Opening services were held in the new Christian Science church July 26.—*Correspondence.*

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The Lectures

Springfield, Ill.

A large and appreciative audience assembled in the auditorium of the Y. W. C. A. Building, to hear a lecture on Christian Science by William R. Rathvon. John H. Lord, district passenger agent of the Illinois Central Railroad, introduced the lecturer, and said:—

You have been invited here this evening for the purpose of listening to a lecture on a subject that is today attracting world-wide attention. While there are no claims made for it that it is in any way a new subject, yet there are hundreds and thousands of people from practically all parts of the civilized world who are giving testimony to the fact that Christian Science has given them new life, new thoughts, new ambitions, new hopes, new joys, new sight, new hearing; has taught them how to pray, how to love their neighbor as themselves, and how to live a true Christian life. It is also a subject that has been antagonized, criticized, and scoffed at from every conceivable angle. Yet with all this great opposition you will find its advocates moving onward, lending a helping hand where possible to do so, working earnestly and faithfully to help brighten up this old world of ours, striving daily to assist struggling humanity to get the understanding that the kingdom of heaven is here and now, only awaiting their occupancy.

It has been my great privilege to witness a remarkable case of healing through Christian Science,—remarkable for the reason that all material means had been exhausted and all hopes for the recovery of the patient had been abandoned, when Christian Science was called for, and God's glorious truth was most beautifully asserted. The healing was almost instantaneous. To many people, seeing is believing; but in this particular case, to me it was more than believing, it was understanding. There was unfolded the beautiful thought that here indeed must be the working of the same Mind and thought that rebuked the wind and calmed the tempest; that fed the multitude with the five loaves and two fishes; that caused the blind to see, the deaf to hear, and the lame to walk; that raised Lazarus from the dead.

Following these great demonstrations and beautiful manifestations many people will say, "Yes, but how shall we get this understanding?" It is for that reason that you have been invited here this evening.—*Correspondence.*

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Toronto, Canada

Probably twenty-five hundred persons were present in Massey Music Hall to hear William D. McCrackan, M.A., lecture on Christian Science. The lecturer was introduced by Jack M. Jackson, first reader of First Church, who said in part:—

On one occasion Jesus said to his disciples, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." What were the things referred to? Were they not the manifestations of the power of God, or good, to overcome the obstacles which beset our earthly pilgrimage, including the ills of the flesh? Were they not the manifestations of the dominion possessed by man when spiritually endowed, over these obstacles, including disease? Manifestly this power of God, or good, is as available now as it was two thousand years ago, since we have no record of God having withdrawn Himself from His universe, or having been overcome by Satan. In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are told that "if God were understood instead of being merely believed, this understanding would establish health" (p. 203), and students of Christian Science all over the civilized world are daily proving this to be true.—*Correspondence.*

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Meadville, Pa.

A. J. Palm, editor-manager of the Meadville Messenger Printing Company, in introducing Willis F. Gross, who lectured on Christian Science at the court-house, said in part:—

There are many important subjects concerning which I must express my ignorance, and Christian Science is one of them. I am not so densely ignorant, however, as to declare that it is all a fake or a delusion because I do not comprehend

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it. I have learned that it is not safe to condemn a new theory or a new doctrine by what we do not know about it. In fact, it is hardly safe to do so even after we think we know considerable about it. When we find judges of courts, governors of states, members of Congress, and men and women prominent in all the walks of life believing in Christian Science, it would be presumptuous folly for one who knows nothing about it to declare that there is nothing in it. Every new proposition in religion and science has been obliged to fight its way to public favor against prejudice and ignorance, for we are prone to judge of new doctrines by our ignorance of them.

Christian Science is unlike any of our other religions in one respect at least. People as a rule are Methodists or Presbyterians because they were born Methodists or Presbyterians, and therefore all their early prejudices and feelings tend to cause them to adhere to their religion. It is not so, however, in reference to Christian Scientists; and I doubt whether there is a person in the audience who was born into the Christian Science faith, but all of you have become adherents of the faith in spite of your early prejudice against it.—*Correspondence.*

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Florence, Italy

A lecture on Christian Science was given by Bicknell Young in the hall of the Circolo Philologico. The hall was filled. The lecturer was introduced by the Hon. L. J. Keena, who said:—

I believe that each of us is seeking the kingdom of heaven. Civilized man has always sought it. Standards of morality have varied throughout the ages almost as widely as the varying conceptions of the Deity, but the aim of man has remained fixed,—the achievement of a higher life. In the main, the poetic imagination of man has set the confines of its vision of God's kingdom as lying just beyond the horizon of this mortal existence. And now comes a new-old interpretation of Christ's mission, repeating his saying, "The kingdom of God is within you." Because this interpretation establishes a rule of action, a law of life, based on the teachings and works of the Christ, it has been named Christian Science.—*Correspondence.*

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Clinton, Ill.

A lecture on Christian Science was delivered to a large audience in the circuit court room in the court-house, by Jacob S. Shield. The lecturer was introduced by County Judge Fred C. Hill, who said in part:—

Christian Science is a demonstrable religion of love and good cheer, and your presence here today is evidence of your interest in this cause. It is conceded by all Christian people that Christ Jesus was the Wayshower, and that he healed the sick, forgave sin, and arose from the dead. Then why need it be thought incredible that his followers today should be doing many of his mighty works, since he has said, "He that believeth on me, the works that I do shall he do also;" and again, since he has given us the way in his saying, "Ye shall know the truth, and the truth shall make you free"?

Christian Scientists are knowing and proving the truth of Jesus' sayings, expressed in their daily experiences; and thousands of men and women are testifying to the usefulness and availability of Christian Science in their release from the bondage of sin, sickness, and a belief in the reality of death. I desire to express to you publicly that Christian Science has been the agency that has released me from the bondage of disease of long standing, known to many of you.

Clinton Journal.

Lectures to be Delivered

Beloit, Kan.—Clarence W. Chadwick, Church Edifice, 8 p.m., Nov. 19.

Bloomington, Ill.—Clarence W. Chadwick, Majestic Theater, Washington and East streets, 2:30 p.m., Nov. 15.

Boise, Idaho.—Bicknell Young, Pinney Theater, 2:30 p.m., Nov. 15.

Burlington, Kan.—Bliss Knapp, Newk's Theater, 8 p.m., Nov. 19.

Chariton, Iowa.—Bliss Knapp, Court-house, 8 p.m., Nov. 16.

Chicago, Ill. (Twelfth Church).—Jacob S. Shield, Temple Sholem, 3760 Pine Grove avenue, 8 p.m., Nov. 16 and 17.

Chicago, Ill. (Fourteenth Church).—George Shaw Cook, Assembly Hall, Ravenswood School, Montrose avenue and Paulina street, 3:30 p.m., Nov. 15, and 8 p.m., Nov. 16.

Chillicothe, Mo.—Virgil O. Strickler, Court-house, Court Room, Nov. 19.

East St. Louis, Ill.—Virgil O. Strickler, Church Edifice, 8 p.m., Nov. 17.

Downers Grove, Ill.—Virgil O. Strickler, Dicke Hall, corner Forest and Belmont avenue, 8 p.m., Nov. 20.

Fairmont, Minn.—Jacob S. Shield, Court Room, Court-house, 8 p.m., Nov. 18.

Grand Rapids, Mich.—George Shaw Cook, Powers' Theater, 8 p.m., Nov. 19.

Harrogate, Yorkshire, England.—William R. Rathvon, Kursaal, 3:15 p.m., Nov. 29.

Hermosa Beach, Cal.—Prof. Hermann S. Hering, Hermosa Theater, Pier avenue, 8 p.m., Nov. 9.

Hull, England.—William R. Rathvon, Royal Institution, Albion street, 8 p.m., Nov. 30.

Huntington, W. Va.—Virgil O. Strickler, Carnegie Hall, 8 p.m., Nov. 16.

Independence, Iowa.—Clarence W. Chadwick, High School Auditorium, 8 p.m., Nov. 16.

Iowa City, Iowa.—Clarence W. Chadwick, Church Rooms, 211½ Iowa avenue, 8 p.m., Nov. 17.

Lincoln, Neb.—Bliss Knapp, Church Edifice, 12th and L streets, 8 p.m., Nov. 17.

London, England (First Church).—Col. William E. Fell, Town Hall, Chelsea (London), 8:30 p.m., Nov. 26; Town Hall, Hammersmith (London), 8:30 p.m., Nov. 27.

Louisville, Ky.—Virgil O. Strickler, Macauley's Theater, 8 p.m., Nov. 15.

Mexico, Mo.—Prof. Hermann S. Hering, Court-house, 8 p.m., Nov. 19.

New Albany, Ind.—Virgil O. Strickler, Maennerchor Halle, 3 p.m., Nov. 15.

Newburgh, N. Y.—Willis F. Gross, Academy of Music, 3 p.m., Nov. 15.

Owensboro, Ky.—Bliss Knapp, Empress Theater, 3 p.m., Nov. 15.

Payette, Idaho.—Bicknell Young, Emma Theater, 8 p.m., Nov. 15.

Polo, Ill.—George Shaw Cook, Public School, 8 p.m., Nov. 17.

Rutland, Vt.—Willis F. Gross, Church, Cottage street, 8 p.m., Nov. 17.

Seymour, Ind.—George Shaw Cook, Majestic Theater, 8:15 p.m., Nov. 20.

Shreveport, La.—Prof. Hermann S. Hering, City Hall Auditorium, 8 p.m., Nov. 17.

Terre Haute, Ind.—Prof. Hermann S. Hering, Zorah Temple, 8 p.m., Nov. 20.

Victor, Col.—Dr. Francis J. Fluno, Church Edifice, 117 South Fourth street, 8 p.m., Nov. 15.

Weiser, Idaho.—Bicknell Young, Wheaton Theater, 8:15 p.m., Nov. 16.

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Testimonies of Healing

With the hope of benefiting others I wish gratefully to acknowledge my healing, through the efficacy of Christian Science, of organic stomach disorder, catarrh of the bowels, uterine hemorrhages, and other troubles. My case was pronounced incurable, but through an earnest and diligent study of the Christian Science text-book, "Science and Health with Key to the Scriptures," I found health, happiness, and peace, for by its divine Principle I was healed not only of the physical diseases, but of a great sorrow which no other power could ever have effaced.

While my heart is filled with gratitude for the physical healing, yet the greatest joy and blessing that has ever come into my life is the illumination of the Scriptures, the spiritual understanding which a careful and earnest study of the Christian Science text-book has enabled me to obtain. It has furnished me with many proofs that "the exterminator of error is the great truth that God, good, is the *only* Mind" (Science and Health, p. 469). If we accept this teaching and apply it to our human experiences, thought will be lifted above physical ills and discord, and all untoward conditions, into the haven of peace.

A few years ago my two daughters were stricken with a so-called contagious disease. The physician was notified and we were quarantined. Before going away, the physician, knowing I was a Christian Scientist, said he supposed I did not want him to leave any medicine. He spoke in a kind, courteous manner, and I thanked him, saying I would rather he did not. I felt confident that divine Love could and would do as much for my children as it had done for me.

My youngest daughter's condition, from a human standpoint, was critical. She could not swallow or take any nourishment, and for more than twenty-four hours she was delirious. I was a young student in Christian Science at the time, but that did not hinder or change the eternal facts of God's omniactive law of universal harmony, which always has and always will be in existence, and it did furnish me with the evidence that a little leaven of this truth will leaven the whole lump of human belief. One year later this same daughter was examined by a specialist, who declared he would never have known she had been a victim of this malady. He stated that it usually required a long time for recovery, and in severe cases left its traces. He seemed much surprised to find her in perfect physical condition, and said she did not look as though she had ever had a day of illness in her life. The healing was perfect in every way, leaving the face and body free from scars and blemishes. The physician said he had heard of the case and it was very remarkable, and that we had been very fortunate.

Christian Science teaches us that God is a refuge, an ever-present help in time of trouble, and that neither age nor accident can interfere with the senses of Soul. As I entered a street-car one night, I asked the conductor to let me off at a certain street. When we were near it, I walked to the rear of the car where the conductor stood, and again mentioned the street at which I wished to get off. The car was moving slowly, and I had no thought but that it would stop at the proper time and place. The conductor took hold of my arm, assisting me down the steps. As I placed my right foot on the ground the car was still moving, and I fell, becoming unconscious. My first awakened thought was that life is "hid with Christ in God," a place where accidents are unknown, and that I was not hurt. The conductor assisted me to my feet and anxiously inquired if I was hurt. I replied that I thought not. He took my name and address, accompanied me across the street, and again anxiously inquired if I felt sure I was in no way hurt. I then assured him I was feeling all right, made my call, and returned home.

Early the next morning the street-car company sent one of their men around to our house to inquire into the matter as to how the accident occurred, and to ascertain if I were in any way injured, what I wanted for damages, and if I thought the conductor should be discharged. I replied I was not injured, did not want anything for damages, and did not want them to discharge the young man, for I felt sure a mistake of this kind would not occur again. A few hours later I felt a pain in my side, and the thought came that I had better examine and see whether there was anything wrong with my side; but to this thought I at once replied that I had neither time nor desire to be looking for evil, for I wished to be "about my Father's business." A couple of days following, after a bath, my daughter called my attention to a large dark spot on my side. I looked at the discolored place, called a bruise, with a very grateful heart for the true sense of being that awakened thought, for surely to dwell "in the secret place of the most High" was indeed an abiding "under the shadow of the Almighty."

All that I have, all that I am, I owe to the teachings of the God-inspired woman whose purity of thought discovered this divine Principle and partook of the things of God and revealed them unto men. I must confess that heretofore I derived but little comfort from reading and studying the Scriptures. I could not understand the Master's teachings, the prophets, and the book of Revelation by St. John. The Bible seemed a sealed book, and life a continuous perplexity and failure. My old-time faith would cry "Peace, peace," but it could not be found. For all this healing, and manifold other blessings, I am indeed grateful to Christian Science.—Ella V. M. Oliver, Los Angeles, Cal.

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About eighteen years ago I was said to be afflicted with an internal malignant growth. I tried every remedy that I heard of, and changed physicians several times, going from one doctor to another only to find no improvement whatever. This continued for six years. I became greatly reduced in flesh, and so weak that no rest could be obtained, even though I had good care. I was confined to my bed most of the time, with no hope of ever being well. I then went back to my kind family physician. He told me that an operation might prolong my life; but I did not care to submit to it, so we waited a while, and then to please my friends I called him again. After a brief examination he told me that it would only add to my misery, as I was then too weak to survive, even if the operation was gone through, and there seemed to be nothing to do but await the end.

About this time a lady moved into our neighborhood from a distant town. She had heard of my hopeless condition, so she called and kindly told me of her own healing, effected through Christian Science. She said that I could be healed also, but I did not think so. I told her I was too far gone, and that what she said was too good to be true; but I also told her that if she could do anything to let me have one night's rest from pain so that I could sleep, I wished she would do it. She talked to me a little while and left me. I slept that night and awoke refreshed, asked for food, ate it with relish, and retained it. This seemed a miracle to me, as I had been existing on stimulants and tonics. I continued to improve, relying on whatever this new friend told me about God as infinite divine Love that heals the sick. She came every day, and within a week I was out of bed, going about the house. I never went back to bed except to rest a little while or when I retired for the night.

About three months after this, my friend told me she was

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going to move away. I had kept the good words she had spoken to me, and pondered them in my heart every day. When she came to see me to bid me good-by, she told me to send for "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to read it carefully and study its meaning. I did so, with the result that there has never been a return of the malady in the slightest degree. I began to do my housework, and during the past few years have worked hard, being on my feet all day and often until late at night. I am perfectly well, and weigh more than the average woman. During this time I have relied entirely on Christian Science for healing of every kind. When I have asked others for help, I have never failed to get relief, often immediately. At one time I called on a practitioner for treatment and was sustained through a sorrow. I have also been able to help others, and this gives me great joy.

In the early spring of 1912 I contracted a cold, which settled on my lungs. I had been through a long siege of illness under medical treatment, a member of my family having had typhoid fever, and this threw the whole responsibility of a large business on me. Although I was up late at night and early in the morning during the coldest months, I was enabled through the help of divine Love to be protected and sustained without loss; but as the cold constantly recurred, I called for help. During a treatment it occurred to me to tell my friend of a condition which had existed when I was about eight years old. I then had a very severe attack of measles. They "went in," I remember the doctor said, adding that acute lung trouble was likely to follow and leave my lungs weak, so that at an early age pulmonary disease might rob me of earthly existence. For a number of years I coughed all winter, until after my first healing in Christian Science, and this recurrence of the cough in 1912 reminded me of the former attacks in my girlhood. Mrs. Eddy says, "If God heals not the sick, they are not healed" (Science and Health, p. 231). The practitioner quietly remarked that there is no recurrence when Truth does the work. I also read from the text-book open before me, "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God" (p. 380). Within a week the discordant manifestation was destroyed; every trace of cough, weakness, and soreness had disappeared, and relying on Truth there is now no fear of their return.

I send this testimony in deep thankfulness to God for my permanent healing, and in loving remembrance of my friend and neighbor who brought me the good tidings, "Christian Science healed me and this truth will heal you," and who also brought to my knowledge the text-book. I am a member of First Church of Christ, Scientist, of East St. Louis, Ill. I have a deep reverence and tender love for our beloved Leader, who wrought out in life-practice the rule of right thinking, then lovingly gave to a waiting, suffering world the statement of demonstrable truth found in Science and Health. I sincerely trust that my testimony may lead some weary searcher to see "the way, the truth, and the life" in Christian Science.—Kate Rochus, East St. Louis, Ill.

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I have received so much help from reading the testimonies in the *Sentinel* and *Journal*, that I feel it not only a duty but a privilege to tell what Christian Science has done for me. Stomach trouble kept me in poor health all my life. My mother had passed on from this disorder, when otherwise in good health, and several very good physicians, one a specialist from Chicago, said I would go the same way, but that he could help me. He put me on a very strict diet, and said I should rest half an hour before eating, and at least two hours after. I was, however, healed of this ailment through Christian Science, and it has never returned. I can now eat anything that is set before me, with no bad effects. I can eat a hearty meal and go right to work, or retire and sleep like a child, and get up in the morning without a headache, something I never could do before.

I had a lame back, caused by a strain when I was a young man, and as I grew older it became more troublesome. I could not stoop over without pain, and I walked with a cane. This, also, was entirely overcome in Christian Science. I wore glasses for sixteen years; now I read without them.

I have lived seventy-two years, and my health is better than ever before in my life. My healing was slow, and sometimes I was almost discouraged, but with the help of a faithful practitioner and the study of our text-book, "Science and Health with Key to the Scriptures," I would soon be gaining more rapidly. I read the *Sentinel*, *Journal*, and *Monitor*, and every morning, before beginning the day's work, no matter what I have to do, I go over the Lesson-Sermon. I find it gives me strength for the day, and saves time. I also have the pleasure of helping others.

I have not used any material means for six years, and have not even needed the help of a practitioner for two years. Words cannot tell all that Christian Science has done for me, nor can they express my thankfulness to God, also my gratitude to our dear Leader for making this healing truth possible for us.—P. J. Allen, Loogootee, Ind.

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It is over three years since I began to study Christian Science. I had been under medical treatment nearly all my life, suffering from nervous troubles, and about six years ago my throat became much enlarged. I tried different material remedies for it, but these were not of the slightest avail; the throat remained the same, until through Christian Science I became acquainted with a practitioner. I told her about the throat trouble and she treated me, with the result that the throat is now its normal size.

I am indeed very grateful for all the benefits I have received in Christian Science.

Alice Mathews, Tavistock, Devonshire, England.

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[Translated from the German]

I herewith wish to express my gratitude for the wonderful healing which I have experienced through Christian Science. Over three years ago I was daily seized with severe pain in the stomach and was nauseated after every meal. This condition lasted for two years, and during that period two physicians whom I consulted agreed in stating that I was extremely anemic. One evening, upon experiencing great suffering, I had a hemorrhage, which, to sense, made me feel extremely weak. The physician said that an abscess had opened in the stomach. I then had treatment from a physician of high repute and was greatly relieved; but although I followed all the prescriptions closely, severe pain would set in almost every day. The physician believed my system to be entirely shattered, and later on prescribed drugs, which, however, often failed to have any effect or else relieved me only for a short time. The continuous pain and slight hope of recovery added to my distress, and I sometimes felt very much discouraged, and even in a desperate mood, which often made life cease to appear desirable.

It was during that time of hopelessness that I heard of Christian Science. After reading several copies of the *Herold*, quite a few things became clear to me which had been a puzzle formerly, and I began to experience new courage and a sense of hope regarding possible deliverance from my suffering. A Christian Science practitioner gave me several treatments,

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and now I am free from all the troubles mentioned, and enjoy a sense of well-being and a happiness such as I have not experienced for a long time. I am daily apprehending better the never-ending love and goodness of God.

Of late I have had to attend to many professional duties which could not be termed exactly agreeable, but I gained strength for their performance by reading in the Bible and in Science and Health in the morning before leaving, and everything was adjusted to my own satisfaction as well as to that of all concerned, so that finally it all turned into a very pleasant experience. The Bible, Science and Health, and the *Herold* are the sources from which I derive strength before taking up my daily work. I have become a very different woman since turning to Christian Science, and now I can see how much good we receive daily from God, and I also know that God leads and protects us wherever we may be. God is our only help, and on Him we may confidently rely.

I thank God from the depths of my heart for His infinite love and goodness, and I am grateful to our revered Leader, Mrs. Eddy, for the work which she has done in behalf of humanity. My endeavor shall be to increase in the knowledge of divine Truth.—Frau Fiedler, Dresden, Germany.

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About eleven years ago my boy, then two and a half years old, was taken with what is known as spinal meningitis. He was attended by our regular physician and a trained nurse, and two specialists were called in for consultation. After a few weeks the day came when they all decided that the child could not possibly recover and would last but a few hours. Just at this time a friend called. She was a Christian Science practitioner, and when I told her what the decision was, she asked if I would not try Christian Science. I told her that I had not the slightest faith in it, but if she believed my boy could be helped I wished she would try to help him. She said she would, and much to my surprise the child commenced to improve at once, and in about two weeks was perfectly well. He has not had the slightest return of the trouble, or any other ailment since as the result of having passed through that difficulty; and this is quite as remarkable as the healing itself.

Seeing this healing work done, caused me to think that the Christian Science religion must be far better than anything I had ever known about, although I had studied the Bible from my youth. Consequently, I began at once to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible, and I was finally convinced that Christian Science was the same truth which Jesus taught and practised long ago.

During the past ten years I have found it to be true that God is a present help in every time of need. By the teachings of Christian Science I am learning to have more faith in good and less belief in evil, and am thereby gaining peace. I am truly grateful for Christian Science, and that I was enabled to recognize it as the truth when it was presented to me.—Nellie D. Tearle, Roxbury, Mass.

✧

I want to give my testimony of healing through Christian Science, in the hope that it may benefit some one who has the same great need of help that I had. Three years ago I was a nervous wreck, discouraged and tortured with a skin disease which was so bad I could neither see nor sleep; also bowel disorder of sixteen years' standing, temper, sensitiveness, worry and all the ills it brings with it. I had tried several doctors and all kinds of remedies, but received very little help. Through the kindness of a friend I got a glimpse of Christian Science, and this gave me a different idea of God. I thought I would see what Christian Science could do for me, so I went to a practitioner. The nervous disorder was helped in a few treatments; but as the skin disease and bowel trouble did not yield, I was discouraged, though I did not want to give up Christian Science.

I was then advised to try another practitioner; but the help did not come. I was reading the Bible, Science and Health, the *Sentinel* and *Journal*, and as I read the testimonies of healing I wondered why I could not be healed. I knew that "God is no respecter of persons," so I felt that the fault must be in me. My practitioner worked lovingly and faithfully to help me to see that I must first seek the kingdom of God, as my thought was all for physical healing, and I was not thankful enough for my blessings. She then helped me to see what it means to be God's child, and with this understanding has come the permanent healing of the bowel difficulty and other troubles. The skin eruption returned several times, but it has now entirely disappeared. Christian Science has helped me spiritually, physically, and financially.

Mere words cannot express my thankfulness to God for all these blessings, and my gratitude to Mrs. Eddy. My desire is to help others and thus show how much I appreciate Christian Science for the light, joy, and peace it has brought into my home. The healing is wonderful, but I am more thankful for the spiritual understanding.

Helen Howery, Compton, Cal.

✧

I wish to express my deepest gratitude for the perfect healing of typhoid fever in the case of my daughter, then eight years old. Having had a full run of this fever myself, as did also my sister, whom I helped care for, I well knew the different stages of the disease, and as they would appear, nearly as quickly were they overcome by the practitioner through the power of Truth. There were others in our neighborhood ill with the disease at the time, and two deaths occurred near by.

Knowing that this was an unquestionable case of typhoid, I do not understand how to express myself about the healing as clearly as I would like to, but the result seemed marvelous to myself and to all who knew about it. In three weeks' time the child was up, and the fourth day after being dressed she walked a number of blocks,—something unheard of in the old thought. This healing took place over six years ago.

Lillian Howard Stevens, Lockport, N. Y.

✧

[Translated from the German]

The following testimony is given with a heart full of joy and gratitude. I was afflicted with spinal complaint for fifteen years, and whenever the pain in the back became acute, paralysis of the legs and feet would set in. Besides this, during the last twelve years my legs would fail me completely after every slight exertion or excitement. Under these circumstances I experienced great difficulty in moving about, and whenever I wanted to be out of doors, I had to be wheeled in a chair. The many physicians whom I consulted were unable to help me, and finally diagnosed the case as an affection of the spinal marrow, a disease which is considered incurable. I became very dejected, and lost all hope of ever recovering the normal use of my limbs.

In the beginning of 1913 relatives induced me to look into Christian Science, and I became acquainted with its teachings and its results. I now praise God for the help that He sent me, for a short time after I began to investigate the subject and had confidently put myself under the care of a practitioner, I experienced a slow but steady improvement, and

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today I have reached the point where I am able to move about quickly, to walk on the street without assistance, and even to go alone on a journey.

I would not fail to give expression to and make public acknowledgment of the fact that I owe to the teachings of Christian Science my health and buoyancy, and that it has lifted me out of a seemingly hopeless condition.

FRAU MATHILDE HÜHNERMANN, Magdeburg, Germany.

✧

In August, 1912, our little son, aged six years, was scalded on the arm and leg by the accidental overturning of a pan of boiling starch. The burns were so severe that the skin came away in patches with the clothing when it was removed. A Christian Science practitioner was called to treat the boy, and in one week some of the burns had healed, while others required a few days longer. After the first few moments the child seemed to suffer no pain, and the accident did not interfere with his play except at the time it occurred. The neighbors who saw the burns at the time of the accident thought this healing very remarkable. There are no marks or scars visible, and no further trouble has been experienced. We are also able to rejoice in many other evidences of the healing power of Truth.—E. L. GAINES, Seattle, Wash.

✧ ✧ ✧

[Written for the Sentinel]

The Day of Peace

THOMAS SPEED MOSBY

'Tis coming yet, though dimly seen
Beyond the clouds where cannon roar—
A day shall know no more rapine,
And war's rude note be heard no more.

For Love hath lit her beacon bright,
And learning true, that doth expand,
Shall in the future spread her light
To vanquish yet the mailèd hand.

In that fair golden, distant time,—
It may be far, it may be near,—
Eternal peace shall bless each clime,
Nor more shall fall the needless tear.

To all the lesson shall be pressed,
That he who would his country give
The gift that is esteemed the best,
Should for her strive to rightly live.

Whate'er the cause of nations' war,
The brave, the good, the true that fall.
Will all the gains of vict'ry mar,—
The life of man outweighs them all!

For every triumph wrought in strife
Of sabre clash and battle din,
The cost is paid in human life,
For death is still the wage of sin.

The world is builded out of peace;
The grandest triumphs ever won
Are wrought when armies give surcease
And war its bloody course has run.

Time's sweetest offspring, and the best,
Will be the day when men shall know
That war's red fever is at rest,
That its fierce flames no longer glow.

From Our Exchanges

[The Outlook]

It is not God, but man, who is on trial; man who prays often, not to the God of Christ, who declared that there can be no peace until righteousness is established, but to gods of his own making, to the tribal god whose care is for his own people and not for all his children in all nations. God's truth has not failed, nor has His love. He has never promised ease and physical comfort; He has never said that the world was made for man's pleasure. He has promised strength, but as the result of discipline, self-denial, and suffering; He has promised security, but as the result of overcoming evil with good; He has promised peace, but only when justice has been established; He has promised a redeemed world, but only when purity and love have been enthroned and crowned. Christianity has not failed; it has not even been tried. Hosts of men and women have lived by it, and been victorious over sorrow and trial, and died in the serenity of a faith which had become a life; but the world has never tried it. There is no Christian nation, nor is there a Christian civilization. In every nation there are sincere and faithful Christians, but there is no nation which, in spirit, institutions, and law, conforms to the law of Christian love. Some nations have gone farther than others in Christian experience and the endeavor to make Christianity the controlling principle of national life; but no nation has yet gone beyond the early stages of this radical reconstruction.

[The Christian Intelligencer]

Christianity in its true sense—the religion and spirit of Jesus Christ—has not broken down and can never break down, because it is spiritual in its nature and eternal in its duration. But civilization without Christianity not only has broken down now, but is continually breaking down, because its strength and wisdom are, after all, only the folly and the weakness of humanity. In our prayers for peace, therefore, let large emphasis be laid upon the restoration in the world, not of formal Christianity in any of its phases, but of the spirit of the living Christ. "The letter killeth, but the spirit giveth life;" and if, through this terrible baptism of fire and blood, the dead letter of materialism can be cast out of men's lives and replaced by the life-giving spirit of a real Christianity, even these months of agony and loss will not have been in vain.

[The Universalist Leader]

When an experience of any sort is ended, it matters very little whether it was sweet or bitter, whether it filled our heart with rapture or gave us cause for sorrow, whether we longed for it to pass away or wished that it might last forever. The only question of importance is whether it has made us better than we were. Has it made our conscience more sensitive to distinctions between right and wrong, and enlarged the sympathy through which we make the happiness of other lives our own? If it has done this, we are more than compensated for any pain that it may have inflicted. If it has done the opposite of this, we have paid too great a price for any pleasure which it has afforded us.

[Western Christian Advocate]

Prayer is religion at work as a directive force, preventing evil, effecting good, bringing healing to the sick, rescuing men and women from moral evil, bringing light and salvation to those that are oppressed. Mark it, then, as the highest expression of Christian faith today, that we believe in prayer as a directive force. This is assured to be reliable whether

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applied to the exercise of the individual soul or to the intercession of a group. Witness Christ's great intercessory prayer. Study his parables of the importunate widow, the friend at midnight, and many of his passages on prayer. It is surely evident that the New Testament teaches us to believe that we have within our reach a power for getting things done which we have not appreciated,—prayer.

[*The Living Church*]

Deep within us stir the childlike, beautiful, faith-full things. Good desires lie beneath the accumulated rubbish of the worldly; and where these good things abide, the Holy Spirit of God strives with us and speaks. He is speaking when the heart moves us to kindness; when the voice of a fellow being would rouse us to good; when the beautiful word or the melody or the good deed of another finds response within us; when sin-sickness fills us with agony; when we would show forth again the likeness to Himself in which He created us. How can we please Him when we walk in the vanity of our minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in us? But if we will become again as little children, seeking true life in the inner man, the Holy Spirit will in all things direct and rule our hearts; and we shall taste the fruits of the Spirit —peace, joy.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

We have to win back for ourselves and for others a great faith in God. Faith must be rebuilt, not to suit culture and civilization, but to insure for every man an open way for his soul to the presence of God; and while that will need better intellectual and social expression than the past has known, it will need, above all, the example of lives rich in saintliness and charged with divine power.

Every one will surely see now that unorganized opinion and unexpressed ideals which cannot be mobilized at shortest notice, are powerless before the forces which evil can immediately put on the field. This will mean that we cannot afford to be merely discontented with the church. We must build—and as fast as we can—one universal church, able to appropriate and give expression to the divine will, and relying, not upon might or power, but upon the Spirit of God.

[*The Continent*]

Christ did not tell us that the people who feel right about him should know of the doctrine, whether it is from God or not. He swung the whole matter of assurance on obedience: He that doeth the will shall know of the doctrine. The only safe emotions about Christ come out of obedience to him. If you are in doubt about any vital thing of the faith, the first thing to do about it is to see that you are in the kind of fight that gives your soul a chance to be healthy.

[*The Continent*]

War shall cease at last when deceit and tyranny and the towering vanities of puffed-up lust for power have been trampled down forever, and a pacified world has come to wish and choose a life where each conforms his own deed and purpose to the welfare of all. In that rational world there will be no wicked war, and therefore need be no righteous soldiers to frustrate it.

[*The Congregationalist and Christian World*]

The call today is not to the exceptional man in the church, to the theologian, to the minister, to the missionary pioneer, but to every man who bears the name of Christ. It is the call to give fairer, more constant, and more convincing expression in daily life to the Christianity we profess.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

From the Editor

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

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

From the Clerk of The Mother Church

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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Published Monthly

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 11

Boston, November 14, 1914

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY·
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Items of Interest

According to the latest annual compilation made by the *Automobile*, there are in the United States 1,735,369 motor vehicles. This total was obtained by securing from the registration officials in all the states their figures for Oct. 1, with the proper deductions for duplication of registration. This figure shows a gain of 203,503 over the number of cars registered last year, and a gain of about 725,000 in two years. Among the states, New York leads with 160,475 cars, Illinois is second with 126,681, Pennsylvania third with 122,773, Ohio fourth with 118,950, California fifth with 118,061, Iowa sixth with 100,188, Texas seventh with 75,000, Michigan eighth with 74,777, Massachusetts ninth with 72,966, and Minnesota tenth with 66,700. Other states having over 50,000 cars each in order, are Indiana, Nebraska, New Jersey, Wisconsin, and Missouri. Nevada, with 1,523 cars, is credited with the smallest number of any state; Mississippi is next to the lowest, with 1,650.

Three girls of Athens, Greece, are taking a course in household economics at Simmons College, being the first of a number of girls who are to come to Boston for instruction prior to the setting up of a college in their native city. They have been sent here by a philanthropist in Athens, but the remainder are to come under the direction of the government. To build a college in Athens where courses in domestic science might be obtained, P. Charocopos of Cephalonia left by will one million five hundred thousand francs about three years ago. Of the income six thousand francs was to be put aside for the education and maintenance of three girls in any suitable school of domestic science that could be found in Europe. No domestic school now in Europe just suited the needs of these girls. Gordon Allen, an architect of Boston, when at the American Archæological School of Athens, proposed Simmons College in America. So the Queen of Greece, then Crown Princess Sophie, decided to send them here.

The three-story frame building in Portland, Maine, at the corner of Fore and Hancock streets, in which Henry Wadsworth Longfellow was born, has just been dedicated under the auspices of the International Longfellow Society as an international memorial for the poet. Since the purchase of the building by the society it has been thoroughly renovated, and placed as nearly as possible in its original condition. All the partitions which changed it into a tenement house have been removed, and much of the colonial appearance has been restored. Many heirlooms and interesting belongings of the place during the year it was occupied by the poet's family before they moved to the Congress street home, have been secured for the building.

Ohio leads in the recent awards of medals made by the Carnegie hero fund commission at Pittsburgh, Pa. In all, there were sixty-nine acts of heroism, nineteen to the credit of Ohio men and boys. Michigan has nine, and the others are scattered among nineteen states. Altogether, fifteen silver medals and fifty-four bronze medals are awarded. To the dependents of ten heroes, pensions or sums of money to be applied subject to the discretion of the commission are granted. In fifty cases, sums aggregating over sixty thousand dollars are appropriated for education, purchase of homes, or other worthy purposes that may be approved by the commission.

Fifteen million dollars in gold coin arrived in Boston last week. This is understood to be the largest single shipment of gold ever received at the Boston sub-treasury. It was sent from the Denver mint through the American Express Company. There also arrived in New York from the Denver mint the largest single shipment of gold ever made by the United States government,—twenty-five million dollars. It was locked safely in the vaults of the sub-treasury in New York city. The shipments were made in care of an express company over several railroad lines, were packed in five special cars, and came through under heavy guard.

The United States government printing-presses are turning out daily four hundred million internal revenue stamps required by the new war tax. In the mean time dealers and manufacturers in tobacco, and others required to pay the special taxes, will have all of November to obtain the necessary stamps, although the law became effective Nov. 2. The internal revenue bureau has already received small quantities of stamps, and will soon be in a position to care for the demands from collectors. Where stamps are not ready in sufficient quantities, a provision in the law meets the situation and the tax will be paid later.

Montana ranks tenth among the states in the total value of her mineral products, and its chief mineral industry is the mining and smelting of copper ores. As a producer of copper, it ranks second among the states, Arizona being first. It is essentially a metal-producing state, the values of its copper, gold, silver, zinc, and lead representing in 1913 more than 89 per cent of its total production. In the extent of its coal area Montana exceeds any other state of the Union, with the possible exception of Texas.

A despatch from the convention of delegates at Aguascalientes says Gen. Eulalio Gutierrez has been elected provisional President of Mexico. The election is for twenty days only. The Aguascalientes convention voted to meet in Mexico City later. General Gutierrez has been prominently identified with the Mexican revolutionary movement that resulted in the expulsion of General Huerta from the republic and rose with Carranza against Huerta in Carranza's native state of Coahuila.

In the recent state elections the question of woman suffrage was voted upon in seven states,—Montana, Missouri, Ohio, North Dakota, South Dakota, Nebraska, and Nevada,—and was carried in Montana, and final returns may show it was carried in one or two more. Ten states already have woman suffrage,—Wyoming, Colorado, Utah, Idaho, Washington, California, Kansas, Arizona, Oregon, and Illinois,—while the territory of Alaska enfranchised its women in 1913.

The department of justice announces an agreement with the American Smelting & Refining Company whereby title to several thousand acres of coal lands in Colorado, alleged to have been illegally obtained years ago through dummies, will be restored to the government. The lands are part of a 2,214 acre tract near the town of Aguilar, and part of 1,280 acres at Cokedale. They are estimated to be worth millions of dollars.

An expert is said to have expressed the opinion that cotton, compared with maize, was a more adaptable plant in the drier country in the northern Transvaal, and on the whole yielded a more profitable crop. It is estimated that from a good average crop there should be obtained from eight hundred to one thousand pounds' weight of seed cotton per acre, which would represent a net profit of five pounds.

The Bethlehem Steel Company was the lowest bidder at the navy department for supplying to the United States navy the fourteen-inch armor-piercing shells which it may need during the next year at $421 each. The E. M. Bliss Company, with their bid of $9.80 for four-inch shells, and the American and British Manufacturing Company, with their bid of $12 for five-inch shells, were the lowest bidders in their classes.

Twenty directors, or former directors, of the New Haven railroad, among them some of the foremost financiers, railroad builders, and promoters of industrial enterprises in the United States, were indicted by the federal grand jury at New York last week, charged with criminal violation of the Sherman law. The maximum penalty upon conviction is one year imprisonment and five thousand dollars fine.

The representatives of most of the important producing mining companies of the republic have held a meeting in Mexico City and founded the International Mining Association of Mexico. The object of this league is to foster the most harmonious and united cooperation between its associated companies, to further their interests, and to assist in the protection and development of their resources.

Because of extreme drought, the fire risks on the national forests in the Northwest were greater this season than in any other since 1910, the worst year since the forests were created. Much less damage was done this year, because experience in fire fighting was gained in the fires of 1910.

On Oct. 12 the Norwegian Centennial exhibition was brought to a successful conclusion. Since its opening on May 15 the national genius, resources, and productivity of the country have been revealed, both in the industrial and the artistic section.

The federal suit to dissolve the United States Steel Corporation under the Sherman antitrust law was concluded last week, and the court took the case under advisement, just three years and three days after the original petition.

Farmers of Lowndes county, Miss., in mass meeting, have pledged themselves to plant corn, oats, and wheat instead of cotton.

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Christian Science Sentinel

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

Vol. XVII November 14, 1914 No. 11

[From *The Christian Science Monitor*]

Thanksgiving Proclamation

The President today [Oct. 28] issued a proclamation setting Nov. 26 as Thanksgiving day.

The proclamation is:—

"It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of change which have disturbed the world, also a year of special blessings for us.

"It has been vouchsafed to us to remain at peace, with honor, and in some part to succor the suffering and supply the needs of those who are in want. We have been privileged by our own peace and self-control in some degree to study the counsels and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with a deeper comprehension, a fuller realization of their responsibilities as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

"The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual interdependence upon one another and has stirred them to a helpful cooperation such as they have seldom practised before. They have been quickened by a great moral stimulation. Their unmistakable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others, has revealed them to themselves as well as to the world.

"Our crops will feed all who need food; the self-possession of our people amidst the most serious anxieties and difficulties and the steadiness and resourcefulness of our business men will serve other nations as well as our own.

"The business of the country has been supplied with new instrumentalities and the commerce of the world with new channels of trade and intercourse. The Panama canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created which will be also new instrumentalities of acquaintance, intercourse, and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors or so equipped to serve themselves and mankind.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-sixth of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this twenty-eighth day of October, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.

"By the President:

(Signed) "WOODROW WILSON.

"ROBERT LANSING, *Acting Secretary of State.*"

"Saved through faith"

WILLIS F. GROSS

THE question of salvation is one which concerns all mankind, even though the majority may have a vague, indefinite sense of just how much it includes. With many persons the term is more vitally associated with the future than with the present. The thought of a future salvation seems to be quite well established, but a present salvation is often believed to be more a matter of theory than of actual experience.

Lack of understanding as to what salvation includes and when it can be experienced, has made possible the many conflicting theories as to how much or how little is required. Because of this disagreement there may seem to be conflicting statements in the Scriptures concerning the things that are necessary to salvation. There is the word of Paul and Silas to the keeper of the prison, "Believe on the Lord Jesus Christ, and thou shalt be saved." Jesus said, "He that believeth and is baptized shall be saved." In his letter to the Ephesians Paul wrote, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

These texts seem to support the conclusion that faith is all that is necessary. There are other texts, however, which very clearly indicate that something more than faith, or mere believing, is required. Jesus said to his disciples, "If ye love me, keep my commandments." Many good works are necessary to keep his commandments. James declared that "faith without works is dead," and it must be evident that there is no salvation in a dead faith. It is written, that when Jesus the Christ had fulfilled his mission, "he became the author of eternal salvation unto all them that obey him." Paul wrote the Philippians: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

When the true meaning of these and other similar texts is gained, it is seen that there is no sense of contradiction. When it is understood that now is the time to experience salvation, it will be seen that if the results do not follow, it must be because one does not believe. "He that believeth . . . shall be saved." There is no question about it. Salvation is the divinely natural result of right belief, and the passing of time has nothing to do with the fulfilment of the promise. Through faith, spiritual understanding, one becomes conscious of good as it has always existed. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Good is already bestowed, but to material sense, or erroneous believing, it is

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intangible and unreal. If the desired good is not attained, one must have more faith, for "faith is the substance of things hoped for."

When it is understood that now is the time to be delivered from evil and to become conscious of good as the reality of being, it becomes possible to determine the quality of faith that is necessary to salvation. So long as it is believed that salvation is to be realized at some future time, how is one to know that his faith meets the divine requirements? Then, too, if he believes that salvation means deliverance from sin but not from other evils which are the bane of mortal existence, would not the character of his faith prevent the attainment of the greater good? It is evident that the quality of one's faith depends largely upon what he believes salvation to mean and when it is to be realized.

In Christian Science, salvation is defined as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (Science and Health, p. 593). According to this definition, salvation is a present possibility. Faith is indispensable, but faith must be enlarged and must rest upon a spiritual foundation in order to experience the greater good. A blind belief, even though it be honestly entertained, is not sufficient.

Whence cometh the faith which delivers from evil? Does it originate with human sense and does it find its support in so-called human intelligence? Ye are "saved through faith; and that not of yourselves: it is the gift of God." It is not enough that one have faith in God, he should "have the faith of God" (Mark xi. 22, marginal reading). The faith which saves does not originate with us; it is born of God. It enters human consciousness, and not only inspires thought, but controls action as well.

Here we begin to understand that faith and works are inseparable, and how it is that one can work out his salvation by expressing the activity of Mind, which works out good according to divine law and order. While it is true that one is saved through faith, it is just as impossible to have saving faith without works as it would be for the sun to shine and not dispel the darkness. In some way or other thought finds expression, and what a man does, is the only true indication, even to himself, as to what he really believes.

A man is in bondage to evil only so long as he indulges evil. When he has faith in good because he really believes in good, he can no longer believe in evil, and the indulgence of evil becomes impossible. To the extent that he believes in good he ceases to believe in evil, and his deliverance therefrom becomes an established fact instead of a future possibility.

In Science and Health (p. 291) Mrs. Eddy writes, "Universal salvation rests on progression and probation, and is unattainable without them." The term "universal salvation" is generally interpreted to mean the ultimate salvation of all mankind, but it also means salvation from all evil. This complete deliverance comes as the result of growth in the understanding of good, and a person's salvation is always according to his faith, or right believing. Progress is the result of activity. If a man puts into practice what he knows of good, he is prepared to receive more. This clearer realization brings a greater sense of freedom and harmony.

While it is true that man is saved through faith, yet God requires of every individual that he live according to his highest sense of good. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Activity in good rather than the profession of good, merits and receives the reward. The reward of faith put into practice is more faith; more faith means deliverance from more of evil. It is in this way that one works out his salvation. However, it must not be understood that man is saved by reason of or because of the good works he has accomplished; he is saved through faith, and this faith is the gift of God.

Of ourselves we are nothing. All that we are or have, all that we can be or do, is of God. When we awaken to the realization of this great truth, we see that in God we have all good and were never in bondage to evil. Through faith we understand that real being is spiritual, and that the illusion of evil has neither place, presence, nor power.

Works are the demonstration of Truth, and Truth is understood only as it is put into practice. A man may believe, but he knows, or understands, no more than he has proven to be true in his own experience. Salvation from sin, sickness, and death comes through knowing the truth. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." How would it be possible for them to continue in the word, except they put it into practice? The parable of the talents shows the result of trying to keep without using. Even that which a man hath is taken away if he esteems not its practical value. The believer becomes a disciple only through faithful continuance in well-doing. What is the result? He gains an understanding of the truth, and the truth makes him free.

One Mind

BESSIE BYRNE

MANKIND in general seem to be waking up to the fact that outward conditions are the direct result of human thinking. Articles are appearing in current magazines and many books are being published which point out the control of thought over all external conditions,—that it is mind which is causative, and not matter; but most of these writings deal with the subject from the material view-point. Failing to distinguish between right thinking and wrong thinking, as seen from the standpoint of Christian Science, they drop their subject before they have really begun. Turning from the belief that an evil condition is a material fact, to the supposition that it is a mental fact, simply changes one's viewpoint; it does not elevate it. So long as we concede to evil any existence whatever, the question of whether it operates in the physical or in the mental realm makes little difference in the seeming effect it produces upon us.

An editorial which appeared some time ago in a weekly of wide circulation, after pointing out the results in human affairs of wrong states of thought and their blighting effect upon the individual, advised its readers to reject such thoughts, not upon the basis of their unreality, but solely because of their undesirability. Of course this is making an appeal to the human mind to use its asserted will-power. Believing that evil is real and can be thought and acted, and then attempting to steer one's thought-processes aright, is fighting evil in its own territory with its own weapons. One is quite apt to find these weapons turned against one's self. Mrs. Eddy sounds a note of warning which is applicable in this connection, when she says: "In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one" (Science and Health, p. 82).

From the moment Christian Science awakens the beginner to the all-power of Mind, this true Christian gospel instils into the aroused consciousness the fact that God is all the power there is, and that the all-power of Mind simply means the all-power of God, since God and Mind are identical. This teaching clears up the whole question of good and evil think-

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ing and the way to deal with it. It does not direct our attention to an imperfect human mind and to this so-called mind's uncertain ability to stop thinking its own evil thoughts and to increase its thinking of right thoughts; on the contrary, the realization that God is Mind uncovers the paganism of belief in many minds, dispels the notion that man has a mind of his own, and lifts him out of this false selfhood into the recognition of the one Mind whose thoughts must of necessity be good thoughts. The student who adheres to this truth and is faithful in applying it, finds the evil dropping away which formerly seemed part of his very nature. This is the inevitable result of coming more into man's true relation to God, infinite Mind. He is simply proving in his own experience, to some extent, that the divine consciousness is indeed the holy city of John's heavenly vision, where "there shall in no wise enter . . . anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

The recognition of the one Mind and of man as God's idea, places one in quite a different position from that which he seemed to occupy when he believed he had a mind of his own separate from God. Though the illustration is very imperfect, the office of man in God's universe may be compared to that of a lens, the object of which is to focus rays of light for a given purpose. If we think of scientific understanding as the lens, and of God, Mind, as sending out thoughts as the sun sends out rays, we may gain a higher sense of our position in God's universe and of the profound reason for selflessness and humility. Standing in this position Jesus said, "I can of mine own self do nothing: as I hear, I judge." Every one knows that when focused by a lens, the sun's rays will burn a hole in a sheet of paper. This helps us to apprehend the nature of a Christian Science treatment. Man is the individualized manifestation of infinite right consciousness, and so, when confronted with a discordant condition, it is his office to gather the pure thoughts of infinite Mind and focus them into one error-destroying beam upon the problem. This consumes the error, leaving revealed that which God has created.

This analogy might be carried still farther to show the impossibility of power in so-called evil thinking. Though the lens gathers its rays, it is the sun and not the lens which ignites the paper; and so too it is not the human thought, but God's thought passing through purified human consciousness, that is effective. If the lens were turned away from the light, it could not focus the light, and would not subserve the end to be attained. In Science and Health (p. 504) we are told that "the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." Thought must proceed from mind, and the only Mind there is in reality is God.

On the human plane of consciousness, where we seem to be dealing with good thoughts and evil thoughts, it is well for us to remember that we cannot judge of a thought solely by its effect in the physical realm so called. It is the power behind a thought which is its real substance and lends it force. When we understand this statement, the flimsiness of evil so-called thoughts becomes apparent, and their seeming effects vanish.

It is a great blessing to have been awakened through Christian Science to some understanding of the infinite Mind that is all good. Those of us who have been inspired and protected by its teachings, should be most careful to think aright about everything that receives any attention from us at all. We should hold our thought steadfastly to the one Mind, not only for the sake of ourselves and the world in general, but for the sake of those others who, instead of being scientifically awakened from the dream of life in matter, have been set adrift by human reason on the currents of so-called mortal mind. Surely the recognition of their seemingly unprotected position should be an incentive to keep us steadfast and active in Truth, for then we are doing our part to bring in that day, which is approaching, when "they shall all know me [God]."

Testimony-giving

FRANCESE C. LYON

In the Church Manual (Art. VIII, Sect. 24) Mrs. Eddy says: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" In studying the Bible a short time ago, I read from Luke's gospel the account of the healing of a woman who had been sick twelve years. We are told that she had been to many physicians, and had spent all she had in trying to get well, but had not succeeded. She had, however, such faith in the power of God that she felt if she could just touch Jesus' garment she would be free. When she did so Jesus said, "Who touched me?" Then, as we read, "she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately."

From the study of this chapter it seemed very manifest to me that Jesus considered testimony highly important. No matter how insignificant the healing may seem to be, to tell it before "all the people" helps one to realize more of God's great power and goodness, and that the promises are fulfilled here and now, as any one may prove. The Bible statements are true, and can be proved by gaining a knowledge of the spiritual interpretation of the Bible as given in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Any one who is willing to search can find. The simplest testimony glorifies God, and in being obedient to this call, we can surely hear, as did the woman, these blessed words: "Thy faith hath made thee whole; go in peace."

A Parable of Nature

DOUGLAS PARKER

Nature speaks to us in parables, and one of the great lessons it would teach us is that she does not effect sudden transformations. If you take a fish out of water and throw it on the beach, it will live but a moment. It is possible, however, for a fish to live for a long time out of water. There is a fish called the bommi, or mud-skipper, found on the west coast of Africa, which seems to prefer to live out of water, and which spends nearly all its time on the sunny banks of sand or mud, or on the branches of the mangrove trees which grow in those parts. Now this fish did not learn the art of breathing the air in a day; it meant years of patient struggle by its ancestors before this capacity was acquired. It may have made the attempt many times, only to find it impossible; but it did not give up, and after many efforts and much struggling it found that it could remain out of water for a little time, and then a little longer, until at last its endeavor was rewarded and it became master of the situation.

What has happened? Simply this: The fish was impelled to try to live in a new world, and made the effort to do so. Just so, whenever there is this combination of desire and effort, the end sought is sure to be attained. It would have been impossible for the fish to live in the sunshine had it remained in

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the water and made no effort to come out. It has gained this new life in the only possible way, namely, by abiding in the environment of its choice in spite of the opposition with which it had to contend in the first instance. By so doing it received the gift of the environment in the shape of new organs,—lungs to breathe the air and eyes to see the beauties of its new surroundings. When men rise out of the material and seek the spiritual, as revealed through Christian Science, their former friends will doubtless think that they are leaving their natural and God-provided environment; but this is not so, for as St. Paul declared, it is in God, Spirit, that "we live, and move, and have our being."

In Christian Science we are taught that the kingdom of heaven is a state of consciousness. Mrs. Eddy says, "Heaven is not a locality, but a divine state of Mind" (Science and Health, p. 291). This world is also a state of consciousness, and mortals are the manifestation of this state of consciousness. Most people look upon the kingdom of heaven as something desirable, as a higher, better state than that with which they are acquainted here, a state or place which is attainable at death. They are under the impression that when they lose consciousness of the things of this world, they will wake up and find themselves in the kingdom of heaven, and will be able to manifest spiritual effects.

This higher state of consciousness is not attained, however, by dying. Death is not the entrance to the kingdom of heaven. If it were, death would be mortal man's best friend, and the wisest thing for the well-minded to do would surely be to pass away as quickly as possible. Mortal life is a state of consciousness, and merely to pass through the experience we call death cannot transform consciousness. In Revelation we read, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." These words surely show us that it would be foolish to expect the filthy by some mysterious process to become suddenly clean at the moment of their departure from this world.

Mortals are dwellers in a state of consciousness which is material and has manifestly material phenomena, but now and again they get glimpses of something far better than their material surroundings. They rise, as it were, to the surface of material sense, where mortal mind is less dense, and thus gain a vision of the spiritual. They make the effort to attain this state of consciousness, and perhaps at first they find themselves driven back, because they have not learned to breathe the air of Spirit; but if they persist, they will attain. What was the life of Jesus but the manifestation of a mind abiding in the spiritual instead of the mortal mind environment?

Jesus was the Wayshower. He called upon mortals to follow him out of material consciousness. He showed the way to put off the "old man," which is merely the manifestation of false mortal thought. His command was, "Abide in me." Abide in my state of consciousness, for by so doing you will manifest the works of Spirit. "The words that I speak unto you, they are spirit, and they are life."

Jesus' words and works were but his thoughts manifested, and Christian Science bids us rise into a spiritual state of consciousness. In Science and Health we read, "The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind" (p. 263). These human concepts will disappear as mortals abide in the Christ-consciousness, or Christian Science. As they obey the command, they feel and know that the transformation is taking place, that they are gradually putting off the old material man and his ways, and the new man, the image and likeness of God, is appearing. This is a natural process, and is simply the effect of reaching and abiding in the true mental environment.

If men desire the Christ-consciousness, and make the effort to attain to and abide in it, they may be sure that their efforts will be crowned with success, and that the transformation of the human mind and body will take place. Mrs. Eddy had a clear vision of spiritual reality, and her life testifies to the wonderful result of her endeavor to have the Mind that was in Christ Jesus. She has shown us in "Science and Health with Key to the Scriptures" that this is the only way to spiritual bliss, and has made it so plain that none can miss the way. Here we are reminded of St. Paul's words, "How shall we escape, if we neglect so great salvation?"

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Darkness Dispelled

HELEN MORSS KEELER

On one occasion I was sitting in a large hall, awaiting the opening of a meeting. All that morning my consciousness had been full of discord, fear, and discouragement over difficulty with my school lessons. I had forgotten the Father's help. As I sat thus, my attention was attracted by a dingy black spot on the ceiling. It seemed strange to me that such an ugly spot had not been removed from an otherwise immaculate ceiling, but the solution came directly when the sun's rays burst into the room and the black spot vanished. This sudden disappearance of darkness at the presence of light impressed me strongly. No one could have rubbed that dark spot out, no matter how long he might have tried. Only at the presence of light would it disappear, showing clearly that it never possessed entity or reality.

With this experience I appreciated the full significance of a statement by Mrs. Eddy which I had previously read: "Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God" (Science and Health, p. 282). It also recalled the words of St. John, "God is light, and in him is no darkness at all." With this clear thought of Truth, the former fear and discouragement disappeared instantaneously, and in their place were gladness and hope. After this the school lessons were taken up with fresh courage and with deep gratitude, for the loving Father's help was no longer forgotten. A greater watchfulness to turn the light of Truth on every seemingly dark experience was the result of that lesson on the power of light to dispel darkness.

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[Written for the *Sentinel*]

Gratitude

MINNA MATHISON

A noble friend I had, who richly poured
Gifts, favors, gold upon me; and I throve
In all my ways. But when at length I strove
Him to repay from out my swelling hoard,
He stayed my eager hand; he shook his head,
And with a smile ineffable he said:
My gifts are free; I cannot take again
What I have given. Yet if thy heart be fain
Some recompense to make, and forth to show
Thy fervent gratitude, I bid thee go
Seek out thy brothers, to whom I am friend
Likewise,—although they know it not,—and spend
On them the treasure I have furnished thee,—
So shalt thou best repay thy debt to me.

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Selected Articles

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

Now that the *Post* has printed the conclusions concerning spiritual healing that were announced in England last May by a clerical and medical committee of inquiry, the following statement from another point of view is submitted, with an earnest request for its publication.

The committee whose report was thus noticed was composed exclusively of representatives of the clerical and medical professions. Christian Scientists had no part in its proceedings. The position from which the members of this committee found but little to say in favor of Christian healing is indicated by the following excerpt from their report:—

"They would point out that for a satisfactory investigation of any case the following evidence is necessary:—

"(1) A diagnosis by a medical practitioner, before treatment, with a short history of the signs and symptoms.

"(2) An account of the treatment carried out, with dates and other details.

"(3) A medical examination, after treatment, by the same doctor if possible, with a detailed account of the changes which have taken place."

The stand thus taken plainly means that spiritual healing must depend for its evidence on the conclusions of a system whose theories do not admit of such healing. By the very nature of his training, a medical doctor is almost the last person who should be called upon to decide such an issue. From his point of view, as frequently disclosed, indisputable evidence of present health would simply disprove a former diagnosis of disease, subject only to the possibility that the party "just got well anyway."

The following observation from "The Sense and Nonsense of Christian Science" by Professor Prince of Dickinson College, is pertinent: "Generally speaking, the members of the medical fraternity, when confronted with the attested works of Christian Science, either deny the correctness of the original diagnosis or else deny the cure. The first is a reflection upon the competency of their own profession, the second is a blind and utterly indefensible contradiction of the evidence."

There was a time when accounts of Christian Science healing—the overcoming of physical disorder by an exclusively mental and spiritual method—were received with incredulity by disinterested persons. That time is passing, and among well-informed people it may perhaps be said to have passed. Now that these cases of healing have become numerous, either personal observation or the weight of testimony has convinced most people, and the greater part of those who still hold out have chosen a difficult position. They can say they have never known a case of Christian Science healing only by refusing to accept the statements of persons who are worthy of belief on other subjects, or by insisting on some other explanation for effects which, in the ordinary course of reasoning, would be credited to Christian Science.

The change of sentiment on this subject can be briefly instanced here. Thus, in 1909 the government printing-office at Washington issued a "Report on National Vitality," which was prepared for the national conservation commission by Prof. Irving Fisher of Yale University. In this report Professor Fisher said: "The public should go, and will go, to those who will render the most effective help. . . . There was no reason why it [the medical profession] should have lost hundreds of thousands of patients to Christian Science, except that these patients were for the most part benefited, and greatly benefited, by Christian Science after having received no benefit, and often injury, from the profession."

During a debate in the United States Senate in July, 1911, while Senator Works of California was speaking in opposition to a bill introduced by Senator Owen of Oklahoma for a national department of health, Senator Owen said: "The senator has spoken, Mr. President, of the value of Christian Science. I myself believe it has been very efficacious in many cases. What the process is by which recovery is accomplished I do not think is thoroughly understood." Christian Scientists are glad to make grateful acknowledgment of the fact that a considerable number of physicians, while not adopting Christian Science, have borne witness to its virtue. Thus Dr. Richard C. Cabot of Boston, professor of medicine in Harvard University, said in the *Twentieth Century Magazine* for January, 1912: "That Christian Science has done and is doing a vast deal of good, not only as a religion, but as a health restorer and a protest against the short-sighted naturalism of the doctors, we are firmly convinced. Its affirmations are helpful to thousands."

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[L. H. Jones in *The Courier-Journal*, Louisville, Ky.]

Christian Science being primarily concerned with religion, when it speaks of reality it means reality in the ultimate metaphysical sense in which all religious truths are to be taken. It does not mean that the objects of material nature, with their supposed laws of sin, sickness, and death, do not exist as phenomena of the human consciousness, where they appear very real to us,—painfully real at times; nevertheless, being products of the erring human mind they can be destroyed, like other errors, by knowing the truth; as Jesus said, "Ye shall know the truth, and the truth shall make you free."

Paul tells us that sin, sickness, and death are products of the human or carnal mind. Sin, he says, brought death into the world, and sickness, we know, is the means by which sin or death accomplishes its end. Therefore he tells us that "to be carnally minded is death." To be carnally minded means simply to have a carnal consciousness of life or being, to make a reality of carnal existence, to believe in the reality of carnal or material things. Again he says: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded [that is, to mind fleshly things, to make a reality of them] is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

In another place Paul calls the carnal mind the "natural man," that is, the human mind or man, and says it cannot know "the things of the Spirit of God." Now, a man or mind that cannot know "the things of the Spirit of God," cannot know anything, and is neither mind nor man, for all that is proceeds from God, and God is Spirit. The knowing capacity of such a mind or man is nothing. Would God create a man or mind that could not know Him or His, that is in essential and irredeemable enmity against Him? Paul says that such a man cannot by any possibility become "subject to the law of God." Would God create a "kingdom divided against itself"? Why should good Christian ministers be so eager to make God responsible for a carnal or human consciousness which is the source of all evil, sin, sickness, and death, when even pagan philosophers and the ablest scientists and philosophers of modern times unite in declaring that in reality no such man exists?

Practically the entire objection urged against Christian Science by our critic is in an effort to uphold the reality of this carnal or human consciousness and its iniquitous contents

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of sin, sickness, and death. Indeed, he seems to think that sin possesses a peculiar virtue of its own, in that it furnishes employment to God and an occasion for His usefulness, who otherwise, to use his own language, "has nothing whatever to do, since He has no field of operation." Therefore, it is not desirable to get rid of sin altogether, lest God should be deprived of His usefulness and perchance lapse into a state of "innocuous desuetude." It is impossible to believe in the reality of carnal or material things without being carnally minded, since it is our beliefs that constitute the contents of our consciousness. Furthermore, our consciousness will be more or less carnal in strict ratio to the more or less reality we attach to these things. Things absorb our attention and excite our desires in strict proportion to the amount of reality they seem to have for us. We desire them in proportion to the real pleasure, benefit, or satisfaction they seem to offer us.

Hence John tells us: "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Here John tells us that there is not a single object in our material world that is of God, not a single thing that was created by God. Could it possibly be wrong to love anything that God created? Therefore God could not have created the phenomenal world to which John refers. God pronounced all that He created good. Can it be wrong to love the good? Therefore John tells us that the phenomenal world is not of the Father, is not good; he does not tell us where it came from, but he tells us that it did not come from God, and that is sufficient.

Yet this good minister and some of his brethren of other churches ridicule Christian Science and abuse it before the people, because it says, with St. John, "Love not the world, neither the things that are in the world," because they are not of the Father. I would ask our critics if they think any one was ever lost for believing in the unreality of material things, and if the difficulty is not always to induce them to believe sufficiently in the reality of spiritual things?

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[From *The Record-Herald*, Chicago, Ill.]

Chicago churchmen were divided regarding the findings of the London commission of prominent clergymen and leading physicians relative to the problem of spiritual healing. The commission's conclusion that "faith or spiritual healing can be permanently effective only in functional disorders as distinguished from organic diseases," found support in some quarters. The commission was appointed in October, 1911, by the conference of the clerical and medical professions, but the report was not completed and made public until recently. In response to a request for an opinion, the Chicago Christian Science committee on publication made the following statement:—

"You ask for an expression regarding the report of a commission of English clergymen and physicians to the effect that 'faith or spiritual healing can be permanently effective only in functional disorders as distinguished from organic disorders,' etc. It is not stated specifically that Christian Science treatment is included in this sweeping assertion of the learned gentlemen. Assuming, however, that the term 'spiritual healing' is intended to cover Christian Science practice, the answer to the denial that it can heal organic diseases is very simple and very short. It consists in a statement of the fact that Christian Science treatment has healed persons in great numbers who were afflicted with what is termed organic disease.

"I have on my desk affidavits of those who have been healed by Christian Science of so-called organic diseases, so diagnosed by one or more reputable physicians. Through the Christian Science periodicals and in the Wednesday evening meetings in Christian Science churches, testimony of thoroughly reliable persons is constantly being given to the fact that they have been healed of organic disease previously diagnosed as such by physicians. These testimonies can be verified by any one who is sufficiently interested to make the necessary inquiries. So much for the facts with regard to Christian Science healing.

"It should be understood that Christian Science treatment involves something more than mere faith. It includes demonstrable understanding of the ever-presence and all-power of God, or divine Mind, and this understanding is the basis of all true faith. Likewise it should be understood that Christian Science treatment is in no wise akin to mental suggestion, mesmerism, hypnotism, or any other form of mental treatment which involves thought-transference or the exercise of will-power. None of these acknowledges the power of divine Mind as supreme. All of them depend, in one way or another, on the supposed influence of one mind over another and on the asserted control of 'mind over matter.' Christian Science treatment is based upon the fundamental proposition that 'all is infinite Mind and its infinite manifestation' (Science and Health, p. 468). It is therefore the only system of healing which denies the absolute existence of matter and of the so-called mortal mind, which is the supposed seat of disease.

"For this commission, consisting partly of 'noted clergymen,' to limit the power of prayer by stating that 'the divine power is exercised in conformity with and through the operation of natural laws,' is surprising, to say the least. It virtually amounts to putting the material above the spiritual, and saying that the supreme power of God cannot become effective or operative unless it first conforms to the so-called laws of matter. Furthermore, such fallacious reasoning, together with advice that prayer for the sick should be used in conjunction with medical treatment, constitutes in effect a repudiation of the teaching and example of Christ Jesus.

"Although medical practice had been in existence in some form for two thousand years before the advent of Jesus, it is not recorded that he cooperated with medical doctors in his healing work. On the contrary, the gospel record shows that he healed 'all manner of sickness and all manner of disease' by spiritual power alone, without the use of medicine. According to the record, he always attributed the healing of sickness as well as of sin to his heavenly Father, divine Mind, alone. Christian Science shows that the healing works of Jesus, the apostles, and the early Christians, resulted from their understanding of the divine law. It therefore says that through the same understanding the same works are being repeated today, because real law never varies in its operation."

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[S. T. Downs in *Connersville* (Ind.) *Examiner*]

An article entitled "Suggestion the Subject" in a recent issue, in which one of your public school officials is reported as saying that Christian Science makes use of mental suggestion, is so liable to mislead your readers that I shall appreciate space to make an explanation.

In Christian Science we learn that God is Mind, and that in reality man is the reflection or expression of Mind, and is governed only by the law of Mind, the same Mind to which St. Paul referred as being in Christ Jesus. The opposite of this is the Adam-dream of many minds, with each mind having power to govern or control the other; it is the belief of mind in matter, and that man reflects both good and evil, and that

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evil is as real and powerful as good. Mental suggestion, therefore, which is the belief of one mortal mind controlling another, is the direct opposite of Christian Science.

All through the writings of Mrs. Eddy, the Discoverer and Founder of Christian Science, she points out that the attempt to practise mental suggestion will destroy one's power to heal through the law of God, and she regarded the correct understanding of this so important that, in the Christian Science text-book, "Science and Health with Key to the Scriptures," she has given it a chapter entitled Animal Magnetism Unmasked. There is no desire to question the right of our brother or any other person to hold such views on this subject as he thinks best, but the facts about Christian Science were so incorrectly stated that it is necessary to inform your readers that Christian Science teaches it is a sin to try to influence another through mental suggestion, for either good or evil; that, in truth, man is subject only to the law of God, and there is nothing in His law but good.

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[Robert S. Ross in *New York* (N. Y.) *Times*]

In an editorial in a recent issue entitled "Healing Made Profitless," you assume that Christian Science is the practice of mental suggestion. Permit me to state that mental suggestion is the control of one human mind by another, while Christian Science is the overcoming of false human beliefs with the truth. A person may believe that two and two are five, but when the principle of mathematics is understood, the student learns that two and two equal four; and with this understanding the false belief is wiped out.

Mankind in general believe that there are two fundamental causes, good and evil, and that one is as real as the other. The natural deduction is, therefore, that sickness and sin are as real as health and goodness, and that mortals are the mere sport of circumstance. Jesus, however, came teaching the one fundamental cause, and that one good. Now, good could never be the author of its opposite, evil; therefore sin, disease, and death could have but a suppositional existence. It was the clear realization of this fact that enabled Jesus instantaneously to heal these conditions. This process is what Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

The Principle of Christian Science is the same today as it was in the first century, but Christian Scientists have not yet arrived at the point where they can demonstrate it with the same exactness as did the Founder of Christianity.

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[John W. Doorly in *The Yorkshire Post*, Leeds, England]

The revolt today against either intellectualism or determinism is caused wholly and solely by the fact that men are beginning to understand more clearly the correct nature of that infinitely good cause which we call God, and are perceiving more definitely than ever that an infinitely good cause could only produce an infinitely good effect. This effect of the one cause must be true being, or spiritual being, the understanding of which is true faith, and alone can lead mankind out of intellectualism or any form of philosophy based on the wisdom of this world.

Today, we find medical systems seeking the remedy for disease more and more in mental means and less in material remedies, and we find in the churches a decided return to what was anciently termed faith, but what is in its truest sense thinking on a higher plane; that is, in the realm of true being, or spiritual being, and in opposition to the thinking of mortality, which thinking Jesus Christ described as a "liar, and the father of it." Tomorrow, mankind will be accepting as normal and natural the teaching of Christian Science that the kingdom of heaven is the reign of one infinite intelligence, and is the perception of true or spiritual being, and that hell is the belief in mortal theories, which belief claims to have gained power and influence through centuries of wrong thinking. This revolt against intellectualism, therefore, is the demand for a clear, scientific, and concise understanding of spiritual being, or of the one intelligence called God, forever expressing Himself through spiritual law, and for that Christ, or Comforter, leading men into the understanding of this divine law, and declaring today as yesterday, "Ye shall know the truth, and the truth shall make you free."

That Christian Science churches are overflowing everywhere, is not to be wondered at, since Christian Science is offering to the sick and sinful surcease from their sins and sicknesses in the only correct way; that is, not through mere intellectualism, but through the understanding of and obedience to this one intelligence called God. Eventually it will be seen, as Mrs. Eddy states, that "Jesus of Nazareth was the most scientific man that ever trod the globe" (Science and Health, p. 313), and Science will be recognized universally, not as the intellectual belief in material theories, but as the perception of spiritual facts coming to mankind and destroying the belief in mortal theories, and thus healing every ill of the carnal mind. This is the fulfilment of the words of our Saviour, "He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth."

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[Written for the *Sentinel*]

A Song in the Night

VERNE E. TAYLOR

"It is so dark," I said, "I cannot sing;
In such a gloom I have no heart for song.
I hope the morn may some bright portent bring,
But oh, the night, it is so dark and long!"

Then suddenly there rang across the night,
Defying darkness with its lusty cheer,
A song (I deemed it such) so brave, so bright,
I caught its presage that the dawn was near.

The cock's loud challenge,—it was nothing more,—
A homely lay we oft unheeding hear;
But now it broke upon that darksome hour
Like some glad messenger of hope and cheer,

Proclaiming night far spent and day at hand!
Bold chanticleer, foretelling joy to come,—
I wonder, if he had refused to sing
At midnight, would the dawn have found him dumb?

For though 'twas his again to lift his voice
In greeting to the now full risen day,
The same brave song that made the night rejoice,
Was found full fitting for his matin lay!

. . . . . .

Courageous herald of the unseen day,
My thanks to you for this good lesson taught,
Who challenged midnight with your cheery lay,
And sang of light mid scenes with darkness fraught!

So may I, when another night seems long,
Remember well your gladsome midnight cheer,
Nor wait to greet the dawn with triumph song,
But let the darkest hour that same song hear.

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Editorial

A Letter by Mrs. Eddy

On page 11 of a pamphlet entitled "Christian Science History," by Judge Septimus J. Hanna, published in 1899, is a letter from Mrs. Eddy in which she emphasizes the importance of handling mental malpractice. This pamphlet has long been out of print, but so many requests have been made that the letter by Mrs. Eddy might be given to the field through the *Sentinel*, that permission has been granted for its reproduction.

Under the heading "As to Her Last Class," Judge Hanna says:—

"Mrs. Eddy writes to me: 'In my last class I did not refer to mental malpractice,—its members generally had taken the primary course, and this instruction properly comes before that class. Without a question the student of Christian Science is not qualified to teach, preach, or to practise divine metaphysics, who knows not thoroughly how wisely and successfully to handle this heinous sin—mental malpractice. Without this understanding he cannot separate the tares from the wheat and destroy the tares—he cannot divide between an impartation from the immortal or divine Mind, and temptation, or the evil suggestion of human thought and argument; but this must be done, in order to obey the former and to resist and destroy the latter, and not till it is done will he be protected and imbued with wisdom and power to rise superior to evil suggestions. This attainment is indispensable whereby to establish a student on the scientific basis of Christian Science.'

"She further writes of this class: 'In 1898 I *selected* and taught a class of students, glad to give to the world such men and women to demonstrate Christian Science.' "

The Will of the Father

That there is need for works as well as words in the daily life of all Christians, and especially of Christian Scientists, is one thing that Mrs. Eddy's teachings have forced upon the attention of those who would win the "crown of glory that fadeth not away," the hope of which Peter held out to the elders of the early church. Unfortunately this occasion for personal demonstration is not fully realized by all who embrace Christian Science. Many simply believe in Christian Science because it has healed them, and they do not grasp the idea that there is a necessity for individual activity; therefore they continue in a state of mere passive receptivity for years. Whenever they are sick or in trouble, they depend upon some practitioner for help; and in so doing they fail to avail themselves of the very greatest benefit that could come to them; namely, the working out of their own salvation. Christian Science is not simply a cure-all for physical ills, to be administered by some practitioner who has taken the place of the family doctor. It is much more than that; it is the demonstrable religion of Christ Jesus, which means the salvation so definitely promised by him to all who would worship the Father both "in spirit and in truth."

The Master, near the close of that wonderful Sermon on the Mount, warned his disciples against the dangers of mere profession, saying: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again and again was he insistent upon the necessity for activity,—the doing of the will of the Father which filled his own earthly career to the very end with loving ministries to humanity. The same was true of Paul, who added a word of reassurance when he wrote to the Galatians, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

So, too, Mrs. Eddy continually counseled her followers. In "Miscellaneous Writings" (p. 176) she asks, "Are we duly aware of our own great opportunities and responsibilities?" and in Science and Health (p. 8) she says: "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution." It seems easier, of course, to let some one else do the work, on the ground that as it is his profession he is better qualified to do it. This is a mere sophistry, however, and the sooner this is clear to us the better are our chances for advancement in the understanding of omnipotent, omnipresent Mind.

Every time we demonstrate for ourselves the ever-availability of Truth to heal and to save, we are strengthening our confidence in the all-power of Truth and fitting ourselves to give to others the "cup of cold water" that shall open up to them the way of salvation. The fact that so many who have been healed in Christian Science have availed themselves of the opportunity to share this blessing, has been a strong factor in the marvelous growth of the cause, and we should regard this privilege of doing the will of the Father in the way pointed out by our Master, as the greatest boon that could come to us.

Archibald McLellan.

Effectual Prayer

If a dozen persons were asked to define their individual concepts of prayer, it is likely that their statements would vary, because of their differing mentalities and preconceptions. It is, however, almost certain that all would agree that to be of any value prayer must be effectual. St. James has a good deal to say about prayer, especially in relation to healing, and it is he who gives the wonderfully inclusive statement that "the effectual fervent prayer of a righteous man availeth much." The verse which contains this statement invites thoughtful analysis. It sustains the argument that prayer does heal the sick, and it proceeds to give some of the essential elements of prayer. It states that the one who seeks healing must be willing to confess his faults, and that he who would help an afflicted brother must be "a righteous man." This is in line with the psalmist's words, "If I regard iniquity in my heart, the Lord will not hear me."

Mrs. Eddy lays great stress upon the moral demand in respect to the healer when she says, "Better suffer a doctor infected with smallpox to attend you than to be treated mentally by one who does not obey the requirements of divine Science" (Science and Health, p. 235). A window covered with dust and cobwebs would not admit light in the same degree as one that was clean, and the Scientist who would let in the healing light of Truth upon his fellow beings must have "lost much materiality—much error—in order to become a better transparency for Truth" (p. 295). No shadow of self-sufficiency must obscure the light, for the Christian Science prayer is not one of audible eloquence addressed to the human intellect. Rather is it the deepest desire of spiritual longing, an appeal from the blindness and injustice of mortal mind to the one perfect Mind, to God, who is both able and willing to save even those that by the law of mortal belief are doomed to die.

True prayer, as indicated in the epistle already quoted, is to be both fervent and effectual,—the righteousness of the one who prays must be active and vital. We have all known of prayers which asked that the sick might be healed if it were in accordance with God's will; but there seemed to be

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great uncertainty about the divine will, and where the element of uncertainty was in the patient's favor, it was often dashed ruthlessly to the ground by the decision of *materia medica*. The one great essential of prayer, from the Christian Science standpoint, is to know the will of God, know it so well that there shall be a divine daring which challenges whatever is not God's will as taught and demonstrated by Christ Jesus. He ever declared for the supremacy of Life, and he proved this both for the dead and the dying, and commanded that his followers should pursue the course so gloriously opened up by him. Christian Science insists that God's "good pleasure" (to quote St. Paul) is at least as ready to heal the sick as to save the sinner, and no one questions the latter. Would any be blind enough to say or to think that one who desired to be freed from sin might not find God willing? Then why doubt the divine will to save to the uttermost those who are sick, if they admit and abandon the "faults" which spring from dependence upon matter and material law and seek spiritual aid through "effectual fervent prayer"?

A great change has come over the world's thinking in respect to prayer, as students of Christian Science can testify from their own experience. If honest, many of them will be forced to admit that when they were first told that the sick could be healed by prayer, without recourse to material means, they were wont to smile incredulously, if they did not do worse. Yet these same people would have waxed indignant if some one had proceeded in their hearing to ridicule the epistle of St. James. Happily for themselves, the time came when proofs were given them, possibly in their own healing, of the irresistible power of true prayer, and then their great desire was to understand better how to make their own prayers more effectual. In this task they found the needed help in their text-book, "Science and Health with Key to the Scriptures," and in the Holy Scriptures as spiritually illumined by its teachings, and thus they learned that God is "able to do exceeding abundantly above all that we ask or think."

ANNIE M. KNOTT.

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Fallen Leaves

THERE is nothing that seems more appealing than the issue of a futile heroism, the vain outcome of royally true, self-sacrificing endeavor. When earnest effort is put forth, life expended and a brave hope maintained, only to find utter defeat at last,—then all hearts are touched, and we unite in saying, "How pitiful!" This situation results whenever well-intentioned people fail to distinguish between that which is of men and that which is of God, between the transiency of mortal beliefs and the eternality of divine ideas.

We are living in a time when practically all religious people recognize the inadequacy and assured failure of many long-honored forms of Christian faith. They see that, not having developed into spiritual understanding, its past puttings-forth have withered away, and become simply relics which merit respect but that have no further value. Remembering that the truth can never grow old and decadent, those who are wise are undisturbed by the rustle of these fallen leaves; they are thinking ever upon Life's new appearings, and the consequent more beautiful tomorrow. They know that whatever passes has never had more than a temporal value, and they are proving the truth of Mrs. Eddy's saying that "willingness . . . to leave the old for the new, renders thought receptive of the advanced idea," and "helps to precipitate the ultimate harmony" (Science and Health, pp. 323, 324).

There are not a few, however, who make the mistake of attaching a permanent worth to a temporal form, and who waste their energy in heroic efforts to save that which were better lost, because the day of its usefulness has ended. They are trying to resuscitate and to revivify concepts or expressions of Christian aspiration which have had a relative life and brought a return of relative good, but which are now fallen because they are dead and dry, and which therefore should be simply gathered up and burned, because a larger, more vital unfolding of Truth has presented itself.

It is to be seen that every divinely redemptive idea that has come into the world has suffered from the fact that it has been embraced by an imperfect apprehension; been wedded, one might say, to an unappreciative consort. The truth always remains true, and it is therefore always beautiful, vigorous, and effective. When, however, it does not remain free in human consciousness, but is subordinated to or hidden by its setting or associations, it seems to lose its vitality and fall into desuetude. All that has failed or can fail, however, is the material sense factor of the imperfect concept, and if this is seen and men are but willing to "let the dead past bury its dead," then they may rise ever from their dead past into newness of life.

This readiness to give up the form in which the advancing human concept has expressed itself at a given period, has no flavor of irreverence. As Knowles has so well said,—

> Our lips shall have no sneer
> For the spire, the mosque, the ark;
> Broken symbols shall be dear,
> If they point us through the dark.

In fact, irreverence really begins when we forget substance, the spiritual truth, in our devotion to form. This was the stupendous mistake of the Pharisees in that day when Jesus cried, saying, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not!" And this is the stupendous mistake of unnumbered religionists today. They are clinging to and striving to revivify some dead form or order, some human concept of truth which should be respected for what it has done and be permitted to yield as a fallen leaf to the fresh unfoldments of an ever-enlarging spiritual perception.

Christian Science has been criticized as "ruthlessly destructive of sacred things;" but this has always been charged against progressive ideas by the unprogressive, and the charge speaks for the attitude of unscientific thought in all the years. Spiritual advance always means escape from the thrall of some phase of devotion to a dead past, and knowing this, we part with the honored old as gladly as we welcome the nobler new.

JOHN B. WILLIS.

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Among the Churches

Current Notes

CLEVELAND, OHIO.—Driven eastward by the expansion of the city, First Church of Christ, Scientist, has decided to move, and yesterday [Sept. 4] completed the purchase of the home of E. S. Rogers, president and treasurer of the English Woolen Mills Co. The property, including a fine large residence, is on the north side of Euclid avenue, near Abington road, and adjoins the Excelsior Club on the west. The land has 120 feet of frontage on Euclid avenue, and is 540 feet deep on one side and 403 feet deep on the other. First Church, which was the first Christian Science organization in Cleveland, built its present edifice at Cedar Avenue S.E. and East 46th street about fourteen years ago. At that time most of the members lived within a short radius of that location. During the past few years many of the members have moved eastward.—*Cleveland Plain Dealer.*

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SANTA PAULA, CAL.—The opening services of the new church building erected by the Christian Science Society will be held Sunday, Sept. 13. The history of the local Christian Science Society follows closely that of very many other localities,—a few earnest followers of Mrs. Eddy meeting together in private homes to study the weekly Lesson-Sermon, then meeting for a time in some public place, in this instance services being held for some time in the Sunday school room of the Universalist church. Then, growing in numbers, the Odd Fellows Hall was rented for the Sunday and Wednesday meetings. The society was organized in July, 1912, and has continued to grow in numbers and influence.

The lot on 6th and Pleasant was bought and the present building erected entirely by the voluntary contributions, really thank-offerings, of those who have received benefits from the teachings of Christian Science. As is customary with the denomination, dedicatory services will not be held until the building is entirely free from debt. At present, the seating capacity is for seventy-two, but one hundred can be accommodated if necessary.—*Santa Paula Chronicle.*

KALAMAZOO, MICH.—On Sunday next [Sept. 27], services will be held for the first time in the handsome new church edifice erected by First Church of Christ, Scientist, on South and Park streets. While the edifice is not entirely completed or furnished, the church people will be most pleased to be able to use it and will patiently await its completion. The formal dedication will not take place, however, until the building is entirely completed, furnished, and paid for.

The Kalamazoo Gazette.

INDIANAPOLIS, IND.—If prizes were awarded for the most attractive booths at the state fair this week, the Christian Scientists would "place." The Christian Science booth near the Fine Arts Building is prettily decorated with ferns and flowers and outfitted with comfortable chairs, reading-tables, and couches. A free telephone, ice-water, and a reading-room for ladies are features.—*Indianapolis Times.*

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The Lectures

London, England

Lieut.-Col. Robert Standen, in introducing Bicknell Young at the Kensington Town Hall, spoke in part as follows:—

If one were asked to give in half a dozen words a reason for the rapid spread of Christian Science, and the increasing interest in its teaching to which tonight's crowded audience bears testimony, the answer might very well be that Christian Science offers an interpretation of the teachings of Jesus of Nazareth and of the Scriptures at once logical, practical, and demonstrable. It was its inexorable logic that appealed to me when, more than ten years ago, Christian Science came into my life; the doctrine that God, omnipotent, all-knowing Love, was either unwilling or unable to put an end to the pain and sorrow of poor humanity, had always seemed a contradiction in terms, and finding no satisfactory solution to this and to many other difficulties in the teachings of orthodoxy, I turned away from the church in which I had been brought up. On taking up the study of Christian Science, I soon found my questions answered satisfactorily and my doubts set at rest, for this teaching is wholly consistent, from first to last.

That Christian Science is a practical, workaday religion, many here tonight, I am certain, both men and women, would gladly testify. It is not a one-day-a-week affair, to be put on and off with one's Sunday clothes, but is ready for practical use at all times and under all conditions. It links religion with conduct, and greatly benefits those who put its teachings into practice.

Christian Science is demonstrable; it proves its faith by its works. Just as in Galilee, when John the Baptist sent his followers to the Master to inquire whether he were in truth the Messiah, Jesus bade them draw John's attention to the wonderful works which his understanding of the Father enabled him to accomplish, so today Christian Scientists gratefully realize that they have been shown the way to follow in his steps, and to emulate in some degree those works, the signs of Immanuel,—"God with us,"—through their study of the Bible in the light thrown upon it by Mrs. Eddy's "Science and Health with Key to the Scriptures," the Christian Science text-book.—*Correspondence.*

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Cambridge, Mass.

William R. Rathvon delivered an interesting lecture on Christian Science to an audience which filled Scenic Temple. The Rev. William P. McKenzie, also a member of the board of lectureship of The First Church of Christ, Scientist, of Boston, in introducing Mr. Rathvon, said:—

When I first became acquainted with the ideals of the Christian Science movement, and came to know personally that benefactor of the race, Mary Baker Eddy, Discoverer and Founder of Christian Science, I was forced to admit the incorrectness of current opinion in those early days. There was much misrepresentation then, due to ignorance, but for ignorance today there is no excuse. The truth may be known in regard to that noble life's work, wherefrom as from living seed, with its increasing harvests, all mankind may be blessed. The truth may be known in regard to those following her leadership, from the current literature of our periodicals as well as from the characteristics of individuals. Yet within a few days I learned of an attack from a pulpit upon both the Leader and the movement, so incorrect that one could only feel extreme pity for any one who had to live in company with so depraved and revolting an imagination as that which invented the untruths set forth. A wise man said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

The purpose of the lecture this afternoon is to establish uprightness in man, and to declare the righteousness of God. You are here by invitation of First Church of Christ, Scientist, of Cambridge, whose members have proved for themselves how Christian Science unfolds the goodness of God, and by its healing of the sick and reformation of the erring has restored in this age what for ages past has been the lost element of Christianity.—*The Cambridge Chronicle.*

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Pasadena, Cal.

An audience of two thousand persons listened to the lecture on Christian Science by Col. William E. Fell of Leeds, England, at the Christian Science church, and there were many who were not able to gain admittance. The lecturer was introduced by Mrs. Sarah Pike Conger, widow of the late E. H. Conger, former United States minister to China and ambassador to Mexico. Mrs. Conger said:—

It has been said that this is the age of thinkers. To you, thinkers of our own land and many foreign lands here represented, in behalf of First Church of Christ, Scientist, of Pasadena, I bring a most cordial welcome. Today we assemble to consider Christian Science. Mrs. Eddy in 1866

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discovered the Science of living, of loving; the Science of Christianity; the Christ Science that Jesus understood, used, and taught. Mrs. Eddy named this discovery Christian Science. An understanding, with practical use, of this Science has touched the heart-chords of humanity, and their mellow, sweet, encouraging, healing tones have echoed and reechoed from land to land and upon the deep waters. These tones have awakened a listening ear in the activities of large cities, and brought joy in secluded places. Christian Science has been a balm to thousands of broken hearts; has destroyed the love for sin; has healed the sick. It is uniting in one brotherhood peoples of many nations. It encircles and penetrates the world. Surely Love's hand, the power of God, must be in it, for it is the universal Science of loving, of living.

Pasadena Daily News.

Manitowoc, Wis.

At the new Opera House, Bliss Knapp delivered a lecture on Christian Science. He was introduced by Andrew Johnson, who said in part:—

Our Lord and Master said, "Ye shall know the truth, and the truth shall make you free." This marvelous promise of nineteen centuries ago is being fulfilled today. History records that the true mission of the early Christian church was the healing of sickness and the destruction of sin. Through Christian Science many are learning that the divine Mind is as efficacious to destroy those ills today as it was during the first three centuries of the Christian era.

As Christian Scientists we cannot conceive of our existence as a continual fight with an evil force, but we believe and learn that good is the reality and evil the actual unreality, although to material sense evil often appears to be intensely real. As lovers of truth, we cannot fear illusion and error, because through spiritual understanding we know they are powerless. Thousands all over the world, through the faithful study of the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, have been brought out of bondage into the glorious liberty of the kingdom of God. This proves that Christian Science is demonstrable in human experience, and therefore scientific.—*Manitowoc News.*

Lectures to be Delivered

Akron, Ohio.—Prof. Hermann S. Hering, Grand Opera House, 3 p.m., Nov. 22.

Anderson, Ind.—George Shaw Cook, Grand Opera House, 3 p.m., Nov. 22.

Antigo, Wis.—George Shaw Cook, Opera House, 8 p.m., Nov. 27.

Baltimore, Md. (Second Church).—Rev. William P. McKenzie, Church Edifice, Mt. Royal avenue and St. Paul street, 8 p.m., Nov. 23 and 24.

Birmingham, England.—William R. Rathvon, Town Hall, 8 p.m., Dec. 1.

Bridgeport, Conn.—Clarence C. Eaton, Plaza Theater, 8 p.m., Nov. 22.

Butte, Mont.—Bicknell Young, Auditorium, 8 p.m., Nov. 18.

Camden, N. J.—Rev. William P. McKenzie, Broadway Theater, 1123 Broadway, 3:30 p.m., Nov. 22.

Chambersburg, Pa.—Virgil O. Strickler, Court-house, 8 p.m., Nov. 27.

Columbus, Ohio (First Church).—Virgil O. Strickler, Memorial Hall, 8:15 p.m., Nov. 26.

Council Bluffs, Iowa.—Clarence W. Chadwick, Masonic Temple Building, 8 p.m., Nov. 27.

East Orange, N. J.—Jacob S. Shield, East Orange High School Auditorium, 8:15 p.m., Nov. 23.

Evansville, Ind.—George Shaw Cook, Evans Hall, 8 p.m., Nov. 23.

Ft. Wayne, Ind.—Hon. Clarence A. Buskirk, Minuet Hall, 121 East Washington street, 2:30 p.m., Nov. 15.

Halifax, Nova Scotia, Canada.—Willis F. Gross, Masonic Hall, 8 p.m., Nov. 24.

Jersey City, N. J.—Jacob S. Shield, Bergen Lyceum, 651 Bergen avenue, 8:15 p.m., Nov. 27.

Kingston, Ontario, Canada.—Virgil O. Strickler, Opera House, 8 p.m., Nov. 23.

Kingston-on-Thames, England.—Col. William E. Fell, The Assembly Rooms, Surbiton, 8:30 p.m., Dec. 8.

Kirkwood, Mo.—Dr. Francis J. Fluno, Church Edifice, 3 p.m., Nov. 22.

Lakewood, Ohio.—Prof. Hermann S. Hering, Church Edifice, Detroit avenue, opposite Arthur avenue, 8 p.m., Nov. 23 and 24.

Lawrence, Kan.—Clarence W. Chadwick, Bowersock Theater, 8 p.m., Nov. 22.

Malone, N. Y.—Virgil O. Strickler, Opera House, 8 p.m., Nov. 24.

Marysville, Cal.—Bicknell Young, Marysville Theater, 3 p.m., Nov. 22.

Montclair, N. J.—Jacob S. Shield, Montclair Theater, 4 p.m., Nov. 22.

Mt. Vernon, Ind.—George Shaw Cook, Court-house, 8 p.m., Nov. 24.

Mt. Vernon, N. Y.—Virgil O. Strickler, Westchester Theater, South Fifth avenue, 3:30 p.m., Nov. 22.

Newcastle-on-Tyne, England.—William R. Rathvon, Palace Theater, Haymarket, 3 p.m., Dec. 6.

New Rochelle, N. Y.—Clarence C. Eaton, Church Edifice, 19 Locust avenue, 8 p.m., Nov. 26 and 27.

Palo Alto, Cal.—Bicknell Young, Marquee Theater, 8 p.m., Nov. 23.

Pittsburgh, Pa. (First Church).—Bliss Knapp, Carnegie Music Hall, Schenley Park, 8 p.m., Nov. 23.

Portland, Ore. (Fourth Church).—Bicknell Young, First Church Edifice, 19th and Everett streets, 8 p.m., Nov. 19 and 20.

Quincy, Ill.—Rev. William P. McKenzie, Empire Theater, 8:15 p.m., Nov. 27.

Ridgewood, N. J.—Jacob S. Shield, Church Edifice, Washington place, corner Franklin avenue, 8:30 p.m., Nov. 24.

Roxbury, Mass.—Jacob S. Shield, Whiton Hall, Centre street (Dorchester), 8 p.m., Nov. 19; Fauntleroy Hall, Wenonah street (Roxbury), 8 p.m., Nov. 20.

St. Cloud, Minn.—Jacob S. Shield, Unity Church, 8 p.m., Nov. 14.

St. John, New Brunswick, Canada.—Willis F. Gross, Opera House, 3 p.m., Nov. 22.

Topeka, Kan. (First Church).—Clarence W. Chadwick, Grand Opera House, 3 p.m., Nov. 22.

Truro, Nova Scotia, Canada.—Willis F. Gross, Academy Hall, 8:15 p.m., Nov. 23.

Urbana, Ohio.—Bliss Knapp, Clifford Theater, 3 p.m., Nov. 22.

Visalia, Cal.—Bicknell Young, The Theater, 8 p.m., Nov. 24.

Webb City, Mo.—Clarence W. Chadwick, High School Auditorium, 8 p.m., Nov. 23.

White Plains, N. Y.—Clarence C. Eaton, Newell Theater, 3:30 p.m., Nov. 15.

Yates Center, Kan.—Bliss Knapp, Auditorium, 8 p.m., Nov. 20.

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Testimonies of Healing

I feel that the time has come when I should give to the world the story of my many healings in Christian Science. I first heard of this religion about twenty-six years ago. I was suffering with a complication of internal disorders from which the physicians failed to relieve me. I went to a Christian Science practitioner, took two weeks' treatment, and was healed. I received some instructions with regard to the Principle of this Science at that time, but I did not obtain Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and I had very little comprehension of the subject.

About a year after this occurrence I began to manifest blindness. I seemed to be drifting into a state of mental hopelessness and physical darkness without the ability or the knowledge as to how I should go about it to resist my fate. Again it was recommended that I try Christian Science, and I was directed to a practitioner. I went to her and received one treatment, and my need was met. The next morning I awoke from a refreshing sleep, fully restored to my normal sense of sight. The practitioner upon this occasion presented me with a copy of Science and Health, saying that she had just purchased a new one. I thanked her, little realizing the treasure that she was putting into my hands, and I read the book; but I was not yet prepared for its teachings. I considered its spiritual demands too high, and I could not see how a mental declaration of its teachings could heal the sick. I certainly did not believe that its pages contained the explanation of my healing, so I laid the book aside, finding a novel, or something similar, much more interesting reading.

About the year 1890 I broke down with a severe attack of nervous exhaustion. I knew that material remedies could not reach this case, but once more I had to be reminded of Christian Science by another person. I went to a practitioner, still with little or no faith, strange as it may seem, and again divine Love met my need. One treatment was sufficient, and I found myself the following morning free from nervous or mental disturbance or confusion. I accepted this blessing gladly, rejoiced to be able to go about my material occupations, but not once was my thought raised in gratitude to the great Giver of all good. I did not understand Christian Science, nor did I seem to care to understand it so long as I could receive its benefits so readily; and my faith in material remedies was not wholly gone.

Time passed. In the year 1905 I found myself in a deplorable condition, which had come on gradually, in spite of the most strenuous medical and hygienic resistance on my part. I used medicine, various kinds of baths, calisthenics, change of climate, and obeyed rigorously all the laws of health and hygiene that I knew, but all to no purpose. I grew gradually worse, until I was finally obliged to remain in bed, suffering very much. There was liver and kidney trouble, bowel disorder, rheumatism, severe headache, which increased year by year, and a case of water on the knee, which threatened to make me a permanent cripple.

I reached the place where I knew that all material remedies were useless, and then with unaccountable reluctance I turned to Christian Science, and a practitioner was called in. Hitherto in time of extremity I had tried Christian Science, and it was not found wanting. Upon this occasion Christian Science tried me. Because of the stubbornly resistant state of my own thought, I suffered much before I could put aside my pride of human opinion and human intellect sufficiently to seek and accept the understanding of Science as a religion. Mrs. Eddy says, "It was this theology of Jesus which healed the sick and the sinning" (Science and Health, p. 138), and the time was come when I must understand this theology and put it into practice.

The way seemed long and hard, but once I saw the Principle and understood what was required of me, no time was wasted whining over the roughness of the road. With the loving help of a practitioner, for whose faithful, patient assistance I can never be sufficiently grateful, I set to work to find the solution to my problems. After two months, being greatly benefited, I discontinued treatment, determined to work out the rest of my problem through my own efforts, if possible. I am very glad I was led to do this, as I feel certain that I gained in understanding and confidence more rapidly in this way. The various ailments dropped away from human consciousness one by one, going back to the nothingness and oblivion whence they came. I have gained greatly in weight, and am the picture of health.

My healing was very slow. After my first two months' experience with the practitioner I had very little help from others. Occasionally I have been obliged to ask for a few treatments, when I always received sufficient assistance to enable me to go on for myself, declaring, living, and learning to trust the Word of God to meet all my needs and heal all my diseases. As I gained in understanding and in the realization of my own willingness to put into practice the law of good, to that extent I have been able to avail myself of the benefits of that same law.

Human pride, fear, and hate have been largely destroyed in my thought, and year by year I am more conscious of the presence and omnipotence of good, and the unreality and powerlessness of evil of every sort. There are indeed no words that can express the blessing that has come to suffering, sinning, dying mortals through the teachings of Christian Science. My long, slow healing kept my thoughts turned constantly toward this all-important subject, and has builded for me better than I knew at the time. It has enabled me to prove in my own experience and through my own efforts, under divine guidance, the facts of Science, and I am able to say that, to some extent at least, I know whereof I speak.

When I think of Mrs. Eddy, and desire to express gratitude toward her, words fail me. I can only endeavor, ever so humbly, to go and do likewise.

ELIZABETH A. ROSS, San Francisco, Cal.



I want to express my gratitude for Christian Science and our revered Leader, Mrs. Eddy, the author of our text-book, "Science and Health with Key to the Scriptures," hoping that some one in need may see these lines and take heart. Sickness and disease, as well as sin, fall before Christian Science through the application of the truth and the understanding of its practitioners.

I am studying daily to understand more of this truth, that I may be able to apply it to the problems of life in the case of others, as well as for myself and in my own home, for we know it is true and are sure it is the same truth taught by Jesus the Wayshower, because it bears the same fruits. My first healing was of a throat affection, of which I formerly had about three acute attacks every year. It has been six years now since I have felt it, so I know it is permanently overcome. I was also healed of granulated eyelids. Stomach trouble, which I have had for over thirty years, has been greatly relieved. I am sure that I shall be permanently healed of this when all fear is destroyed. My health is better than it has been for twenty years.

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Our baby was healed of acute lung trouble and bowel disorder in its worst form. A Christian Science practitioner was called, and the child was healed in four days. For these healings we are very thankful, and there have been many more blessings received besides those of which I have told. Having the fruits which Jesus said would "follow them that believe," we are satisfied, and are very happy even with our slight knowledge of Christian Science.

Through Christian Science we are able to "glorify God in [our] body." Several members of my family have been healed of different ailments, and Christian Science has been our only physician for a long time. If some one reads this testimony and turns to Christian Science for help, I shall feel grateful. I want to be found faithful in following the Master's commands to preach the gospel and heal the sick.

R. F. RANDAL, Pride, Texas.

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A little over two years ago I had an abscess in my head. The suffering was intense, and I called in our family physician, but received no relief from the material means applied. I then secured the help of a Christian Science practitioner and was relieved in thirty minutes. There has been no return of the disease. At that time I also had, according to *materia medica*, heart and kidney troubles, which were fast developing into dropsy. The physician told my daughter that I might live a year, but the indications were that I could not live that long. This the doctor told me recently, when on a visit to her daughter's home. Now she admits that I am a living demonstration of the healing power of Christian Science. I was healed of the heart and kidney disease by reading Science and Health, studying the Lesson-Sermons, and by regularly attending the Christian Science church services.

My family and I are very thankful to God for His many blessings, and grateful to Mrs. Eddy for showing us the way to this healing Truth.

FANNIE W. WATSON, Denver, Col.

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I desire to tell something of what Christian Science has done for me. For about two years I suffered greatly from female trouble and neuralgia. I was examined by a physician, and he said I would never be well until I had an operation. I would not consent to this, so I turned to Christian Science and was healed very quickly. For several months I was perfectly well, and although I was passing through a period that is usually very trying to women, I suffered from none of its customary ills.

As the time approached for my baby to be born, I desired to engage some one to be with me at the birth, and I asked a nurse who lives in Lewiston and is a Scientist; but she said she could not promise to come, as she was then engaged, and her engagement might continue beyond that time. I did not want a physician, but a nurse, and I knew of one who was not opposed to Christian Science; so I wrote her, stating I did not intend to have a doctor. She replied that she would like to come, but as she knew nothing of Christian Science, she would not take the case unless a physician was present when the birth took place, though she would take the responsibility after that. I thought perhaps to have a physician present at the time might be more satisfactory to my husband, who was not a Christian Scientist, so I consented. My husband met the physician upon whom we had agreed, and told him of the case, with the intention of engaging him when needed. He came up in a few days, and my husband explained to him that I was a Scientist, and he said, "All the better." He pronounced me in perfect condition, but in a few days he began to intimate that there was something wrong on account of the delay. This tended to unnerve me for the time being, but the feeling would soon pass away, as the truth was declared and realized.

One day the doctor said he saw signs of grave danger, and later in the day he called the nurse over the telephone and said his greatest fears were realized, for it was the worst case of uremic poisoning he had ever examined; that if there was not a change in the morning he would have to call for a consultation, and the patient would have to be rushed to the hospital for a Cæsarean operation. He instructed the nurse to begin preparations at once for removing me to the hospital. She told him, however, that I was a Christian Scientist and she could not do what he asked without my consent and that of my husband. He answered that we would have to get Christian Science right out of the case, and said he would see my husband. This he did that evening, and told him the same thing. The nurse, my husband, and myself talked the matter over for some time that night. I was asked if I would go to the hospital, and I said no, most emphatically. We then decided that so long as I would not follow the doctor's advice, the only way was to dismiss him from the case entirely. To this the nurse consented. My husband agreed to do this, but for some reason he did not do so that night. The next morning, however, he called the doctor up and told him that he felt Christian Science and *materia medica* were in conflict, and so long as I wanted Science, we would relieve him from any further responsibility and that I would have Christian Science treatment. The doctor replied that he was very sorry my husband did not realize the seriousness of the situation, but if that was the case, nothing more could be done.

At that time I seemed to be in a very serious condition. The doctor stated that I would probably pass away, and the nurse reported that a condition he had predicted was coming on. I remember very little of what was going on at that time, but all at once a great peace came over me and I became warm and rational. In less than an hour my baby was born without any pain or suffering. He was a large child, was perfectly well, and has been ever since. It is now almost twenty months since my healing, and I am in perfect health, and have been all this time. I have never had a return of any of the former ailments. Our baby is also perfectly well, and has never had a sick day in his life. He had two minor ailments common to babies, but they were overcome in a very short time in Science.

I am indeed thankful to God that I had the faith and courage to stick to Christian Science, for I felt then, and feel now, that I could never have survived an operation.

MRS. CHARLES N. BREARLEY, Lewiston, Idaho.

✧

"Freely ye have received, freely give." I wish to tell of the healing of my husband. A growth appeared in his throat, which was in such a condition that it was impossible for him to eat solid food, and even the taking of liquids was accompanied by great pain. After five days' treatment in Christian Science, however, the growth entirely disappeared without pain, and during the period of treatment he was able to take nourishment, in spite of his fear and the fear of others (non-Scientists), which had to be destroyed. My husband had been subject to such growths on previous occasions, and under *materia medica* from four to six weeks had been re-

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quired to relieve him, while he suffered greatly and was unable to take nourishment.

Christian Science has been the only physician in our home during the past five years. When an ailment troubles our little son, we always rejoice that instead of asking for medicine he asks for Science and Health, and if we are unable to effect a healing ourselves, which sometimes happens because of fear, he asks for a Christian Science practitioner. He knows, too, when he is healed, and tells us so. When he was about a year and a half old, a dog pushed him off a high veranda, causing a very badly injured leg; but in three weeks he was entirely healed, through the power of Truth, in spite of predictions of dire results by the non-Scientists in our home. Shortly after this the child was taken with a bowel trouble, the seriousness of which only those mothers not in Christian Science can appreciate. I am thankful to say that while there was apparently a very sick child, I had no fear. In a week the child was entirely healed and looked as rosy as ever.

A case of measles was also healed, on another occasion. On the advice of the practitioner and to conform to the law, we called a doctor, who made an examination and said there was no fever, that the bowels were in good condition, and in fact he did not consider the case serious enough to report to the city health department. The healing was accomplished in Christian Science in about ten hours, though the child had become apparently very sick, with high fever and eruptions on face and body.

I have been healed of rheumatism. I suffered from it for several months, until my heart was affected, and I then realized that I must not let error keep me from asking the practitioner for help. A few days after I asked for treatment I was freed from this condition. I was also healed of what is known as ringworm, although the healing was slow because I was sensitive to anything so disagreeable, and it was hard to take my thought away from it, especially as it manifested itself all over my chest and back up to my ears. I found I had to be healed of faults in myself before I could be freed from this discord; indeed, it meant a clearing up of errors I hardly realized I possessed and of which I am now heartily ashamed.

If space permitted, I could enumerate many more instances of healing in our home. I know I am growing stronger daily through the help brought me in the study of Science and Health by our dear Leader, Mrs. Eddy, and through the loving help of kind practitioners and our Christian Science literature. The *Monitor* means a liberal education to me. I am so grateful for its appearance in our home, and wonder how we ever got along without it. I want so to live that I, too, will reflect the dignity and goodness, the right thinking and living, that Christian Science demands.

Cecillia T. Daughs, Spokane, Wash.

I certify to the truth and correctness of all the statements in the above testimony of Mrs. Daughs.—C. W. Daughs.

✦

I owe so much to Christian Science that I feel it my duty to send my testimony. There have been so many splendid demonstrations in our family of six that I scarcely know how I can tell of any without mentioning all. For the last four years we have used no drugs of any kind, though the ills usual to a family of small children have arisen. All have been healed with single treatments by a local practitioner, until a year ago. Since then my husband and I have been able through Christian Science to help the children ourselves. My husband was healed of influenza, and the two oldest children were healed of an infectious skin disease. I have been helped to hear, having been very deaf, and according to *materia medica* incurably so. This last demonstration is not yet quite complete, as I am still conscious of some discord, but that it will soon be perfect I am certain. There have been ailments of all kinds overcome in these last four years, of which I will mention a few; namely, poisoning, stomach disorder, colds, a strained ankle, cuts, burns, and bruises. We have also been helped to demonstrate supply; but above all, the spiritual help that has come to my husband and me is so great that we speak continually of how wonderful it is. It has brought so much peace and contentment to our home life that we cannot be thankful enough to God, or grateful enough to Mrs. Eddy for making this truth plain, so that we can understand it.

Mary Durham Garfield, San Diego, Cal.

✦

I send this testimony, trusting it may command the attention of some one who is struggling against discouragement and doubt and lead him to turn from mortal beliefs to the healing fount of Truth.

For several years I suffered from a disease which kept reappearing with periods of intense suffering, at times of weeks' duration. I sojourned in several states and was attended by the best medical talent available, including doctors and specialists said to be at the head of their profession; but I continued in spite of their efforts to drift into a worse condition, until life seemed a burden and all hope fled. Their attempts to relieve my sufferings included two hospital experiences, one of which put me through a major surgical operation without avail, and the end seemed to have been reached. When it was proven both to their satisfaction and to mine that their efforts were futile, the last physicians reluctantly admitted that their profession could offer me nothing further, and advised my wife to have my earthly affairs put in order, as the end was inevitable and the probability that I would be spared to see the dawn of 1918 was apparently very remote.

A year previous, we had been advised by prominent physicians, that if I survived it would be to become paralyzed and helpless, and with this latest dictum—knowing as we did that the resources of *materia medica* had been exhausted—to mortal thought the sentence imposed upon me was final. But here, though in our deep discouragement we knew it not, dawned the ray of light which was to prove again, as it has so often through the ages, that "man's extremity is God's opportunity," and also the truth of Mrs. Eddy's statement, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The light came through a very dear friend of former years, a Christian Scientist, residing in a distant city. She was communicated with, and responded at once with absent treatments. Suffice it to say, that though I was in another state, marked improvement was noted in my condition from the day and hour treatment was begun. In four days, for the first time in five weeks, mechanical means were unnecessary and normal action of the system was restored, and within a week I walked down-town, to the amazement of many who had expected never to see me again; while in thirty days I was able to report for duty in anticipation of resuming my vocation.

Only those who have thus stood within the so-called "portals of the shadow of death" can know with what deep gratitude and love I now acknowledge my indebtedness to Christian Science, and to the one who has given to the world from out

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the obscurity of the past the understanding which makes its acceptance and demonstration possible, and to all those faithful followers of hers who are today living and laboring for its fulfilment. I have also been freed from the bonds of an opiate which the faith in drugs had tied, as well as the appetite for liquor and tobacco which years of indulgence had in mortal belief fastened on me, and no healing means other than Christian Science precept and practice has been resorted to in this regeneration of the body through the renewing of the mind.—FRANK M. STEVENS, Chicago, Ill.

✧

I want to express my thankfulness to God, and my gratitude to our dear Leader for what Christian Science has done and is doing for me every day. Like many others, I had heard of Christian Science for years, but having little appreciation of it, I wandered around in the dark, seeking something, I knew not what, till I reached the point where there seemed to be little time left for me on earth. I was a physical and mental wreck when I went to bid a dear Christian Scientist friend good-by, as I was leaving Salt Lake City for my home. She voiced the truth to me, but I did not understand it. I had no hope of reaching home alive, but she took me at once to a Christian Science practitioner, and arrangements were made for absent treatment, as my train was then due.

It had been months since I had known what a good night's sleep meant. I could not eat, and had lost much flesh. I had suffered from headaches from the time I was a child, and they grew so serious that I would lose my reason and have to be forcibly controlled. When I got over these spells I felt as though I had been hammered. I had hay-fever for twenty-three years, and many other ailments. After getting settled on my train, however, a peace came over me such as I had never known before. I asked for my berth to be made up before the regular time and went to bed. In the morning the sunshine woke me up. I had not moved all night, and such a restful sleep I had never known.

I was truly born again; everything was changed. I was perfectly healed and happy. I cannot find words to express the feeling of freedom that came to me, for I was always sensitive, and labored under a belief that as I was not very highly educated I was not so capable of earning my living as others; but the years that I have studied Science and Health have meant more to me than any schooling, for Christian Science has taught me how to pray, how to find God. It has also taught me that God is my strength, that I can do His bidding without weariness. My earnest desire is to live the true life, that my light may shine to guide some weary stranger to find this mental and spiritual freedom which is for all mankind.

It is now four years since I was thus instantaneously healed, not only of the ailments named, but also of a great trouble that seemed worse than death. It has been clearly proven to me what the understanding of God can do and is doing for humanity. I am a Christian Science nurse, and I have seen wonderful proofs of the divine power to heal. I will add here that I am in better health than I have been for thirty years; I am happier, and have a better understanding of my relation to God; also, I am able to do more for my brother man by seeing him as a child of God.

I have had the grand privilege of class instruction, which has given me the only education I have had. My hope is that my testimony may lead some one to seek the truth that will free him as I have been freed.

NANCY J. DOURGHERTY, Springfield, Mo.

From Our Exchanges

[Rev. Joseph Fort Newton in *The Universalist Leader*]

So unfortunate are many of the ideas associated with the word salvation, that it would be a gain if the word were not used at all for a decade. At least we should make clear what we mean by it. Let us go back to Tyndale, the father of our English Bible, and see what use he made of the word—if so we may track a word to a world-ideal. His ambition was to make the Bible so simple that a plowboy could read it. Strangely enough, he hardly used the word salvation at all, but instead such words as health, wholeness, soundness, holiness, but most frequently health. For example, "Perform your health with fear and trembling." And again, "How shall we escape if we despise so great health?" Why did so great a scholar select the word health? It was because he saw that it was nearer to the meaning of the word used in the Bible, and he was right.

Salvation, then, is health of soul, wholeness of nature, soundness of character—to awake to the reality of spirit and the spiritual world, and live as a citizen of that world. It means the growth of the soul, leading its powers forth to beauty and grace, making it superior to the evils that are ready to prey upon it, liberating it when it is in bonds of sense and selfishness, and by all means, human and divine, bringing it into right, that is normal, wholesome, happy, relations with God and life and its fellow souls. If it has fallen into sin, there is healing; if it has lost faith, there is ever the path to the mount of vision. By growing a rich, refined, tender, valiant soul, we are working with God, and have behind us and within us all the redeeming forces of life. And such a soul is a messenger of God for the redemption of its fellows.

[*The Christian Work*]

We see that the very things for which Jesus stood are now beginning to come to their own in the common consciousness of the race. We see that his vision of God is the only one that will satisfy the spiritual cravings of this restless age. We see that his view of the solidarity of life is gradually but inevitably becoming embodied in our social institutions; in proportion as we are leaving ecclesiasticism behind we are realizing on larger, grander lines the kingdom of Jesus, the kingdom of universal brotherhood, in which the only law is love because love is God. Do without Jesus! Why, the world as a whole is only just beginning to understand him. Talk about the progress of humanity! Only once in the long roll of history have we had a glimpse of what humanity truly and eternally is, and that we have had in Jesus.

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

At the bottom of the unrest of the present day lies really a demand on the part of the workers of the country for a different estimate of their personality. It is not merely a matter of wages; it is a question of being regarded from a different point of view. I believe that if the deepest heart of the people were unveiled, the greatest bitterness today would be found to be due to the fact that the people have a feeling that they are tools, not persons. They want more wages and better conditions, of course; but the soreness is around that feeling that they are tools in the hands of others. And for that reason I do not believe that any rearrangement of wages alone will bring about a stable condition of society; there must come some system of shared management in which the worker shall not feel that he is a mere tool.

The distinction as at present maintained between master

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and man is the thing that must go down. Men must be so placed and treated as to feel that they are all joint masters in a system that serves the common interests. In other words, the possessing and the ruling classes will have to break up the fallow ground of that governing mind of theirs, and entertain new ideas of their relations to their fellow men. When that ground is broken, then the Lord will come into this labor world and rain righteousness upon us.

The same is true in religion. If we want the best that God has to give, we must remember that that best is always to come. We must not, therefore, let whatever possessions we have at present, however good, harden down into a fixed frame of mind that will refuse to adjust itself to any great new reception. It is because the churches generally have not broken up the intellectual fallow ground, the hard crust of medieval thought-forms, that they have not been able freely and fully and joyously to seek the Lord of this new time, or receive what He has to give them. And that is to miss a rich opportunity.

[*The Christian World*]

The permanent value of the revelation of God in the Old Testament comes with the interpreters of historic records and the prophetic guides of Israel who in the eighth and following century lived in times of national distress and anxiety. We owe little to the times of prosperity,—almost everything to days when the prophets saw God against the darkness of their world. In the days of exile, when their light had gone out, they drew nearest to the heart of God, and saw visions of the cross. In the hour when the tyrant Antiochus Epiphanes stood over a prostrate people, the brave few found confidence and hope and victory in God. Nor is it less true that the New Testament, so joyous, so free from melancholy, is set against a background of darkness. The story of Christ and his people was passed in the days of national anxiety and fear. These were days when some dread apocalypse was drawing near.

[*The Watchman-Examiner*]

The fact might as well be looked in the face, that no professions of spirituality make up in the smallest degree for a lack of the common moral virtues in professing Christians. Men are not saved by character, but they are saved for character; and the only conceivable evidence of salvation that really weighs with another than the man himself as to the reality of his salvation, is not descriptions of feelings or of inner experiences, but the substantial results of a changed life. In every community there are probably some men outside the churches of moral character superior to some of those in them. Christianity does not pretend to make men perfect instantaneously. But in the large, if the professing Christians of a town do not as a body represent a higher ideal of pure family life, of business rectitude, of human sympathy and helpfulness than the unbelieving community, the influence of the church will not go far.

[*The Christian Register*]

Right is the upward course toward satisfactions that are unlimited, because no human soul can ever get too much of them; wrong is the sacrifice of these upper-class humanities for the sake of lower delights. When one is called upon to make the choice between two forms of vital activity, he need only stop long enough to consider, and the way before his feet will be so plain that a wayfaring man, though a fool, need not err therein. Let every man and nation, in these times of sore distress, stop long enough to ask, Which way am I going,—up or down, forward or back?

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

Der Herold der Christian Science

Published Monthly

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

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 12

Boston, November 21, 1914

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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Christian Science Sentinel

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Items of Interest

Thirty-six governors, former governors, and governors-elect, attended the opening at Madison, Wis., on the 10th inst., of the seventh annual governors' conference, which for five days considered means of improving conditions within and simplifying relations between states. Conservation of natural resources was the dominating subject, considered with special reference to state control. Uniformity of state laws in connection with extradition, with the fixing of regulations to be met by alien corporations doing business in a state, were among the topics for discussion. The question of how, by uniform laws, to compel corporations to comply with child labor laws and health and sanitation provisions without discouraging business, is, according to the secretary of the conference, one of the most important problems ever brought before the governors.

The important farm crops of the United States this year are worth $5,068,742,000, or $104,000,000 more than the value of the same crops last year, notwithstanding a loss of $418,000,000 sustained by cotton planters on lint alone as a result of the European war. Preliminary estimates of the important farm crops just announced by the department of agriculture, and statistics of the average prices paid to producers on Nov. 1, indicate that this year's wheat and corn crops are the most valuable ever grown in the United States, that the wheat and apple crops are record harvests, and that the potato crop is the second largest ever raised. The huge wheat crop and the increased price of that cereal, the large corn and apple crops, and the increased price of oats, barley, and rye, more than offset the big loss in the value of the cotton crop resulting from the war.

Actual difference in time between Washington and Paris has just been established, by the recent series of exchanges of wireless telegraph signals between the big naval wireless station at Arlington and the French government station on Eiffel tower, after experiments and calculations that required months of labor by both America and France. Signals received at each station were recorded on specially designed instruments, and to detect errors due to mechanical imperfections, the observers exchanged instruments and repeated their tests. It is approximately four thousand miles from Washington to Paris, and the greatest distance over which previous tests of a like nature had been made was six hundred miles.

A scheme which contemplates the cultivation of a million or more acres of land that is now raw, and the seeding of it to grain with the idea of bringing the trade balance of the Dominion of Canada up to normal, says a Calgary report to the *Mail and Empire*, is sponsored by the Canadian Manufacturers Association. The idea is for the manufacturers, the farmers, the banking and railroad interests, to shape up the plan and give it support, and to ask the Dominion to finance it. In addition to the revenue that it would produce, the land it would reclaim, and the money it would put into circulation, it would do much to safeguard the empire against any shortage of foodstuffs in war time.

Good progress is being made by the South Australian government with the extensive scheme for the locking of the river Murray, in order that its waters may be fully utilized for purposes of navigation and irrigation. The South Australian portion of the scheme includes the construction of six weirs and locks above Blanchetown, and three weirs and locks in connection with the Lake Victoria storage basin. It will involve an estimated expenditure of one million seven hundred thousand pounds. The control of the whole of the work in connection with the South Australian portion of the river Murray developmental scheme is under the state engineer-in-chief.

According to official returns, the last harvest throughout the Australian commonwealth amounted to the record total of 103,589,369 bushels of wheat. After providing for consumption of food and seed, this total would leave an exportable surplus for the whole season of between sixty-five and seventy million bushels. Since the middle of last December the exports from the commonwealth, including flour reduced to the equivalent of wheat, have amounted to nearly sixty million bushels, most of the surplus having been exported. The value of the exports so far this season is nearly eleven million pounds.

Stock in several eastern Ohio and West Virginia coal companies, valued at three million seven hundred and fifty thousand dollars, has passed into the hands of John S. Jones, a coal operator of Chicago, as a result of an entry made by the United States district court in the Sherman law suit brought by the government against the New York Central and Chesapeake & Ohio railroad companies, their subsidiary lines, and various coal companies controlled by them. The entry dissolving the ownership of the properties was made by agreement between attorneys for the railroads and the government.

Permanent prohibition of the sale of absinthe and kindred alcoholic beverages in France may be a result of the war. Transportation and sale of absinthe were forbidden when the war began, but traffic in other intoxicants was continued. The government has now supplemented its original order with another, forbidding the sale of any alcoholic drinks similar to absinthe. There is a marked movement in all parts of France tending to perpetuate this prohibition.

The report of the agricultural ministry in Egypt, issued at the beginning of October, gives a much less satisfactory account of the cotton crop than the preceding report. Instead of the crop being 2 per cent above the average, as the Sept. 1 report estimated, it is now reckoned that the crop is 5 per cent below the average.

The Cape Cod cranberry crop is now estimated at 380,000 barrels, or more than 40,000 barrels larger than last year. The New Jersey crop is given at 140,000 barrels, and that of Wisconsin is figured at 88,000 barrels. This makes a total of 570,000 barrels for the country, compared with 469,700 barrels last year.

An official decree under date of Sept. 22 limits the maximum area to be devoted to cotton in Egypt to one million feddans, equal to one million thirty thousand acres, for the agricultural year of 1915. Authorities regard temporary curtailment favorably in view of the shortage of grain crops in Europe.

Dismissal by the court of claims of the Missouri, Kansas & Texas railway claim against the government for three million acres of land in Oklahoma, valued at $61,280,000, which the railroad claimed under old land grants, has been affirmed by the United States Supreme Court.

Edinburgh University court has agreed that, subject to the permission and approval of the dean of the faculty of the university, the sons of Belgian refugees who have come to Edinburgh for the winter shall be allowed to take graduation classes free of charge for the winter session.

Ten lighthouse towers have been erected on the Hudson bay route by the Canadian government,—seven on the Hudson straits and three in the bay. Next summer the lamps will be lighted to guide shipping to Port Churchill, at the southwestern extremity of Hudson bay.

Work is in progress on the largest United States wireless telegraph station in New England, to be established on the federal land near the naval hospital in Chelsea, Mass. There will be two steel towers, each three hundred feet high, one of which is already well along.

By a new process based principally upon refrigeration, oil producers in southern California are enabled to extract gasoline from natural gas, securing results that heretofore could be obtained only by distillation of petroleum by means of heat.

Seven million salmon eggs of the pink and hump-backed varieties were shipped recently in a special bureau of fisheries car from Seattle, Wash., to government hatcheries in Maine, to be distributed in New England waters.

The gross public debt of the United States at the close of business at the treasury department on Oct. 31 was $2,783,162,924, compared with $2,809,262,119 on Sept. 30. The net debt Oct. 31 was $1,082,298,291.

Seventy-five thousand hunters' licenses—ten thousand more than were issued during any other year—have been given Massachusetts sportsmen, authorizing them to hunt deer on the six days of the open season.

At a recent meeting the stockholders of the New Haven railroad ratified the settlement of the suit against the road under the Sherman law. The number of directors was reduced from twenty-seven to seventeen.

The peace commission treaty between the United States and Great Britain became operative Nov. 10, upon the exchange of ratifications between Ambassador Spring-Rice and Secretary Bryan.

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Christian Science Sentinel

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

Vol. XVII November 21, 1914 No. 12

"To be spiritually minded"

BLANCHE HERSEY HOGUE

IN his letter to the Romans the apostle Paul tells us that "to be carnally minded is death; but to be spiritually minded is life and peace." Nothing could be clearer than this. To dwell in material, selfish, or, in Paul's words, carnal thought-habits, leads to death, is death; but we may, if we will, exchange this carnal, destructive thought for life-preserving knowledge. Spiritual-mindedness preserves life, is itself life and peace. Thus the cleavage between spiritual goodness and materiality becomes the cleavage between living and dying; between the quality of thought which sustains life and the mistaken beliefs which tend to destroy it. Truly, according to Paul, in righteousness we are indestructible; in error we are not safe.

On page 360 of Science and Health Mrs. Eddy writes: "Dear reader, which mind-picture or externalized thought shall be real to you,—the material or the spiritual? Both you cannot have." Again on page 534 we read, "The Son of the Virgin-mother unfolded the remedy for Adam, or error." Here we have set before us the necessity for continuous choice, every day and hour, of Spirit or matter for our mental contemplation; and we are told that the remedy for the Adam-dream in which "all die," is found in that Mind of Christ in which all shall "be made alive." Now what man in trouble would refuse an obvious remedy for his trouble, a remedy which, according to Paul, lies in that spiritually true right-thinking which literally is "life and peace"? What can lift thought from depressing material belief, save the activity of spiritual thinking?

The one sure remedy for human woe is the activity of the right idea of God, man, and the universe operating in individual consciousness, and divine Mind feeds human thought with these right ideas, with the true understanding of being. Who, if he knew the full goodness of God and his own receptivity to this goodness, could cherish sin or fear sickness? To adopt into our thinking the right idea of life, as Christianity in its wholeness reveals it, is to enter upon a process of spiritualizing our thought, and this at once introduces spiritual experiences into our daily affairs. "Life and peace" become present facts with us, because "to be spiritually minded is life and peace."

Recognizing, then, that the remedy for human trouble lies in spiritualizing human thought, we see at once the demand that each individual must needs work at the root of what he calls his own character; that the Christianization of individual thought is the one and only way out of trouble. Christianization of thought means obedience to divine law, living as the exponent or manifestation of divine law, being like Christ in thought and deed, expressing infinite loving consideration toward one another and toward all living things. Christianization means the expulsion of animality, the de-animalizing, if we may put it that way, of human thought. And our chiefest concern should not be to de-animalize our neighbor's thinking but our own. This mental process meets evil at the point of our own belief in evil; and it is just at this point that evil can be challenged and laid low.

Christian Science adds to the Christianity of the Scriptures the understanding of the Principle and rule for demonstrating all that Christ Jesus taught, and makes plain the life and peace which come hand in hand with true Christianization of purpose and motive. It refutes the human way of thinking which dooms the good to suffer "in this present world," and helps mankind to prove that spiritually based goodness, intelligent, divinely enlightened goodness, is truly life preserving and health preserving. Christian Science unfolds God to human thought as divine Mind, everywhere present, all powerful, maintaining His creation without lapse or flaw. It shows the whole experience of matter and evil to be a false sense of existence, having no divine origin, and furnishes the rule by which the false belief may be laid aside, thought by thought, and the divine Mind may enter and govern and enrich experience with its own divine presence and power.

As individual thinking beings we cannot at the same moment cherish animality and the Christ. The two cannot at any instant dwell together. Christ, Truth, entering, through the activity of the spiritual idea, expels animality; and then practically, provably, we have evidence in the departure of the one that we abide with the other. "To be spiritually minded is life and peace." Spiritual-mindedness strikes out of our experience here and now, in the measure of its attainment, much of disease and death. We are urged to have that Mind "which was also in Christ Jesus;" and to the degree that we have it, we lose, little by little, the capacity to sicken and die. Having it, even in modest measure, the glory of God permeates our present sense of being with holiness, tranquillity, spiritual blessedness, and peace. The activity of spiritual thinking is irresistible, invincible, incorruptible, indestructible. It must by the law of its own righteous vigor, its God-bestowed vitality and power, offset and expel error from every individual mind and heart which it enters.

The God who delivered men from the fiery furnace and from the lions, can bring us through unscathed; and He will, when we think as spiritually as did those men of God. He who fed by ravens and increased the supply of oil, will never desert us; and we will cease to fear He can, when we trust as did Elijah and the widow of olden time. Spiritual-mindedness and life and peace cannot be separated. Striving for one, we earn and receive the other. In permitting God to enter, we have let in redemption.

✦

Good Limitless

J. LOUISE CARTER

IN Christian Science we learn that God gives all to each. This bare statement may arouse questioning and distrust in the thought of one who reads it for the first time; but careful reasoning will disclose the fact that the robbing of Peter to pay Paul theory is true only on a material basis, where both quantity and quality are limited. How different the things of Spirit! Is any portion of Truth's bounty withheld from

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the earnest seeker? Is Love limited? Even the human sense of love pours itself forth with abiding confidence in its superabundance. Is divine Principle the possession of one to the exclusion of the many?

It would be no satisfaction to a follower of Christian Science to feel that he had more of good in any direction than his brother. Our Leader tells us that "happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (Science and Health, p. 57). This is the pith of the whole matter, that there is an unlimited fountain of good open to all. This good is not material, but is an outcome of God, and is therefore of the nature of Spirit. It may be wisdom or understanding, it may be love or life,—whatever it is, it is always spiritual in its nature, and therefore real, forever above and beyond any possibility of injury, loss, robbery. Recognizing this, is it any wonder that our Leader says, "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat" (Science and Health, p. 298). This must be the joy which "no man taketh from you," and the hope which is "as an anchor of the soul, . . . and which entereth into that within the veil."

Old theology has always taught the universality of God, but it has remained for Christian Science to bring to light His impartiality. If we believe that our brother has more than we, or that we have more than our brother, are we not accusing God, the giver of all good, of partiality? The very fact that our brother seems to have more than we have, should be an incentive to gain that understanding of God which can prove His impartiality.

Suppose one pleads inability to write for our periodicals on the basis that he cannot express thought helpfully and attractively, while others can; that he can only make tame, uninteresting statements of facts,—"bromides," some one calls them. But think a moment! Whence comes thought? Cannot Mind make a channel of one of its ideas as well as of another? Obediently reflecting the divine intelligence, one can demonstrate an ability to do that which before had seemed impossible. We are told that "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13), and this thought understood, brings quietness and peace to the heart agitated with human sympathy, the heart that would presume to fill God's place and supply any seeming lack. It helps, too, to dissipate from another a cloud of self-pity, which might easily seem to be a barrier between that individual and his demonstration of good. Ever more clearly do we see, as we study the Science of Mind, our own responsibility for our environment and limitations. We are responsible just so far as we do not gratefully accept and make practical this impartial goodness.

Many years ago, when at work for The Mother Church, evil in the name of good hinted that I had better give up this work and let some one else have the privilege. The work was full of joy; it brought me into touch with thousands of Scientists, from whom I received only love and kindness, and the inference was logical, that if a few thousand people could for a few days regulate their going out, their coming in, and their conversation according to the demands of divine Love, so that peace and harmony were made real, then surely, though perhaps slowly, would come the time when all God's children would dwell together in peace and unity.

To error's suggestion, therefore, there quickly came Truth's reply: Principle is impartial. While one is getting the experience he needs, others are gaining the experience they need; hence, each should trust God, the universal benefactor, to care for all. Voluntarily to yield to a novice the duties which one had learned to perform intelligently and with despatch, then, seemed like presumptuous sin, like a putting forth of the hand to steady the ark; whereas the faithful performance of those duties led to other and greater opportunities for service to our cause.

In Christian Science the reward for work well done is not "a little slumber, a little folding of the hands to sleep," but more activity for God, and an increased ability to serve humanity.



Feeding the Lambs

E. HOWARD GILKEY

After the meeting between Jesus and his disciples on the shore of the Galilean sea, of which Mrs. Eddy speaks as the "spiritual meeting with our Lord in the dawn of a new light," and after the disciples had eaten of that "morning meal which Christian Scientists commemorate" (Science and Health, p. 35), there was a period of individual instruction by the Master, during which he asked of Peter, "Lovest thou me?" Receiving a positive and assured affirmation from the impulsive follower, Jesus responded with grave significance, "Feed my lambs." A second and a third time Jesus asked Peter as to the sincerity of his loyalty to his teaching, and to each affirmative reply he responded, as if to drive the lesson home, "Feed my sheep." In the first command, to feed the lambs, we are shown the Master's tender regard for that which is meek and gentle and tractable, and it causes us to meditate upon the question, Why give particular attention to the lambs? If the elders of the flock are properly trained, will not the younger members follow? The Master's wisdom, superior to that of all humanity, led him to command that attention first and last be given to the pure mental reflection of the Most High, to safeguard it from the false beliefs that mortals and materialism would crowd upon its advancing consciousness.

During the unprecedented and unseasonable snow-storm which swept across the central United States about two years ago, a Christian Scientist was given a lesson in the preparedness of Love's unfailing works, which brought vividly to his mind the significance of the Master's admonition to Peter, and gave a new insight into the breadth and depth of the divine command. The drifting snow that whirled before the accompanying gale until the whole country was covered with a snowy blanket, marooned in a strip of woodland upon an Ohio farm, a farmer's live-stock, including quite a flock of sheep.

The woodland was at some distance from the farm buildings, and during the height of the storm no attention was paid to the cattle, nor did they make any attempt to return to their accustomed quarters. The following morning, however, two boys started from the farm-house, digging through drifts four and five feet high in places, to reach the woods and drive the live-stock home. Rugged, hearty, fearless, the boys made their way across the fields, breaking a passageway to the objects of their solicitude, and after a season of courageous effort, arrived at their destination. After a brief resting spell the lads started the horses and cattle homeward, everything going merrily until it came time to start the sheep, and then an unexpected halt occurred. The sheep would not follow the cattle, nor would they follow the boys down the path, and they would not permit themselves to be driven!

Again and again the effort was made to coax the bewildered animals to start homeward, but they would go to the edge of the wood, look out across the white wilderness, and then refuse to budge an inch in that direction. Every effort

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to coax them proved unavailing, and every attempt to drive them only resulted in their running around in circles that got nowhere or else scattered them in detached groups among the trees. But the boys knew that they must get the sheep to the shelter of the sheds, and discouragement if not anger would soon have possessed them if one of them had not suddenly become conscious of an illuminating thought. Somewhere in that unruly bunch of frightened animals was a lamb that he had petted all that summer; perhaps he would follow! It was worth trying! Look him up and see!

One boy kept the sheep from scattering while the other went through the flock calling for his playmate of the previous summer, and after a little search he found him. The lamb came to him willingly, for love and confidence had grown up between them during the weeks gone by and the lamb had not forgotten. So the boy brought the lamb out and set him in the path toward the sheds and petted him. Then he started for the distant feeding-grounds and shelter, and called for his long-time pet to follow. It was only an experiment that would serve perhaps to prove how strong might be the love that bound the lamb to him, and it did not fail or prove insufficient for the test.

With just a moment of hesitation, the little animal responded to the tones of the one he loved and trusted. Planting its little feet in the first snow it had ever seen, the lamb kept its eyes fixed on the lad in front and followed obediently along the path where on either side the snow was almost impassable, and behold! with only another moment of hesitation on the part of the remainder of the flock, one sheep after another took up the line of march behind the little leader, until the whole line was soon in motion winding its way across the snow, led by the new spirit of confidence which had driven away all fear! After all the animals had been put under shelter and were given food and water, the boys raced to the house to tell the farmer's family and their guest how lucky they had been to have a pet lamb at hand to help them out in the dilemma which had arisen that morning, and this guest, a Christian Scientist, told the story to the writer.

Even as in the instance of the little lamb there lay hidden an unknown power of future service in the confidence that love inspired, so in all directions and everywhere divine Love works, through endless reflections of pure affection, to the advantage of those whose thought is given to Love's work. The lad might have been careless of the lamb early in the summer; he might have been blind to its gentleness and tractability, just as human thought is often careless of that which is gentle and tractable in mankind. But instead of being careless, he gave play to some kinder impulse within himself, made way for the law of God, which is the law of gentleness and kindly consideration to all living things, and thus all unconsciously he stored up the vital influence of confidence and innocent trust which in the bleak days of winter would work to save the lamb and its companions from unnecessary suffering, and himself from defeat in the attempt to perform his duty.

The admonition to Peter, "Feed my lambs," is an admonition for the followers of the Master to cherish gentleness, purity, meekness, and goodness wherever it is found, in whatever experience it is revealed, and carries with it an evidence of his regard for the fruitage of such conduct. Jesus knew, as no other has ever known, that the salvation of mankind from sin and suffering, and of the world from discord and unhappiness, lies in the protection that good thinking and tenderness throw around all that is pure and meek and tractable in human experience. His disciples must be alert to recognize and protect from injury the sometimes faint outcroppings of inherent spirituality which need but slight encouragement to develop untold power for good in any individual. There should be a protection and tenderness that includes instruction, encouragement, and spiritual guidance toward the kingdom where Love reigns, feeding the lambs with love, feeding the gentle thought with the food of kindly appreciation, feeding the world in this impersonal way with the bread of God, so that all may come to know, in an hour of stress or perplexity, that from this nourishment of gentleness and meekness there has come the fruitage of omnipotent Love itself; for, as our Leader says in Science and Health (p. 514), "tenderness accompanies all the might imparted by Spirit."

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Joy Spiritual

EMMA GOODMAN

WHILE reading in one of our Lesson-Sermons these words of Paul, "Rejoice in the Lord alway," I was reminded of an experience which occurred some two years since. It was a day in November, and material sense had been telling me that it was the season for the family gathering round the festal board, and a rush of mortal thought brought a wave of sorrow and a yearning for

> the touch of a vanished hand,
> And the sound of a voice that is still!

I was seemingly overwhelmed by a thought of separation and the mental picture of a far distant home and a lonely aged mother beside the family hearthstone. I then turned to the Thanksgiving Lesson-Sermon of that week, and through tear-dimmed eyes began to study the words of Truth, and as I pondered them I was delivered from the depths. These were some of the messages which came to awaken me: "Let the peace of God rule in your hearts, . . . and be ye thankful." "Neither be ye sorry; for the joy of the Lord is your strength."

Again the words of Paul were borne in on my consciousness: "Rejoice in the Lord alway." Surely these were strong words from one who had known "tribulations," "necessities," and "infirmities;" but in the face of the things he endured, he advocated constant rejoicing. Now Paul must have known that there was something real, something vital, for which to rejoice, and by way of illustration came the words of Jesus, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Then I knew why I should be glad. Despite the pitiful tragedies of our time, is there not cause for great rejoicing? Has there not been bestowed upon us the demonstrable spiritual understanding which Abraham saw (as Jesus said he did, and rejoiced to see it), and which Paul knew and expounded?

I am deeply grateful for the life of Mrs. Eddy, the Discoverer and Founder of Christian Science in our day. In the midst of a sense of loss, sorrow, and suffering, she lifted her eyes heavenward and discerned the Christ-idea, and made it known to us, and through her teachings have come my consolation and comfort in every hour of need. I am thankful that I can rejoice in some measure today in the apprehension of these words from our text-book, "Science and Health with Key to the Scriptures" (p. 266): "Man is deathless, spiritual. . . . He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe."

I am also grateful for our Lesson-Sermons, for all of our literature, for the helpful articles which serve to uplift thought; grateful that I have experienced in some degree the joy of overcoming; exceedingly glad for the knowledge that

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the material senses do not tell the truth when they would have us believe in sin, disease, and death. In reality this has been a fruitful season, filling my heart with food and gladness. In Bible language, I can say with Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Nothing was changed outwardly, conditions and environment were the same, but the joy which came to me on that dull November day has not diminished; rather has it increased tenfold, as I go on my way rejoicing in the ever-present of divine Love.

Sunday School

LUCY HAYS EASTMAN

THE term Sunday school in its general use signifies an organization for the purpose of giving Christian instruction to youth. To the Christian Scientist, however, there is a metaphysical standpoint which, when gained and held, lifts the concept of Sunday school as far above human organization as Christian Science lifts the church above the material institution with its ceremonies and rites, and identifies it with the consciousness that proceeds from divine Principle. We reach this point as we lift thought above the human elements,—the personnel of the children and teachers, the Sunday school rooms and their equipment,—and then ask ourselves, What have we left? In this process there will be no sense of loss, since we know that in taking away matter we have done nothing to Mind; we have but turned from the lower to the higher, from the temporal to the permanent.

This real Sunday school is an individualized consciousness that is pure, childlike, teachable; a consciousness in which spiritual ideas of Truth unfold naturally, according to law and order, and are to be assimilated and demonstrated. Its foundation is built upon obedience to the ten commandments, the spiritual understanding of the Lord's Prayer, and the fulfilment of the beatitudes. It is equipped with spiritual intelligence, lighted by revelation, and taught and superintended by God, divine Mind. Its music is the praise of innocence; its pupils are the hopes and aspirations of higher humanity; its one teacher is the Christ-idea in each individual consciousness. This Sunday school is a vital part of that "structure of Truth and Love" which Mrs. Eddy tells us "rests upon and proceeds from divine Principle" (Science and Health, p. 583).

It is manifest that in this school there cannot be either disorder or disobedience, restlessness or mischievousness, ignorance or inattention, vacancy or lack of any kind, for it is filled with Love's ideas, which are governed wholly by divine Principle. Teachers and pupils meet on the same plane of thought, the "big children" becoming humble and trustful, and the little children wise and thoughtful. Thus one and all they come into that close touch which understands and is understood; into that spontaneous freedom which is so native to Love.

We older ones enter this Sunday school as we attain that consciousness which instantly responds with joyous obedience to the Christ-call to feed the lambs and to suffer little children to come unto him; while the little ones find their way through their natural receptivity to Truth and Love. Consecrated desire and purity of thought enroll us as members, and serve to make us at-one with the love-filled purpose of the school.

But what is the connection between this idea of Sunday school and the human organization, and of what practical benefit is it to us in our work? This: Whenever a human sense is replaced with a spiritual fact, does it not always bless and heal? Then the truth about the Sunday school, fully realized, produces no less harmonious results upon the human sense than does the truth about man. To regard the Sunday school from the standpoint of Truth, removes every condition of thought which would obstruct the assimilation of Christian Science. It acts as a law of progress and supply, of unity and unfoldment. By imparting the atmosphere of Love, it operates oftentimes as an impersonal treatment and heals any sick or sinful belief that may be present.

Lifted above material sense by the spiritual idea of Sunday school, the officers will meet their responsibilities by trusting in Truth; they will feel and express that spontaneity of thought which finds so quick a response in the child-heart. They will elicit obedience, promptness, courtesy, kindness, and reverence for the teaching, by exemplifying these qualities themselves, so that the children simply catch the contagion of good, and are impelled by love rather than by a sense of duty. Under these conditions there will be no occasion to resort to amusement in order to command attention; no need for the word of rebuke, because there will be nothing found in this school that "defileth, . . . or maketh a lie." The mental atmosphere will prompt all, as it did the little child who said after attending a Christian Science Sunday school for the first time, "It makes me feel that I love everybody and everybody loves me."

The metaphysical view-point of Sunday school gives us the wisdom to perceive the need of protecting its expression in the human organization, for in this day and age its appearance is as a little nursling with many a King Herod standing ready to slay it, and this ofttimes in the name of good. We need have no fears, however, so long as we are considerate for the protection which Mrs. Eddy has provided in the counsels of the Church Manual. If we are responsive to these counsels, we will take every human footstep that leads up to the divine idea in the right way and at the right time, and the Sunday school will come to be known not as a human organization but as a spiritualized consciousness.

All this gives the ideal school and those who conduct it a wonderful God-given mission, even this: to lay the foundation-stones of the scientific consciousness of future years. Every practitioner and Christian Science teacher, therefore, should feel that he has a share of responsibility in the Sunday school, and that his part of this work is never completed. Mrs. Eddy has said that "God has appointed for Christian Scientists high tasks, and will not release them from the strict performance of each one of them" (No and Yes, p. 7). What more joyous task could there be for the worker in the Father's vineyards than to turn for a little time each day from the stolid beliefs and fixed opinions of the "older children" to enter the realm of child-consciousness, there to unite with that praise which God perfects out of the mouths of babes. Let the efficient Christian Science student think well before he excuses himself because of home duties . . . lack of ability, and declines to work in this field.

We cannot have too high or too sacred a sense of the place that the Sunday school holds in the Christian Science movement. Speaking prophetically, our revered Leader has written: "The children are destined to witness results which will eclipse Oriental dreams. They belong to the twentieth century. . . . Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!" (Pulpit and Press, p. 8.) In our onward and upward steps, who knows but that the Christian Science Sunday school may be the little child who shall lead us to that church of Christ which exists alone in the affections, and which is described by the prophet when he says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together"?

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Selected Articles

[Algernon Hervey Bathurst in *Newcastle* (England) *Chronicle*]

I cannot help feeling that the clergyman who complains of my not replying to all the statements he made as to the practice of Christian Science, is somewhat inconsistent. I said very emphatically in my previous letter that in giving Christian Science to the world Mrs. Eddy was reiterating the teaching of Christ Jesus, having first proved that what he taught to the fishermen and others in Judæa and Galilee nearly two thousand years ago, is as practical, and therefore as scientific, or demonstrable, in this twentieth century as it was then. Since the Founder of Christianity revealed absolute Truth, it is obvious that if the knowledge of Truth healed the sick for some three hundred years after the ascension, a knowledge of that same Truth is able to and must heal the sick today.

Now, it is with some regret that I am compelled, at this critic's own request, to refer to his statement that "the practice of those who believe in it [Christian Science]" tends to "become a real peril to society." In the first place, it is wise always to be careful when criticizing something one has not thoroughly tested. There are many thousands of men and women who have proved that, thanks to Christian Science, they are able to understand and apply the teaching of Christ Jesus as never before. This being the case, the critic can scarcely insist that the practice of Christian Science, or in other words the whole-hearted acceptance of the teaching of the Founder of Christianity, including the scientific understanding of how to make that teaching practical, has "become a real peril to society." There is no getting away from results, and just as the man who was healed of blindness in the temple said, in reply to the Pharisees who questioned him as to how he had been healed, "One thing I know, that, whereas I was blind, now I see," so the man who has turned to Christian Science and has been healed of some functional or organic disease, is left in no doubt whatever as to the healing or as to what has healed him.

The critic considers that my last letter was a long one on the merits of Christian Science. If, however, I were to endeavor to explain to him in detail the practice of Christian Science, it would be very much longer than the *Chronicle* would care to publish. In conclusion, however, I would like to say that the standard of Christian Science is the standard of the Founder of Christianity, namely, that a tree is known by its fruits. The fruits, or works, therefore, must remain the final answer, and can be the only test by which Christian Science, or any other system, can be fairly judged.

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[Ezra W. Palmer in *Colorado Springs* (Col.) *Telegraph*]

The critic asks, Is it not a perilous thing to adopt Christian Science? The answer to that question is found in results, and these are apparent in every city and in almost every hamlet of the nation. Men and women are made better Christians because of Christian Science. They have learned to love the Bible and to strive to follow its holy teachings. Their lives have been transformed from a material to a spiritual basis, and they have found a religion which destroys poverty, business worry, sickness, and sin, and gives them harmony, peace, and health. In Christian Science they have found no shipwreck of their Christian faith. On the contrary, their faith has become deep-toned, sure, a firm grasp of the profound essentials, a scientific understanding of God which naturally and freely expresses itself in healing sickness and sin in themselves and others.

Christian Science does not deny the death and resurrection of Christ Jesus, but points to his demonstration in overcoming death and arising from the grave as the great example for the redemption of humanity. "The cross," said Mrs. Eddy, "is the central emblem of history. It is the lodestar in the demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed" (Science and Health, p. 238). Nor does Christian Science deny the atonement. The word atonement occurs but once in the New Testament, in Romans v. 11. In the American Standard Version the word atonement in this passage is translated "reconciliation," and the word is similarly translated in several passages in the King James Version. Jesus overcame sin, sickness, death and the grave, to show mortals the way, but not to do their work for them. "Work out your own salvation," said Paul, and this is the Christian Science standpoint. We work out our own salvation by following the example of Jesus in destroying sin, disease, and death. By so doing we "put off the old man with his deeds," and are reconciled to God—prove man's unity, his at-one-ment, now and forever with God.

This critic stumbles over the use of the terms reality and unreality as employed in Christian Science. Only God and His creations are real, for they only are unchanging, perfect, spiritual, and eternal. The unlikeness of God is the unreal. Thus sin, sickness, poverty, and death are contrary to the nature of God, and are destroyed by "the sword of the Spirit." To human sense sin and sickness are real, and they so continue until the human mind rises to a clearer knowledge of the divine Mind. Christian Science does not deny prayer to a personal God, as this critic declares. The term personal, when applied to God as frequently employed, carries with it a sense of anthropomorphism; Christian Scientists do not employ it with that meaning. "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense" (Science and Health, p. 116).

Prayer in Christian Science recognizes God as infinite Principle, divine, unchanging Love; but this does not reduce God to a vague abstraction, as this critic infers. The word Principle as applied to Deity carries with it the idea of the fundamental, the original, the source of law, comprehending and including all; the living, divine, creative *Esse*, "with whom is no variableness, neither shadow of turning." That the term Principle as applied to Deity is scientifically correct, is proved by the fact that the prayers of Christian Scientists are answered in the healing of sickness and sin.

Mrs. Eddy does not dismiss the Lord's supper as a "dead rite," as this critic asserts. What Mrs. Eddy did was to point out that merely eating the bread and drinking the wine do not bring us into unity with God. To rely on material bread and wine to bring us into fellowship with God, would be to perform a dead rite. We must prove our unity with God by destroying error, and when we do this no other commemoration is needed. Christian Scientists observe the sacrament, but they do it without material accompaniments.

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[John W. Doorly in *Harrogate* (England) *Herald*]

In a recent issue I notice the remarks of Mr. —— on "Occultism," in which he declares that "the occultist differs from the Christian Scientist in that he recognizes the reality and relative permanence of the physical universe." I am glad that the critic has made clear that Christian Science differs entirely from occultism, since anything less like Christian Science than occultism could hardly be imagined.

There is, however, one point I should like to make quite

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clear, and that is, that Christian Science teaches that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and that there is absolutely no connection between real or spiritual being and mortality. Christian Science goes a step farther, and proves by the destruction of sin and sickness that, in proportion as we realize true or spiritual being, God's law, in that proportion do we prove mortality, with its sin and suffering, to be unreal; and these small beginnings are our proof that eventually all sense of material existence will give place to the understanding of true being or reality, just as the belief that two plus two equals five yields to the eternal fact that two plus two equals four.

This final overcoming of a material sense of being is what St. John describes when he declares that he "saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Then will be fulfilled the prayer, "Thy will be done in earth, as it is in heaven." For then will spiritual being be found ever present and eternal, and the belief in material existence will have disappeared. Christian Science decidedly teaches that in Truth matter has no inherent power, since Spirit is omnipotent, although to mortal sense matter seems to have power. Christian Science is based wholly and solely on the teachings of Jesus Christ, and is in no way occult, but is divinely natural, leading men from matter to Spirit.

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[Willis D. McKinstry in *The Enterprise*, Burlingame, Kan.]

Our critic asserts that it is not through personal antagonism that he is impelled to take up the discussion of Christian Science, but that he is actuated only by a sense of "duty to stand up for Christ and his gospel." We consider it our brother's Christian duty to stand for Christ's ministry, but to maintain this stand requires a true knowledge of "Christ and his gospel." What constitutes this scientific or spiritual knowledge is not a personal question, and its answer must be based upon the law and the testimony to be correct. Christ's words came from his right understanding of the law and the testimony, and brought results, even his works of healing. Christian Science teaches that his words and works cannot be separated, that a religion based upon "Christ and his gospel," the law and the testimony, permits of no such separation, and that the Christian of today must compass the destruction of sin, disease, and death as Jesus did, to be his follower, thus bringing to light the omnipotence and omnipresence of God, good. Even the casual reader of the Christian Science publications readily detects that our critic is sitting in judgment upon a subject of which he has a misapprehension.

To detach a sentence in Science and Health from its original paragraph, regardless of its context, is to destroy the original or spiritual meaning conveyed by the author, and Bible quotations when used in like manner become contradictory. Our critic says that Mrs. Eddy teaches that God is Principle and not a person. Here he mistakes the spiritual meaning of the words Principle and person as used in Christian Science. A proper understanding of the term Principle, and its metaphysical usage, removes from it any harsh or physical abstractness which the human sense may have attached to it. Principle is causation; it is primary, or that from which something proceeds. We have divine authority for declaring that God created all that is created, hence He must necessarily be the cause or Principle of the universe. The Scriptures also teach that "God is love." This teaching Christian Science emphasizes by declaring that the source, the basis, the cause, the divine Principle of all true being, is infinite Love. The teachings of Christian Science affirm the infinite personality of God, and impart a demonstrable understanding of His completeness and divine nature; they also declare that infinite, omnipresent Love is not a person in an anthropomorphic sense, and that infinite Spirit cannot be classified as a finite material organism humanly known as person.

Our critic is also much exercised over his misconception of what Christian Science teaches about sin. He says Young's concordance uses six columns to show where the word sin occurs in the Bible. It is quite true the word sin appears many times in the Scriptures, but the spiritual record of God's creation as given in the first chapter of Genesis declares that when it was completed He pronounced it "very good." If, as our critic thinks, sin exists as an entity, and is true and real, it must be immortal. As all that is immortal is of God, what right, then, would mortals have to try to destroy or overthrow that which is of Him? The teachings of Christian Science are in accordance with those of Christ Jesus, and affirm that sin is not of God, hence its claim of existence is without basis, substance, or law, its pretense is a lie, and it is the father of itself. It was from this false claim of evil, operating in human consciousness, that Christ came to redeem mankind.

Our Lord and Master, as "the way, the truth, and the life," proved the way of salvation for mortals. Through his knowledge of divine Principle and the operation of spiritual law, he saved sinners, healed the sick, and raised the dead; then he made that remarkable declaration of them that believe: "The works that I do shall he do also." The teachings of Christian Science do not ignore or push aside the claims of sin and disease, but they impart a scientific knowledge of spiritual existence to mankind, whereby one comes to understand that these evils are no part of man's true being.

Paul recognized and understood the operation of scientific truth, for he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." For almost half a century, in the degree that mortals have understood the teachings of Christian Science they have proved through demonstration its efficiency to meet every human need.

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[S. T. Downs in *The News*, Indianapolis, Ind.]

In a recent issue of *The News*, an address given at the Propylæum, on "The Secret and Law of Suggestion in Child Training," is reported, in which there is an undoubted intention to be kind to Christian Science; but it is liable to confuse your readers, and I shall appreciate the opportunity to make a brief statement of what Christian Science teaches.

The speaker is reported as saying in the sentence immediately preceding the statement that Christian Science heals, that mesmerism, psychology, hypnotism, and suggestion are the laws of God, and the inference is that Christian Science agrees with this doctrine. In Christian Science, however, we learn that God is Mind, and that in reality man is the reflection or expression of Mind, and is governed only by the law of Mind; the same Mind to which St. Paul referred as being in Christ Jesus. The opposite of this is the Adam-dream of many minds, with each mind having power to govern or control the other; it is the belief of mind in matter, and that man reflects both good and evil, and that evil is as real and powerful as good. Hypnotism, mesmerism, and suggestion, therefore, being but different names for the belief of one human mind controlling another human mind, are the direct opposite of Christian Science.

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All through the writings of Mrs. Eddy, the Discoverer and Founder of Christian Science, she points out that the attempt to practise hypnotism, mesmerism, or suggestion will destroy one's power to heal through the law of God. She classifies hypnotism, suggestion, and the belief of one human mind controlling another human mind as "animal magnetism," and regards the correct understanding of this subject as so important that, in the Christian Science text-book, "Science and Health with Key to the Scriptures," she has given it a chapter entitled Animal Magnetism Unmasked.

There is no desire to question the right of any person to hold such opinions on this subject as he may think best, but the implication that Christian Science is the same practice as mesmerism, hypnotism, and suggestion, is so strong in the report of the lecture, that it seems necessary to inform your readers that Christian Science teaches it is a sin to try to influence another through human mind suggestion for either good or evil; that, in truth, man is subject only to the law of God, and there is nothing in His law that can harm or operate for other than the highest good.

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[Paul Stark Seeley in *Silverton* (Ore.) *Journal*]

A contributor to the *Journal's* columns recently expressed the opinion that Christian Science teaches its followers to believe disease can be overcome "by just thinking you are well." In fact, Christian Science teaches nothing of the kind, and the misconception that it does, could not be held by any one who had given the subject fair investigation. What Christian Science teaches and proves, is that the evidence of disease presented to man by the material senses can be destroyed by a scientific, correct knowledge of God and man's rightful relationship to Him.

Christian Science affirms that there is but one God, one cause, who is supreme now and always; that God is Mind, Spirit, infinite and good; that man is made by God, and must therefore be like Him, spiritual and good. It teaches that God, being only good, could not create evil, which therefore can have no place in His creation; that the phenomena of evil, and the mortal and material universe, are the counterfeits of the true creation, and exist only as a lie exists—in false belief. Christian Science also declares that man may find his freedom from the oppression of mortality through gaining an understanding of God, by whom he is made and governed, so laying hold of his spiritual selfhood designated by Paul as "the new man, which after God is created in righteousness and true holiness."

A lie believed seems truth to the believer, affecting his course and conduct until he learns the truth which exposes and destroys its falsity. Just so mankind, believing in a mysterious and unknown evil power that can degrade men through sin and destroy them through disease, remains in bondage to this lie of mortal sense until the truth of being, perfect and harmonious, is learned and man's spiritual status of divine sonship is known.

"The cause of all so-called disease," Mrs. Eddy writes, "is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health." Again, "Science not only reveals the origin of all disease as mental, but it also declares that all disease is cured by divine Mind" (Science and Health, pp. 377, 169). Attempting to overpower disease "by just thinking you are well," without that knowledge which enables one to strike at its root, is like beating the air to be free from poisonous fumes. Permanent relief is found only when the noxious vapors are traced to their source and extinguished. Likewise, the disease must be traced to its lair, which is mortal belief, and mastered through the understanding of immortal Truth, before humanity can find health, enduring and permanent. The true man, God-made and God-governed, is not the slave or subject of evil power; good, as God is good, he is entitled to, and has by divine bestowal immunity and freedom from every mortal woe, for woes have neither place in God's creation nor power over His creatures.

Christian Science is Christian because its teachings and its works are those of Christ. It is scientific because it is the truth. No mystery or superstition clouds its teachings. It heals, not by guesswork, but by the present-day interpretation and demonstration of God's unchanging law that harmoniously governs all. By its works Christian Science is proving the truth of Mrs. Eddy's statement in "The First Church of Christ, Scientist, and Miscellany" (p. 238), "God is understandable, knowable, and applicable to every human need."

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[F. D. Culver in *San Diego* (Cal.) *Sun*]

Apropos the pending triangular religious controversy between three reverend doctors, possibly the views of the ordinary layman might aid in squaring the issue; more especially, too, from the fact that any bias or theological erudition is disclaimed.

As I understand it, Dr. ——'s appeal is to the church universal; but, nevertheless, he sees fit to go out of his way to criticize the Jewish, Catholic, and Unitarian creeds, and especially to attack Christian Science. College men and women, learned physicians, divines, lawyers, judges, and statesmen, are found among the votaries of Christian Science, and no higher plane of intelligence and education obtains in any religious denomination than in the societies generally of this faith. This is a practical age, and mankind has long been seeking, not merely an ethical faith, but a practical one, one that is an ever-present help in time of need; and Christian Scientists claim to have found it, and to be demonstrating it every day. Ecclesiastical wrangling over reputed heretics and man-made creeds surely never has furthered and never can further the kingdom of God. While it may not be denominationally religious, still I have always been imbued with the idea that a splendid and quite essential Christian adjunct and humane trait is at least a little of the "milk of human kindness" and toleration for those who may honestly differ from some of one's own views.

This reverend gentleman claims to pin his faith on the Bible. So do Christian Scientists; and I do not understand that there is any difference in his belief, as it goes, and theirs perhaps, except that they do not believe in a good and bad God, but exclusively in the former. He recognizes the command of Jesus to go forth and preach the gospel only, but Christian Scientists observe the further command to heal the sick, which they deem the Bible text makes equally imperative. With all of the doctor's seeming antipathy for Christian Scientists, he no doubt would do them the justice to admit that he never heard of an official member of their sect casting reflections on him or his work.

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How good it is
To go to Thee, Lord, in the oppressing hours
Of strife and turmoil, when the spirit cowers!
Within the shelter of Thy mighty wing,
The suffering heart may learn to sing
A song of peace and joy and hope,
Of conscious power with wrong to cope.
How good it is!

ALICE M. MILLER.

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Editorial

Seeking the Light

THE general interest in the question as to the truth and efficacy of Christian Science, which is shown in the increased attendance at authorized lectures on this subject, is one of the encouraging signs of the times, because it proves that mankind as a whole is more definitely willing to think for itself in matters of health and religion than heretofore. This question must, however, be answered not by preaching, but in the same manner that Jesus answered the messengers of John who had been sent to inquire of him as to the validity of his claim to the Messiahship.

Jesus' answer was, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." There was no haste on the part of the great Teacher to reply to the question so abruptly put to him, "Art thou he that should come?" He went quietly on with his mission to the sick and the needy—that was the important thing just then! He knew that the truth of his claims must stand or fall by his works rather than by his words, and in turning John's disciples to the unimpeachable evidence presented by the works of healing they had witnessed, he realized that he was establishing for all time the authenticity of his divine mission and his authority from the Father.

Sincere seekers for the truth today are looking not to the words of Christian Scientists, but to the works wrought through Christian Science, for proof that this modern gospel of health and salvation is the same gospel that Jesus taught and practised in the cities and in the mountains and by the roadsides of Palestine. Such being the case, it is at the present time more than ever incumbent upon Christian Scientists to heed the advice of our Leader to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495) of Christian Science, to acquire so clear an understanding of its teachings that they can demonstrate its Principle with unerring certainty. When this is done, when we can present to the doubter evidence that cannot be gainsaid of the healing power of Truth and Love, all questioning as to the truth of Christian Science will have ceased and misrepresentation of its teachings will have been silenced.

That the works wrought through the present-day understanding of Christian Science are breaking down the barriers of unbelief, is clearly shown in the many testimonies of healing published in these columns and related at the Wednesday evening meetings, but more and better work is still to be done before all the world can be convinced that Christian Science is what its followers claim it to be. Everywhere earnest Christian Scientists are giving the visible sign,—not of self-righteousness, but of righteousness, in their daily lives,—the evidence that they are not seeking the things of the flesh, but the things of the Spirit in all their affairs. As a result, they are fulfilling in their own experience the promise of the Master, "He that believeth on me, the works that I do shall he do also." This is the work to which every true follower of the Master is called, and each must fulfil his trust.

While it is as true today as it was in the time of Jesus, that mankind is more concerned about being healed of its diseases, in which it has no pleasure, than it is in forsaking its milder sins, in which it believes there is pleasure, it is also true that it is watching closely the conduct of Christian Scientists, to see whether or not they are consistent in their preaching and their practice. It is therefore unquestionably the duty of every follower of Mrs. Eddy to prove her words on page 869 of Science and Health, "To be every whit whole, man must be better spiritually as well as physically." The Master asked this pertinent question: "What shall it profit a man, if he gain the whole world, and lose his own soul?" Is there any pleasurable indulgence that can outweigh in the balances the joy of leading into light and salvation them that are sitting in darkness waiting for deliverance? Let us awake to the sacredness of our mission as Christian Scientists in this day and age, and labor diligently for that understanding which is life eternal to him that possesses it and shares it with his brother man!

ARCHIBALD MCLELLAN.

Rationality

THAT the average man covets the reputation of being right-minded and reasonable in all his thinking, goes without saying. We all distinctly prefer to be regarded as sane, and this surely is well. Moreover, the average man is entirely sure that he is sane, and much of his time is spent in trying to convey at least a modicum of his sanity to the people about him who seem to be more or less unable to see things his right way. This is the goal of most of his argument: he is not trying to get at the truth himself, but rather to illuminate the unfortunates who have not as yet come to his knowledge of it, and it is the enjoyment of this sense of mental superiority which renders common disputation so relishable. With what sweet satisfaction ofttimes have we succeeded in making it again apparent that our idea is the only tenable one in the field!

Nevertheless it is unquestionably true, and every man must face it some day, that perchance the bulk of the convictions which he has aired with such confidence, not to say pride, wilt into utter flabbiness the moment they are subjected to any real test of rationality. This fact is revealed in the noticeably increased humility of every true Christian Scientist. He has grown more modest in his assertions, because he has acquired the habit of submitting opinions, his own as well as others', to the demands of logic, the habit of asking whether they can be clearly and consistently related to his highest concept of God. For him nothing is to be relied on or given value that does not express Truth, Life, and Love.

It has been well said that "the distinction of rational from irrational concepts is that the former have grounds which justify them, while the latter are only effects in us, deposits of habit, prejudice, tradition, caprice," etc., and it is amazing how one is awakened to the quality of generally entertained beliefs and opinions when the test of this simple distinction is applied. He then begins to see how thoughtless and unwarranted much so-called thinking is, and how significant, how absolutely essential to real progress, is that demonstration of the truth which Christian Science has again made possible in its statement of the Principle and rule of being. This may be said to be one of its greatest ministries to mankind, its insistence upon rational grounds for every affirmation of conviction or belief. Under its guiding influence one speedily begins to sift things as he has never done before, and all the deposits of his past mental education and experience are in due time overhauled, that he may gather and preserve every grain of the gold of truth, while discarding as valueless all else.

This reducing process certainly relieves one of a vast mass of mental débris. It is an emptying of self that makes room

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for Christ, Truth, and respecting it Mrs. Eddy has said, "Christian Science, properly understood, would disabuse the human mind of material beliefs which war against spiritual facts; and these material beliefs must be denied and cast out to make place for truth" (Science and Health, p. 130).

This precipitates struggle. Mortals do not like to be shown that all their vaunted culture and wisdom is but "foolishness with God." Moreover, after they have become willing to know themselves, the patient labor involved in the discarding of old habits of thought, the sundering of life-long attachments, the giving up of cherished contentions, yet remains to be accomplished by the slow process of analysis and substitution. Here, however, the teaching of Science respecting the unreality of material sense-testimony, and the "glorious liberty of the children of God," of every divine idea, makes for courage. It wondrously supports and stimulates the aspiring heart, and in the measure of our willingness to submit all our thoughts to the touchstone of Truth, in that measure we may be sure that they will be freed from fallacy and brought into captivity "to the obedience of Christ."

JOHN B. WILLIS.

"Things new and old"

No one can deny that only deep spirituality can rightly apprehend the real meaning of our Master's parables. Indeed, he himself said to the disciples that it was not given to those outside of his teachings "to know the mysteries of the kingdom of heaven." He addressed the material thought in parables adapted to their dull and darkened condition, all the while knowing that it is the one who possesses some measure of spirituality that shall have as a result of his teachings "more abundance." Contrariwise, from the one who has not the truth there shall be taken away that which he seems to possess, since Truth shatters all falsity with the piercing rays of its irresistible light.

When read in the light of Christian Science, the thirteenth chapter of Matthew is a whole volume of revealed truth, uttered by one who was proving daily the truth about God, man, and the universe, telling his students of things which had been "kept secret from the foundation of the world." All the while the great Teacher was making known to all who would listen, the things of God's kingdom, the priceless treasures of Truth for which we might well lose all earthly things and with Paul count them but refuse so that we may "win Christ,"—know the truth which sets free! At the close of this marvelous discourse, Jesus asked his disciples if they had understood it, and they replied in the affirmative. Then he said, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

At every step of the way Christ Jesus was doing this very thing. He went deeply into the treasures of the old prophets, treasures long buried beneath the false belief that the rare truths they uttered were of no value in another age, except, perchance, as rhetorical gems. But when he, the Messiah, read the words of Isaiah, "The Spirit of the Lord is upon me," his listeners were stirred as if "a rushing mighty wind" had shaken the synagogue where they were assembled. The words were old and familiar, but their meaning was new, and it was pressed home when Jesus said, "This day is this scripture fulfilled in your ears." And how, we may ask, was this message received? With love and gratitude by all, we might well suppose. But no! There were some who heeded the gracious words, vital with love for all mankind; but—alas that it should be told!—the messenger was thrust out of the city and his very life threatened because he had offered to blinded mortals the treasures of Truth,—made known to them the healing and saving power of God's word.

In our own time, when the world was virtually starving upon the husks of creed and dogma, a divinely inspired messenger found the key to the treasures of Truth and called to those who were hungering and thirsting to share with her the "things new and old." On well-nigh every page of the Bible these were to be found, but it needed "a scribe echoing the harmonies of heaven in divine metaphysics" (The First Church of Christ, Scientist, and Miscellany, p. 115) to show humanity how these were to be made available in the overcoming of sin and suffering. Through Mrs. Eddy's teachings we realize that the experience of the Shunammite mother may be ours, if we as faithfully hold to the truth of being and consistently refuse to accept the material evidence which denies that God, the only Life, is ever present and omnipotent, until the spiritual fact is realized and demonstrated.

Most of all do we find the riches of Truth in the words and works of Christ Jesus. The spiritual law which he declared and demonstrated is neither new nor old. It is eternally operative, and we have but to avail ourselves of its healing and sustaining energy. Well might he declare that though heaven and earth pass away, his words would remain. Thanks to Christian Science, his teachings are today, more than ever, a living power, and as we appropriate the "things new and old," we find it true that no good thing is withheld from those who love God.

ANNIE M. KNOTT.

Among the Churches

Current Notes

BUFFALO, N. Y.—At a recent business meeting of First Church of Christ, Scientist, corner of North street and Elmwood avenue, steps were taken to organize a second church. This step has been under advisement for some time. Owing to the rapid growth of Christian Science in Buffalo, the large number of members living in the eastern and northern sections of the city, who find the North street church not easily accessible, have united in this movement, and Second Church of Christ, Scientist, in Buffalo, is the result. It is less than a year since the Scientists moved into their new church at North street, and although this edifice seats twelve hundred people, its capacity has frequently been taxed to the utmost. This movement to organize another church is therefore natural and desirable.—*Buffalo Times.*

DAYTON, OHIO.—For the past few years the Christian Scientists of this city have provided a free reading-tent for all the visitors at the Montgomery County fair. This year it is more attractive than ever. Its well-built floor is covered with druggets and comfortable chairs. It is decorated with pretty palms, ferns, and roses. Postal-card views of the tent are given to visitors, and a good cool drink of water is free to all. Here the weary may rest, and at the same time have good, wholesome literature to read,—the Bible, and authorized works on Christian Science by Mrs. Eddy, together with the Christian Science periodicals.—*Dayton Journal.*

TEXAS.—During the past year there have appeared in Texas newspapers twenty-seven articles adverse to Christian Science, and these have been reported to the state committee on publication. In twenty-five cases the articles have been answered by the committee; and of these answers, twenty-four have been published by the newspapers containing the original criticisms.—*Correspondence.*

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WHITE PLAINS, N. Y.—After about one year of careful consideration and effort, conditions became ripe for the holding of services at the Westchester County jail. Opportunity for religious services is afforded the second Sunday of every month, and on that day one hour and a half is reserved for this purpose to all denominations. The time has to be divided up by as many as present themselves at a given hour. Our first Christian Science service was held on March 8. For several years the jail has been regularly supplied with authorized Christian Science literature, and a *Monitor* subscription has been in force for a few years. Thus the ground was well prepared.—*Correspondence.*

LOS ANGELES, CAL.—Official announcement is made of the plan of Fifth Church of Christ, Scientist, in Hollywood, to erect a handsome new house of worship at the corner of Hollywood boulevard and La Brea avenue. It is stated by those in charge of the project that only a part of the contemplated church will be erected at the present time. The Sunday school portion of the structure will probably be the part to be started first, an auditorium being added later as conditions and the growth of the organization warrant. It is estimated that the completed edifice will cost close to one hundred thousand dollars.—*Los Angeles Times.*

ANCON, CANAL ZONE.—Permission has been granted to the Christian Science Society of Ancon to hold meetings in the district court room, Ancon, until other arrangements can be made for its accommodation. The membership of the society includes residents of Ancon and Balboa.—*The Canal Record.*

ALBERT LEA, MINN.—First Church of Christ, Scientist, maintained a reading-room at the Freeborn County fair in the New Merchants Building, and gave away four hundred and fourteen pieces of literature.

Freeborn County Standard.

NEW YORK.—The free distribution of Christian Science literature in the state of New York for the month of August amounted to 105,482 pieces.—*Correspondence.*

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The Lectures

West Chester, Pa.

Willis F. Gross, who lectured on Christian Science, was introduced as follows by J. Foster Stevens, one of the faculty of the West Chester high school:—

During the past half century there has been a great movement, throughout the educational world, toward what has been termed applied science, or the practical application of the teachings of our schools. Simultaneous with this movement there has been one in religion, known as Christian Science. This, so far as I know it, may be called applied religion; applied love; the practical application of the teaching of that great Teacher who blessed this earth nearly two thousand years ago.

As to ultimate results sought, there is no difference between the Christian Science faith and any other faith or belief. The one great difference, however, between this church and other Christian churches is that the Science church teaches that if sickness, disease, and sin were overcome and cured through the doctrines of the Holy Bible in the time of Christ Jesus, there certainly can be no reason today why the application of the same teachings and doctrines will not bring about the same results. Christian Scientists are to be met with all over the world, who will tell you that they have received this spiritual healing both mentally and physically. We cannot afford to refuse this great movement a fair hearing.—*Correspondence.*

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Auburn, Maine

The College street edifice of First Church of Christ, Scientist, was filled to overflowing at the annual lecture on Christian Science. The speaker, Clarence W. Chadwick, was introduced by Judge Louis J. Brann, who spoke as follows:—

Christian Science, as it exists today, is a great world-wide, moral, religious, and healing system, founded or based upon the spiritual interpretation of the Scriptures, and illustrated and demonstrated in its fulness and completeness by the Master, the humble Nazarene, nineteen hundred years ago. It in no way panders to the sensational and emotional, but is a religion of wholesome optimism, and of a most confident and abiding faith. It protests against the sad, gloomy, and long-faced variety, and says that true religion, lived and demonstrated, is the greatest agency of peace, joy, harmony, success, and thanksgiving in the world today.

Christian Science lectures are given to enlighten, instruct, and correct misapprehensions that have arisen or may arise with reference to its teachings, and in no sense to advertise or proselyte, because Christian Science needs to do neither, as indicated by its rapid and unprecedented growth as a religious movement during the past twenty to forty years.

Lewiston Journal.

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Bexhill-on-Sea, Sussex, England

Col. William E. Fell, who lectured on Christian Science in The Skating Rink, was introduced by General Guard, who said in part:—

The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is indeed what it claims to be, a "Key to the Scriptures." It is wonderful how it illumines and gives a correct understanding of so much of the Bible that previously we had to be content to leave as not understood or as not for our time. Christian Scientists do know that Jesus' commands are for all time, and that the so-called miracles performed by Jesus and his disciples are only examples for us all to follow and do likewise, and we shall do so according to our understanding of the truth about God and His creation.

Christian Scientists do try to obey the commands to preach "The kingdom of heaven is at hand," to "heal the sick, cleanse the lepers, raise the dead, cast out devils," and are gradually but surely attaining in some degree the results which Jesus promised, namely: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Jesus also said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—*Correspondence.*

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Placerville, Cal.

Prof. Hermann S. Hering, who lectured in the Opera House to a large and interested audience, was introduced by Mrs. George Rieber, first reader, who spoke as follows:—

Sixty-five years ago the discovery of gold by James Marshall, only a few miles from this place, marked an epoch in our nation's history. To me it seems most fitting that tonight, amid scenes of the quest for precious metal, we shall learn of another great history-making event, a discovery made on

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the far Atlantic coast by Mrs. Eddy, and given to the world through "Science and Health with Key to the Scriptures." She named her discovery Christian Science; and although the quest for this "pearl of great price" has been slower than that earlier mad rush for gold, it has been steadily going onward for forty years, until today thousands of people all over the civilized world are filled with gratitude for the relief from mental, moral, and physical inharmony which they have received through its ministrations.

Mountain Democrat.

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Reno, Nev.

Virgil O. Strickler lectured on Christian Science to a large and attentive audience in the Majestic Theater. He was introduced by Charles H. Colburn of Carson City, a member of the state tax commission, who said in part:—

It is being recognized throughout the entire civilized world that through the study of Christian Science there is a tremendous awakening to the fact that some powerful influence for good is being brought into the lives and experiences of humanity. It is being conceded that Christian Science is a spiritual, demonstrable religion, logical and practical; that the truth regarding the potency of divine Love, as understood and taught and demonstrated by the Master, is the same truth today and forever; that if the healing of sin, sickness, disease, and discord was possible through the scientific application of the right understanding of this Principle nineteen hundred years ago, it must be possible today. If in thousands upon thousands of homes where sickness, sin, and sorrow had written their awful lesson in misery, want, and despair, Christian Science has been practical and effective enough to bring in the sunshine of hope, happiness, and health, it is certainly entitled to our earnest, unprejudiced consideration.

Reno Gazette.

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Snohomish, Wash.

Francis J. Fluno, M.D., lectured on Christian Science to a large audience in the Eagles Hall. He was introduced by the Rev. Robert Murray Pratt, minister of the Congregational church, who said in part:—

This century will go down in history noted for having brought to light the truth that Jesus came that we might have life, and have it more abundantly. He said, "I and my Father are one," and his prayer for humanity, "That they may be one, even as we are one," will be answered. When mankind opens the channels of the mind to the love of God, the perfect law of life, we shall be perfect, even as He is perfect.—*Correspondence.*

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Lectures to be Delivered

Albany, N. Y.—Bliss Knapp, Harmanus Bleecker Hall, 3:30 p.m., Nov. 29.

Allegan, Mich.—Clarence C. Eaton, Streeter's Opera House, 8 p.m., Dec. 4.

Ames, Iowa.—Clarence W. Chadwick, High School Auditorium, 8 p.m., Nov. 30.

Bolton, Lancashire, England.—William R. Rathvon, Town Hall, 8 p.m., Dec. 15.

Brighton, Sussex, England.—Col. William E. Fell, Hove Town Hall, 8 p.m., Nov. 28.

Brooklyn, N. Y. (First Church.)—Clarence C. Eaton, Church Edifice, New York avenue and Dean street, 8:15 p.m., Dec. 1.

Chicago, Ill. (Fourth Church).—Jacob S. Shield, Church Edifice, Harvard avenue, corner 67th street, 8 p.m., Dec. 3 and 4.

Chicago, Ill. (Seventh Church).—George Shaw Cook, Church Edifice, 5318 Kenmore avenue, 8 p.m., Nov. 30.

Canon City, Col.—Rev. William P. McKenzie, Canon Opera House, 2:30 p.m., Nov. 29.

Coburg, Ontario, Canada.—Prof. Hermann S. Hering, Opera House, 8 p.m., Dec. 1.

Detroit, Mich. (Second Church).—George Shaw Cook, Detroit Armory, 3 p.m., Nov. 29.

Edinburgh, Scotland.—William R. Rathvon, Synod Hall, 8 p.m., Dec. 10.

Eureka, Kan.—Rev. William P. McKenzie, Opera House, 8 p.m., Nov. 30.

Fort Madison, Iowa.—Clarence W. Chadwick, Empire Theater, 3 p.m., Nov. 29.

Guernsey, Channel Islands.—William R. Rathvon, Nov. 26.

Hamilton, Ontario, Canada.—Prof. Hermann S. Hering, Church Edifice, 8 p.m., Nov. 30.

Hudson Falls, N. Y.—Virgil O. Strickler, Court-house, 8 p.m., Dec. 3.

Jefferson City, Mo.—Clarence W. Chadwick, Circuit Court room, County Court-house, 8 p.m., Nov. 20.

Kansas City, Mo. (Third Church).—Jacob S. Shield, Church Edifice, 8 p.m., Dec. 1.

Long Beach, Cal.—Bicknell Young, Church Edifice, 440 Elm avenue, 8 p.m., Dec. 4 and 5.

Los Angeles, Cal. (Third Church).—Bicknell Young, Church Edifice, 734 South Hope street, 3 p.m., Nov. 29; 8 p.m., Nov. 30, Dec. 1 and 3.

Manchester, England (Second Church).—William R. Rathvon, Public Hall, West Didsbury, 8 p.m., Dec. 8.

Middletown, N. Y.—Prof. Hermann S. Hering, Masonic Temple, 8 p.m., Dec. 4.

Montreal, Province of Quebec, Canada.—Virgil O. Strickler, Windsor Hall, Windsor Hotel, 8:15 p.m., Dec. 1.

New York, N. Y. (Second Church).—Clarence C. Eaton, Church Edifice, 68th street and Central Park West, 3:30 p.m., Nov. 29, and 8 p.m., Nov. 30.

Philadelphia, Pa. (Second Church).—Virgil O. Strickler, Orpheum Theater, Chelten avenue, Germantown, 3:30 p.m., Nov. 29.

Princeton, N. J.—Prof. Hermann S. Hering, Thomson Hall, 8:15 p.m., Dec. 3.

Rochdale, Lancashire, England.—William R. Rathvon, Royal Hippodrome, 8:15 p.m., Dec. 13.

Rome, N. Y.—Prof. Hermann S. Hering, Lyric Theater, 4 p.m., Nov. 29.

Rutherford, N. J.—Virgil O. Strickler, Masonic Hall, Park avenue, 8:15 p.m., Nov. 30.

Santa Monica, Cal.—Bicknell Young, Woman's Club Building, 8 p.m., Nov. 27.

Schenectady, N. Y.—Jacob S. Shield, Van Curler Opera House, 3:30 p.m., Nov. 29.

South Pasadena, Cal.—Bicknell Young, Woman's Club-house, Rollins street, Fremont avenue, 8 p.m., Nov. 29.

Stamford, Conn.—Prof. Hermann S. Hering, Church Edifice, Prospect street, 8 p.m., Nov. 27.

St. Louis, Mo. (First Church).—Dr. Francis J. Fluno, Church Edifice, Kingshighway and Westminster place, 8 p.m., Nov. 20.

St. Louis, Mo. (Fourth Church).—Rev. William P. McKenzie, Church Edifice, 5569 Page boulevard, 8 p.m., Dec. 3 and 4.

Toledo, Ohio.—George Shaw Cook, Coliseum Theater, 8:15 p.m., Dec. 1.

Weeping Water, Neb.—Clarence W. Chadwick, Philpot's Opera House, 8 p.m., Dec. 1.

West Bend, Wis.—George Shaw Cook, Public School Hall, 8:15 p.m., Dec. 3.

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Testimonies of Healing

Christian Science came to me like an angel, at the midnight hour. Mrs. Eddy defines angels as "God's thoughts passing to man" (Science and Health, p. 581), and such a thought came to me one night in the year 1906, bidding me try Christian Science. I was then on what was believed to be my death-bed. My children and my relatives were afraid to leave the house, for fear I would pass on at any moment. For two days and nights the doctor did not give any hope, saying that I was too old and there was no chance for my recovery. I had been suffering from hemorrhage of the nose for almost two weeks. At first we called in our family doctor, and a week later a well-known physician in our neighborhood, but they could not help me. I grew weaker from day to day, and the evening of the last day of February the doctor was at my bedside from eight until twelve o'clock, when he left with the expectation that I would not live till morning. But "man's extremity is God's opportunity."

As soon as the doctor left, I made up my mind to try Christian Science, and when the nurse wanted to give me some medicine at three o'clock, I refused to take it. I have not touched a drop of medicine since. I told the nurse that as soon as daylight came one of my sons would look for a Christian Science practitioner. Those called upon were busy in the forenoon, but at last my sister-in-law procured one at two o'clock in the afternoon. When the gentleman came, he gave me a treatment which lasted about half an hour, and then I felt like one new born, I was so much better. I was able to move on my side, whereas I had been on my back most of the time, for as soon as I would turn the least bit, the hemorrhage would be worse. When I moved on my side after the treatment, the left side seemed paralyzed, but this was better soon, and the trouble left me the next day. A week afterward I had a relapse, and my children wanted to call the doctor, but I told them I did not want one. Then they called the Christian Science practitioner, and when he came at eleven o'clock in the evening, I told him I wanted to die in peace; but he said that I should not fear, for I would not die, that God was my life. The practitioner stayed with me until midnight, and he engaged a Christian Science nurse for the next day. In her presence I felt safe and secure, and I improved rapidly. I had three weeks' treatment altogether.

The first Wednesday in April I went to church and gave my testimony. I studied the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Lesson-Sermon, and through this study I was soon enabled to overcome many ailments to which I had been subject,—headaches, stomach disorders of twenty years' standing, and erysipelas, with which I had been troubled since the year 1877. A dislocated arm, a sprained ankle, and an injured wrist have been healed, and the fear of the reappearing of the hemorrhage has been destroyed. The doctor and all my neighbors said that I was not healed, and that the trouble would soon come back if I tried to do any work. For some time, therefore, I had a little fear, but I fought against it, until it disappeared with the realization that I had nothing to fear, since God is my life, my strength, and my defense, "a very present help in trouble."

I must mention one more blessing. I had worn glasses for twenty-one years for reading and sewing, but since the year 1897 I had been obliged to put them on the first thing in the morning, and wear them until I went to bed. I took them off when I had been in Christian Science about two years. I do not say that my sight is perfect, but I read all the Christian Science literature, and look up words in the dictionary, without glasses, as well as do my housework and mending.

Words cannot express my thankfulness to God, and my gratitude to our beloved Leader for Christian Science. I am also grateful to all who have helped me with kind words and deeds. I am thankful for the *Sentinel*, *Journal*, and *Monitor*, and to the contributors for their inspiring articles, which are spiritual food for each student in Christian Science. Besides the Bible, our text-book, and our *Quarterly*, these give us the spiritual uplift which we receive daily,—the knowledge of the Lord. I am thankful that I have had the privilege of class instruction.

I hope that some sufferer who reads this testimony may be led to listen to the "still small voice" which bids us try Christian Science. Christian Science and *materia medica* are as different as are day and night. When I was in the care of the doctor, my household was in confusion, and three or four persons were required to care for me; under Christian Science, everything soon became calm, quiet, and peaceful, for we felt the "peace of God, which passeth all understanding." For all these blessings I give praise to God.

CAROLINE KRONENBERGER, Chicago, Ill.

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About four years ago I had what is known as granulated eyelids. I was unable to open them, as I seemed to have lost control of the muscles of my eyes. I went to one of the best eye specialists in Los Angeles, and in about six weeks the granulation seemed to be cured, but the sight was practically gone. The physician told me he had done all that he could do for me, and I went home pretty well discouraged. I tried material means in every way for about six months more, and at the end of that time my son suggested Christian Science. I went to a Christian Science practitioner, and received benefit after the first treatment. I had nineteen treatments in all, and I can now see to read the finest print without glasses, and my sight is continually improving. The treatments also cured me of the smoking habit.

For this healing I am very thankful to God, and grateful to Mrs. Eddy.—S. E. BISBEE, South Pasadena, Cal.

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A little over twelve years ago, two copies of *The Christian Science Journal* were sent me, and they seemed in direct answer to a sincere desire to get a better understanding of the Bible. These *Journals* were read over and over, for it seemed so good to know there was a church that made Jesus' teaching practical, and that we in this age could be healed by prayer, as the Bible teaches. I soon purchased a copy of Science and Health, but did not understand much of it, except the chapter on Prayer, until after I had class instruction six years later. There was bitter antagonism in the family against what they thought Christian Science to be, but during this time I got a great deal of comfort and help from studying the Lesson-Sermons and the Christian Science publications.

I have had many proofs of physical healing. Sometimes I have had to ask for help from a practitioner, and the healing has not always been quick, but it has ever been accompanied by a sense of peace, and an uplift such as I never experienced from material remedies. A better understanding of the Bible, gained through the study and demonstration of Christian Science, has taught me to love it and its promises. I have come to know that they will be fulfilled in us as we demonstrate Truth and Love more in our daily lives. Often when duty seems difficult or unpleasant, this passage from

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Proverbs, speaking of wisdom, comes to me: "Her ways are ways of pleasantness, and all her paths are peace," and it strengthens and cheers wonderfully.

For all these blessings I am truly thankful to God, and grateful to Mrs. Eddy and to all earnest workers in the field.

AMY GRACE WOLFE, Union Bridge, Md.

✧

Several years ago I was one of the most wretched of women. I was sick all the time, having been subject to severe headaches all my life, and I was in deep sorrow. I was poor because I was too ill to work, and too despondent and discouraged to want to live. I felt that death would be a relief. I had facial neuralgia so severely that there were two occasions when for three days a teaspoon could not pass between my teeth far enough for nourishment to be taken. I also had what our family physician termed a rheumatic condition, and he informed me that I would have a long siege of illness. I suffered from stomach disorder, throat trouble, and other ills. I had many doctors and tried almost every known remedy, sometimes with temporary relief.

One day, when I had lost all hope and was suffering intensely, I was advised by a young lady friend who had been cured of defective eyesight and neuralgia, to go to a Christian Science practitioner whose name and address she gave me. I did not doubt what she said, but I did not believe that anything could cure me, so I suffered on for three more days and nights, and then decided to go. I have been very thankful ever since that I did go, though I was so weak that I had difficulty in walking to the practitioner's house.

After receiving treatment, I felt stronger, and the next day I had no headache. Several times that day I surprised myself by singing hymns, something I had not done for over two years. The spiritual uplift was more to me than I can ever explain. My physical healing was slow, but sure. I had to go back to the practitioner many times, for as the headaches and rheumatism improved, I was anxious to work, and so exposed myself unduly and had influenza twice and a throat affection. I also had a carbuncle on my arm, but I never wavered from the belief that God, through the instrumentality of Christian Science, would cure me permanently; and today I am a well woman comparatively, and much happier than I had ever hoped to be.

I began to study Christian Science and to attend the meetings soon after the first treatment. I studied with the prayerful intention of understanding this teaching, and with the firm determination to fathom it, and I have been rewarded by many demonstrations. My daughter has been healed of chronic stomach trouble, a throat affection, and other ailments. She is now a picture of health and happiness.

For all these blessings we are thankful to God, and to His Son, Jesus Christ. We are also grateful to Mrs. Eddy for the enlightenment found in the study of "Science and Health with Key to the Scriptures," and her other writings.

KATHLEEN H. VAY, New Orleans, La.

✧

The truth as revealed through the study of Christian Science was shown to me by a very dear girl friend who had been healed of St. Vitus' dance, and whose mother had been cured of a complication of diseases after having been pronounced incurable by the doctors. Although it was through these healings that I saw the truth, it was my desire that led me to take up the study, and not the physical results. I had attended Sunday school for seven years prior to this time, and had been quite a regular attendant, but it never appealed to me very much, and I always thought that there was something more in the Scriptures than I was learning. This vacancy is now being filled by my daily study of the Christian Science Lesson-Sermons, by the Wednesday evening meetings, church services, and Sunday school.

I am more grateful than words can express for the fact that I became interested in Christian Science before any prejudice against the subject had arisen in my thought. This left me free from the necessity to demonstrate over that error, for which I am very thankful, and I feel that most members of our Sunday schools will join me in this. I heard of Christian Science for the first time about seven years ago, and it seemed quite strange to me, as I was only eleven years of age at that time, that these people should read the Bible and Science and Health every day. Religion seemed to me something only for Sundays; but as I never argued concerning beliefs about God, and as none of my family or friends were looking into Christian Science, I did not become interested, and therefore knew nothing of the subject to be prejudiced about. Then, about four years ago, my friend told me of the God who had done so much for her and her mother, and said that through these healings her father had become convinced that there was a God who, when he knew Him aright and called on Him, would lead out of all darkness into eternal light.

Since entering upon the study of Christian Science I have not only been able to overcome, and usually alone, the errors which have arisen in my thought and manifested themselves in the form of disease, but I have been able to keep my mind comparatively free from these thoughts. My first demonstration was over a cold, a belief to which I had been subject every winter. This cold not only disturbed my rest, but woke all in the house, as I coughed most of the night. My relatives and friends claim that I have outgrown it, but I know differently; it has been overcome by the power of Truth, never to return again. I have had many more proofs of the healing efficacy of Christian Science. One proof which I wish to mention is the sustaining power which I felt while passing through what to mortals is the hardest experience, and during these times, which came twice within six months, I could look above the material and realize that there is no death.

My hope is that my experience will lead others to the straight and narrow path where "there is safe abiding," and that my testimony will help some one who is interested in Science, as the testimonies which I read in the *Sentinel* have helped me. I wish also to express my thankfulness that God showed Mrs. Eddy the truth, and that she was permitted to make it known to all mankind.

HELEN C. KRANTZ, Brooklyn, N. Y.

✧

I had been studying Christian Science about a year and had taken a few treatments for a trouble with my leg, but as yet had apparently obtained no benefit. At three o'clock in the morning, Jan. 25, 1910, I awoke with my chest, throat, and head so congested that it was with difficulty I could get my breath. My first impulse was at once to wire a Christian Science practitioner at Kansas City, Mo., for treatment, but it was so near morning I decided to wait and wire then. Lying there, suffering, I thought: "How hard it is to understand Christian Science! There ought to be some way to make it easier." Just then I began to get a little sleepy, and the thought came to me that God would take care of me, so I dropped to sleep, but soon, feeling a muscular jerk of my whole body, I awoke. I was perfectly free, and I never felt better in my life. The thought at once came to me, "Did I dream all this?" Then I remembered that I awoke with

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a jerk; this was the proof I needed, as it is just when losing consciousness that I have this experience, and at no other times. This proved to me that I had been awake, and consequently it was no dream. I had had catarrh all my life up to this time, but have been perfectly free from it ever since. At the age of sixty-nine years I am enjoying as good health as I ever had in my life.

My thankfulness goes out in all its fulness to God for the love He has given His children, and I am also deeply grateful to Mrs. Eddy for directing our feet into the path that leads to eternal life.—A. D. Battey, Topeka, Kan.

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[Translated from the French]

I am anxious to tell how grateful I am for what Christian Science has done for me, both physically and mentally. I had been ailing for several years, more especially for the last two years as the result of a fall. I could not move about easily on account of gout, and besides suffered with a serious kidney affection. These ills kept me in a state of fear which interfered with all my doings, and made me feel unhappy.

In October, 1912, I had an attack of paralysis. It was at that time that I first heard of Christian Science and its healing power. Although I was not exactly clear as to the meaning of the term Christian Science, I did not hesitate to apply for treatment, and the subject was explained to me in such a loving and comprehensive way, and appeared to be such a beautiful and comforting truth, that it did not take me long to understand it. Within a short time my health improved, and I was able to come and go as I had not been able to do for a long time. The fear that pursued me has disappeared, and I am a well woman, seeing life in an altogether different light.

Although not familiar with the English language, besides not being very young, yet I bravely began its study, and am happy to say that after a few months it became possible for me to read that useful and inspiring book, "Science and Health with Key to the Scriptures," as well as the Christian Science periodicals. Since my healing I have had the joy of seeing my husband turn to Christian Science for help. He had been suffering for many years with very distressing pain, said to be caused by some condition of the spinal marrow. Within a short time there was a marked improvement, which is still going on, and we hope that with faith in God, complete healing will follow.

We are very grateful to Mrs. Eddy for the light which through her has been spread throughout the world, and which makes it possible for us better to understand the Word of God and helps us to put it into practice. We give thanks to God for this beneficent change, and for all His blessings.

Louise Pasteur, Geneva, Switzerland.

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About six years ago I was taken with colic while working in a lumber-yard. I told a friend who was working with me at the time, that I would not be there that afternoon, as I would have to stay at home and take some medicine. He said there was no need of staying at home for that. I asked him why, and he then told me he was a Christian Scientist and what Christian Science had done for him. I took him at his word and came back, and worked all the afternoon with no sign of the disorder. I therefore questioned him in regard to Christian Science, with the result that I borrowed his copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it for a week, when I bought the book for myself. I have not had this trouble again, although I had been subject to it for years.

Since coming into Christian Science I have had many demonstrations of God's power to heal the sick and sinful. Among them was a case of sciatic rheumatism. I had been working for myself in Science, but finding I could not overcome the difficulty, I applied to a Christian Science practitioner. She told me I need not fear, as the pains would leave me; so I went away knowing that God created man in His own image and likeness, not to suffer pain. I did not see any change until the next day, when the pain seemed to get worse. I called up the practitioner and told her how I was, and she assured me I would be all right. When I left the telephone I could not walk, but after sitting down a few minutes I got up and walked a half mile back in the pasture. Then I went over to one of my neighbors and back, and it seemed that the pain had all gone. Not so, however, for it came back the next morning; but it was never so painful after that, and gradually left me altogether. That was almost a year ago, and I have had no symptom of the disease since.

I have been cured of the liquor habit of long standing. I once thought when I came to town I could not go home without taking two or three drinks, but thanks be to God and to Christian Science I can pass a saloon now and not think of drinking. The tobacco habit has also been overcome with this same understanding of God and His Christ. Then, too, a very severe stomach disorder has left me, and I could name numerous other healings. How blessed it is to know we have a God who is ever present!

I am thankful to God for this understanding of the Christ-way of healing. It is the only true way, for it is scientific Christianity. I am also grateful to Mrs. Eddy for her untiring patience in giving this new-old method of healing to the world as she received it from God. I hope my testimony may be of help to some one.

J. K. Smiley, Kalispell, Mont.

❖

I wish to express the gratitude of my heart for what Christian Science has done for me. It is several years since I walked across the street to an old friend to ask her something about this teaching. She had been away for years, and I knew she was called a Christian Scientist, but I had no idea what Christian Science was. A lady who knew of a healing in Christian Science, and who had been living near me, asked why I did not try it, though she was not a Scientist herself. I did not then heed the call, although I had suffered for twenty years and had spent a great deal of money in search of health. I had undergone one operation and prepared for another, and was going in two more months for a final one. The surgeon had told me to go home and take the medicine he left me, and by the time he came back to Fort Worth in September he thought I would be able to undergo the operation.

The doctors had said that my general system was broken down and my nerves were in such a condition that I could not be operated on for months; and it seemed that if I did not get relief I could not live until September came. But when we prepared for the minor operation I caught cold (I seemed very susceptible to colds), and as my trouble had been aggravated by the attack, the doctors would not operate. To mortal sense there seemed to be no hope, unless a very serious and dangerous operation were performed; but man's extremity was God's opportunity. When I said I had no confidence in any faith-healing, my dear friend replied, "You do believe in God, don't you?" I had believed in God and trusted Him since a child.

The very next day my friend called to see me with another lady, who told me more of Christian Science, and gave me

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the name of a practitioner to write to. I began reading Science and Health, and the helpful letters from the practitioner led me to see the light, that beautiful light of the Christ-life, the blessed truth which, we are told in God's Word, makes us free. Joy and praise filled my heart, and I forgot I was seeking for health. I was so filled with that love in my heart that I only longed to know and to do, to live, and to tell all the world of the Christ, Truth. To the surprise and joy of my family and friends, in six weeks I was a well, strong woman, much stronger than I had ever been; and I have remained so.

I am thankful to God, and grateful to Mrs. Eddy for helping us into this understanding of Truth, which makes us free from sickness, sin, and all sorrow. Since my healing in July, 1910, I have had several demonstrations of God's power to heal both myself and others, and my daily prayer is to live ever a constant, pure life in Christ, my Lord, to do some good for God every day.

SARRAH S. KNIGHT, Wichita Falls, Texas.

❖

If I were to allow thought to dwell upon what I represented to humanity before I knew of Christian Science, I would be appalled at the picture. When a small child I had been run over, with the result that my skull was fractured. I had also fallen down-stairs, which caused abscesses of the head. The doctors all agreed that if I lived to be over twenty I would have to be kept quiet and happy. Most of my childhood and girlhood was spent in seeking health, and I used to tell my parents that I was costing them more in doctor's bills than I was worth. Far from being quiet and happy, I lived in nervous excitement, and have known some very bitter unhappiness. I was also a constant sufferer from neuralgia, and never free from sore and aching feet.

Truly I am now a different woman, and the understanding of Christian Science has accomplished the change. From being a Bible reader, I have become a Bible student. Instead of a careless, irresponsible, bend-with-the-wind sort of person, I am becoming more careful, dependable, and firm. Even as did the Master, I say, "I can of mine own self do nothing," but I know that with God "all things are possible." I find that with constant study of the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am proving all things, chief of which is the fact that Truth is first, last, and always.

The marked change in my daily thought has also been a source of great pleasure. At first I resented it, because it seemed to be taking from me my own individual thoughts, but now I am happy to say that my thoughts are almost constantly of God. I know that I have only one ideal, which is that of divine Mind, or Principle. I am not only bringing up my little girl to know the truth, but am also teaching little ones in the Sunday school, for I am convinced that close application to the study and demonstration of Christian Science brings peace, happiness, and health.

MRS. M. E. BRANDON, Plainfield, N. J.

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Like the singing quills of a happy dove
  Approaching the home roof-tree,
Is my vibrant pæan of Truth and Love
  For joy of the good to be.
And if the wintry storm blows cold
  At midnight, to menace me,
And I cannot fly, then these wings enfold
  My being protectingly.

GERTRUDE RING HOMANS.

From Our Exchanges

[The Congregationalist and Christian World]

The day is dawning when justice and righteousness, mercy and magnanimity, kindness and good will are to be the forces that will hold mankind together and prevent civilization from collapse. This as yet half-formulated desire of nations now in travail, is not a desire for a revival of official Christianity, for more elaborate religious functions, for more highly developed ecclesiastical systems; it is a world-wide yearning for the Christianity of Christ in its simplicity and power; for the expression in human lives day by day of the patience, the goodness, the courage, the humility, the long-suffering, the unselfishness which Jesus exemplified and taught; it is a yearning that society in all its parts be penetrated with his spirit.

Never did it mean so much to be a Christian; never has the constant exemplification of the Christian virtues counted for so much. We hear it said that this coming winter is going to be a hard one in church work. It need not be that. There has never been a better time to invite others to begin the Christian life, to study the meaning and the wide applications of Christianity, to demonstrate before the world its power to make life clean and strong, hopeful and sacrificial.

[The Christian Intelligencer]

Only one remedy remains which has never yet been universally tried,—the spirit and teaching of Jesus Christ. There still remains the greatest thing in the world, the power of love. Men have railed against the old doctrines of the faith, but see now how they are needed. Men need conversion; they need to be born again; they need the lesson and the power of Calvary.

Jesus, knowing how God's kingdom alone could bring peace and make all men brethren, taught his followers to pray, "Thy kingdom come." This prayer should be prayed unceasingly these days, with holy and humble passion. What tragedy and ruin men have made of their opportunities and responsibilities! To what terrible issues has self-sufficiency been brought! How the righteous have been made to suffer unrighteously! The crying need in this day of darkness is the power and grace of God. Knowing that His compassions fail not, let us pray as we have never prayed before, "Thy kingdom come."

[Rev. John Howard Melish, D.D., in *The Christian Work and Evangelist*]

If we believe in a living God, every movement of our time must have spiritual significance. The God in whom mankind finds its life, its progress, and its existence, must surely be at work among men. We men and women of a day may not interpret aright the meaning of the divine presence; to us what is really a retrogression may seem an advance, and what is real progress may appear a decline. But in spite of our limitations we should attempt to interpret the significance of every movement, for life and peace for any man or any generation spring only from thought and action that are in harmony with the will and purpose of God. Jesus condemns the religious people of his day and generation for their failure to interpret aright a spiritual movement of their time. They could tell the weather, he said, but not the presence of God.

[The British Congregationalist]

The world will not be won by the careful dissecting of texts and the collating of ancient manuscripts, but by a recognition that there is but one Master whom we serve, and that the vital things in religion are of the heart and spirit and

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not of the intellect. What the world wants is the one great note of the love and fatherhood of God, and the frank and humble acknowledgment that the gospel of "The Prince of Peace" cannot be effectively preached in the face of the schism in the ranks of the Christian church.

[*The Christian Register*]

What would a religion be good for which it is possible for men and women in this stage of the world to be equal to? How inspiring would be a moral code adjusted to the average ability to practise it? How much better off would the world be with a religion untroubled by ideals than with a religion that was perpetually above the world? What is the best way to treat the failures,—as if they were the failures of religion, or as if they were the failures of men to apply religion? The failure is so great that it seems the failure of God Himself. That is the length to which not a few people go who take the events of the time as texts for a religion in which religion is counted negligible, and give up faith as unworkable. But the world in times far lower than ours has yet kept its head, and its ideals have lifted it to renewed endeavor. We should not be in our place and with our blessings, if in the past men had talked of the failure of the one thing that was left to save them from their failures.

The world will lift up its head again. Men will believe God keeps watch above His own, and believe it more firmly than ever. We shall see where the inconsistency is, and make it our leverage for deliverance. We shall see that the inconsistency is not between God and His world, but between men and their God.

[*Zion's Herald*]

Now and then, throughout our whole lifetime, come moments of insight and vision, when we stand before new areas of life with the joy of discovery upon us, like Cortez, "silent, upon a peak in Darien." For life is a unity; it is full of order and beauty. We are slow to find it out, and even the vision that is open to us we often neglect. The details become confusing; all sense of the unity of life is lost; we need to discover clearly what it all means, what it is worth. Happily, these hours of revelation come to us. Sometimes in a quiet moment, or through the words of a friend, or from a book or a picture, we get a flashing, strengthening vision of the worth and beauty of life. Then, indeed, new continents are known and named by us, and royal roads are opened for the rejoicing soul in its richer commerce with God and good comrades.

[*The Watchman-Examiner*]

"If you follow Christ, the 'old man' will die of atrophy, and the 'new man' will grow day by day under his abiding friendship." No better advice could be given to the Christian who yearns for a fuller Christian life, but no more perilous advice could be given to the inquirer who is seeking to become a Christian. A man can never become a Christian by seeking to follow in the footsteps of Christ. There must be life before there can be fruit. It is not the imitation of Christ but the assimilation of Christ that makes a man a Christian.

[*The Universalist Leader*]

We all have a worst and we all have a best, and our best, be it little or great, is our real selves. However little of the best we may find to think of in a human soul, that little is the eternal, and will endure when all the rest has been swept away by time. It will endure and it will grow; it cannot be destroyed, for it is good, and good is God. Think of me at my best, means think of the God in me—think of the glorious, the triumphant, the victorious God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 105 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 13

Boston, November 28, 1914

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Christian Science Sentinel

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Items of Interest

In an advance statement from his annual report Secretary Lane calls attention to the fact that since March 4, 1913, settlers have made entry on nearly twenty million acres of public lands, an area equal to that of Connecticut, Massachusetts, New Hampshire, and New Jersey combined. During the same period practically as much more coal and other mineral land of the West has been examined in detail in forty-acre tracts by the geological survey, and most of it has been thrown open to settlement or purchase. Some of these lands, such as those which include workable deposits of phosphate or oil, are still withdrawn pending suitable legislation for their disposal or use. Another important activity in public land classification to which the secretary calls attention, is the designation of lands for entry as "enlarged" or three hundred and twenty acre homesteads. Designations under this law approved by him cover 33,153,056 acres.

Officials of the treasury department at Washington are seeking to lay the groundwork for a vigorous and nation-wide campaign for the detection of income tax dodgers and the collection of unpaid taxes, which some authorities believe may mount into the millions. The effort is directed particularly against stockholders and drawers of dividends from the corporations of the country. There are more than three hundred thousand corporations doing business in the United States. Any plan adopted to institute a thorough search of their lists of shareholders and the records of their dividends will be exhaustive and may take years. Officials hope that the corporations will furnish this information upon request, but there is some question as to the power of the department to make them do so.

Preliminary work is being rushed on the eight million dollar improvement of Michigan avenue, Chicago, which was voted at the recent elections. The north and south sides of the city are to be "linked" by a connecting boulevard and a one million five hundred thousand dollar bridge near the present Rush street structure. The project is the biggest single improvement the city has ever undertaken. It will make Michigan avenue the world's greatest thoroughfare, according to the Chicago plan commission. This commission, which brought out the plan and campaigned for it, is a body of over three hundred of Chicago's leading citizens, non-partizan and non-political, devoted to the city's improvement along lines carefully thought out and with a view to the city as a whole.

The value of the stone production in the United States in 1913 reached the grand total of $83,732,995, according to the United States geological survey. Besides the statistics of stone, the report, which is issued as an advance chapter from Mineral Resources for 1913, discusses the stone deposits and resources of the states west of the Rocky mountains, including Arizona, California, Idaho, Nevada, Oregon, Utah, and Washington, and is illustrated by three quarry maps. This is the third of a series of reports which discuss the stone resources of the United States. The 1912 report includes the fifteen Middle states west of the Mississippi, and is illustrated with six maps; while the 1911 report deals with the stone quarries east of the Mississippi, and is illustrated by seven maps.

Greater Boston will have what is said to be the second largest wireless station in the world, when the plant on the site of the old naval magazine in Chelsea is completed. The station is to work in conjunction with stations at Arlington (just outside of Washington, D. C.), at Panama, on the island of Luzon, and on the Pacific coast. By Jan. 1 the plant is expected to be in operation. The two towers are three hundred feet high, situated six hundred feet apart at the base. The weight of steel being used in each tower is about one hundred thousand pounds. The towers are being built under contract at the cost of $9,490.

The governors' conference at Madison, Wis., voted to meet next year in Boston, the date to be some time between July 1 and Sept. 15. Western governors denounced what they called unfair treatment of public land of states by the federal government, and urged that the Western states be allowed to develop their resources without interference from Washington. The government's policy of withdrawing coal and mineral lands was criticized on the ground that such action tended to retard development.

A large metal field has been discovered in Kvinesdal in Norway. The metal lodes vary in width from five to fifty meters. In the southern part of the field some traces of gold and silver, as well as of molybdenum, have been found. The remainder, it is believed, contains mainly copper and pyrites. It was hoped that experimental working might have been started, but so far this has not been possible. It is, however, expected that the work will be commenced in the mine in the near future.

Total collections of tolls for passage through the Panama canal from the date of its opening to Nov. 1 amount to $735,182. In addition, $11,610 was collected for the passage of barges through this waterway before it was opened to general traffic on Aug. 15, making the grand total earned by the canal $746,792. The cost of the canal, including the current appropriation, now stands at $358,559,049.69. More than $374,000,000 was appropriated. Of that amount more than $12,000,000 was for fortifications.

An epitomized record of the nation's growth is contained in the Statistical Record of the department of commerce. Since 1850 the population of the United States has more than quadrupled, being now approximately one hundred million. Foreign commerce has grown from $318,000,000 to $4,259,000,000, and the per capita value of exports from $16.96 to $23.27. National wealth has increased from $7,000,000,000 in 1870 to approximately $140,000,000,000, money in circulation from $279,000,000 to $3,419,000,000.

Work has been done on the United States national forests to improve the water facilities for stock on the range lands. In all, a total of 676 separate water improvement projects have been developed, 329 by the users of the range themselves, 172 through cooperation between the forest service and the users, and 175 by the service alone. Of these improvements, 378 are springs or seeps, 286 are reservoirs or tanks, while the rest are wells, trails, and the like.

The special Lincoln highway commission of the American Institute of Architects recently met in Toledo for conference. The committee represents the architects of the country organized in forty states. The meeting was held to formulate plans for beautifying the transcontinental road with memorials, bridges, and scenic effect, and its report will be submitted for adoption at the annual meeting of the institute in Washington, D. C., Dec. 2, 3, and 4.

A resolution was submitted in the recent session of the national grange, Patrons of Husbandry, at Wilmington, Del., protesting against a plan recently launched to remove the rural free mail delivery system from civil service, and to return to the old plan of awarding contracts for the delivery of rural mail to low bidders.

Argentina, one of the world's principal sources of grain supply, will have a bountiful crop to export this coming year. From the new crop the government estimates that it will have for export 4,200,000 tons of wheat, 2,000,000 tons of corn, 1,200,000 tons of oats, and 1,160,000 tons of flax.

The superior council of public works at Rome, Italy, has voted for work to be commenced on the construction of a canal between Venice and Milan. This is the result of a propaganda which has been carried on for many years, principally by the citizens of Venice.

The net profit of the Pullman Company for the last fiscal year is reported to be equal to 17.82 per cent earned on the one hundred and twenty million dollars' capital, as compared with 16.56 per cent earned on the same stock the year before.

Such rapid progress has been made on the five million dollar extension of Baltimore's water supply that the entire undertaking, including the grading and parking of the grounds, will be completed, it is expected, by the end of next year.

A definite start has been made on the new Wellesley College buildings which are to replace the burned College Hall. Plans have been completed, and the award of the contract for the construction work has been made.

Active work is being done to bring about a reduction in cotton acreage and to perfect the cotton holding plan proposed by the Texas Bankers Association.

Peru has established radio stations at Lima and Iquitos at a cost of one hundred and fifty thousand dollars.

The value of the root and fodder crops during the past season in Canada is estimated at $226,668,000.

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Christian Science Sentinel

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

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What Jesus Came to Save

SAMUEL GREENWOOD

Jesus said of himself that he came "to save that which was lost," and every Christian church is professedly engaged in the same work. What was lost? Evidently Jesus did not refer to persons, or he would have used the word "those" or "them" instead of "that." Had his work been purely personal, it would naturally have been limited to those to whom he ministered, whereas the truth he taught was destined to encompass the destruction of all evil. The belief in a personal Messiah, voiced first by the Jews and incorporated into the creeds of Christendom, has permitted the evils which he came to destroy to flourish in the very shadow of the Christian churches. The mission of Christianity is not primarily the saving of persons, but the restoration of spiritual consciousness, the seeming loss of which makes human salvation a necessity.

What Jesus came to save was not a lost soul but a lost sense, the sense of God's omnipresence and omnipotence. Mrs. Eddy defines it as "the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an unlikeness, and the loss of Love as ever present and universal" (Science and Health, p. 470). It was this spiritual sense of being that Jesus came to restore. When he said, "I have finished the work which thou gavest me to do," it was not that he had accomplished the redemption of mankind, but that he had brought to light, as an ever demonstrable fact, the truth of God's supremacy, and had founded it on absolute proof. From this standpoint we can see the force of his command to repeat his works, something that would be unnecessary if his works in any sense were designed to take the place of ours.

A material sense of being would hide the spiritual, and includes all that we designate as evil. Mortals are submerged, lost, buried in this erroneous sense, and their resurrection or redemption is wrought as they gain the spiritual sense of being, a sense that includes no evil, and therefore declares the infinitude of good. As there is no possible means of dispelling darkness except by bringing in the light, so the evil in human consciousness disappears only as the spiritual truth of being dawns upon the thought. Jesus' teachings indicate that salvation is not a question of personal pardon but of personal reformation, and reformation is but the bringing to light of the individual's perfect spiritual selfhood as the child of God.

Metaphysically examined, material existence shows itself to be but the absence or loss of spiritual existence. What we call material sense, or the belief that life and intelligence are in matter, is itself only the sense of not knowing that life and intelligence are in and of Spirit. There is nothing more than this to evil and materiality; it is the sense of what is not. Let it be supposed that the omnipotence of good is universally acknowledged, and that an enlightened understanding of the truth of being has destroyed the belief that man is alienated from his divine origin, and where or in what consciousness would evil exist? We know beyond question that when human consciousness has progressed that far, there will be no place found for mortality or its accompanying discords. Logically, then, what the Master came to save —that is, to bring to light—was this sense of man's spiritual unity with God and his dominion "over all the earth."

Human experience shows that mankind are devoid of the knowledge that God's creation is spiritual, perfect, and immortal. They are without the consciousness that God is the sole author and preserver of man. This loss, or lack of knowing the truth, expresses itself to mortal sense as a discordant, degraded, unhappy, and dying man. Jesus did not come to save such a man, for no such man exists or could exist in God's universe. He did not come to save a sick and sinful race of beings, outcast from God's presence and doomed to eternal banishment, for no such race of beings has divine authority for existing, nor is there any place outside of the infinity of good where they could be banished. The supposition that there is something besides God, would declare that there is such a place and such a race of sinning men; and this supposition, taking form in human belief, has appeared to objectify itself in the so-called fallen race of Adam; but Jesus obviously did not come to save this false supposition or its embodiment. He did, however, come to save mankind from believing it, and consequently from suffering for it; and this freedom was to be accomplished through a knowledge of the truth. His injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," reveals the unfallen, incorruptible selfhood of man in God's image; for this command would be impracticable if man's real being were not already perfect.

The Scriptures plainly teach regarding evil that it is both a lie and a liar, both a deception and a deceiver; and this untruth is all that claims the absence of good and the loss of spiritual power. But the Scriptures also teach that, despite evil's claim, God is everywhere, and that man's ability to reflect divine power is not lost. One might as well conclude that the sun is not shining because his eyes are shut, as that God is absent because sinning mortals are not pure enough to see Him. As one must open his eyes materially to see the light of day, so through spiritual discernment only can one become cognizant of God's presence. Healing in Christian Science proves that as the truth of spiritual being illumines the patient's thought, his troubles melt away and his sense of sin diminishes, like a dream that vanishes when the dreamer wakens. Thus salvation is seen to be but an awakening to the truth of being as sinless and perfect, not the pardoning of a sin-laden consciousness.

So sure was David of the actual omnipresence of God that he said, "If I make my bed in hell, behold, thou art there." He knew, as active Christian Scientists of today know, that though in the very midst of evil, the power of good is present to deliver. Through the ministry of Christian Science, the impersonal savior, the consciousness of man's spiritual power and freedom is coming to light. God's allness is being realized as a practical truth, and the claim that man is separated from his Maker is found to be without foundation. Christian Science is thus continuing the Master's work in saving what he came to save, that is, in bringing to the human conscious-

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ross the spiritual sense of God and man that had apparently been lost in so-called material sense.

The familiar incident of the ship's crew who were suffering from thirst in the mouth of the river Amazon, in the belief that they were still in salt water, illustrates the position of humanity famishing for the realization of God's care and protection in the belief that He is in a distant heaven, whereas Jesus and his apostles brought out the fact that nothing can separate man from divine Love. Jesus suffered on the cross to bring this deathless truth to light. This spiritual sense of being, which is all that, in belief, has ever been lost, is being restored and reestablished in human consciousness under the "new name" of Christian Science, and is the "redemption" that "draweth nigh."

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Tenderness of Might

MARY L. MESICHAU

"A bruised reed shall he not break, and the smoking flax shall he not quench," wrote the prophet Isaiah of the coming Messiah, adding, by way of contrast, "He shall bring forth judgment unto truth." A strange prophecy, and holy to pass unheeded by the ruthless generation in whose midst it was uttered, where force determined right, and the bloody scourge of war fell heavily and constantly on the surging masses. Not only in prophetic vein, but doubtless for his own reassurance, were the words immediately following: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." The aged prophet, disheartened, it may be, by repeated failures, oppressed by discouragement, still clung to the ideal of a world eventually governed by divine law, and resolved himself to wait with the isolated portions of mankind for the promised enlightenment. It may be, too, that he recognized the similarity between the bruised reed and his own rejected message, between the smoking flax and the sluggish perception of his people, and in picturing the unusual treatment to be accorded reed and flax, prefigured that "tenderness" which "accompanies all the might imparted by Spirit" (Science and Health, p. 574).

In striking contrast to the common custom of the prophet's day and the custom throughout the succeeding ages and not widely different now, is the treatment indicated for the reed and the flax at the hands of the Messiah. What could appear more worthless than a bruised reed,—bending at a touch, swaying with the gentlest breath of air, its slender symmetry marred, fit only to be plucked up and cast away, to be trampled under foot by the careless passer-by! But the eye of the seer detected the single ray of hope for the condemned waif. Though badly bruised, it was yet alive, and the tenderness that would forbear to break the wounded reed, would eventually by loving care restore it to its accustomed uprightness and beautiful vigor. If in the thought of the prophet the reed served to symbolize the message uttered by him and repeatedly rejected by the people, we can in some degree appreciate the comfort and consolation which healed him of his sore disappointment in the triumphant assertion that this same message, the word of God, "shall not return . . . void, but it shall accomplish . . . and it shall prosper."

Further, the smoking flax not only seemed useless for any purpose, it was even an annoyance, with its acrid fumes stinging the nostrils and blurring the vision of any who chanced in its vicinity. Why not scatter the heap, and throw water upon the fragments, that the lurking menace may be removed? Nay, the tenderness of might forbears to quench, but carefully tends the smoldering heap until the smoke gives way before a blaze that rapidly consumes all trace of past annoyance, and yields warmth and guiding light to the erstwhile wanderer. Again does Isaiah utter a strong word of comfort to cheer his solitude of waiting for the growth of perception in the consciousness of his loved people: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Out of the pain and disappointment which attended the seeming failure of his mission, came the healing tenderness of that mighty uplift into fuller prophetic vision embracing the world, and penetrating so forcefully that message from the seer of our Leader ago: "The very circumstance, which your suffering sense deems wrathful and effective, Love can make an angel entertained unaware" (Science and Health, p. 574).

He who later appeared in divine fulfilment of Messianic prophecy, used on different occasions symbols which link closely to those mentioned by Isaiah. The branch whose fruitfulness was dependent upon its unity with the vine, and the unquenchable fire which should burn up the chaff and also the severed branches, complete the parable begun by the prophet, indicating the results of the tenderness of might in dealing with frail and crippled instruments. When our Master would interpret God to an ignorant and misunderstood world, it was not as an inexorable judge with limitless power to condemn and punish, but as the tender, compassionate Father, whose might was that of omnipotent Love. When to a world slowly awakening to the perception of the universal fatherhood of God and the brotherhood of man, Jesus was impelled to announce himself the practical example and expositor of this strange doctrine, it was not to the justice of the Almighty that he first turned men for guidance, but to His compassionate tenderness.

Christian Science has come to this age interpreting anew the prophecy of the reed and the flax, and reiterating the message of the Man of Galilee, who first proved to the needy world the tenderness of divine might. To the depressed and disheartened consensus of an uplifting ideal ignored or ridiculed by their fellows, regarding their bruised reeds in dumb despair, it whispers the continuity of good, and counsels joyously expectant waiting for its sure unfoldment. To the disconsolate and unhappy, weary with futile effort, appalled at ignominious failure, crouched in blind hopelessness amid their smoking flax, it breathes the reviving word of courage and patience and fidelity, gently fanning the waning ardor into the blaze of renewed enthusiasm, and illuming the dim, worn path with the light of that meekness and might of life which is "hid with Christ in God."

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Progress

DUNCAN SINCLAIR, M.D.

In Science and Health (p. 233) Mrs. Eddy says, "Progress is the law of God." There is nothing dubious or uncertain in the statement. It is a true declaration concerning the spiritual or real life of man. But if this be true, there should not seem to be a lack of progress in the case of any one. Such a case would be lawless, a negative condition without divine sanction.

It assures and strengthens one to know that nothing exists in the providence of God to prevent progress out of the sorrows and sufferings which hedge about mortal existence, into the joy and health of regenerated manhood. Whatever seems to hinder progress is unscientific. There is a mistake somewhere, and the sooner it is discovered and rectified the better. We need to be alert to the errors which mortal mind would constantly seem to be seeking to place in our path.

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He who has a garden knows the constant care it requires,—the digging, the watering, the weeding, not spasmodically but regularly; and always his object is the flower more beautiful, the fruit larger and more nearly perfect.

The Master's words are, "Be ye therefore perfect, even as your Father which is in heaven is perfect," whether we be gardeners or artists, ushers, readers, or practitioners. In her article "The Way" (Miscellaneous Writings, p. 355), Mrs. Eddy analyzes the steps of progress in a most helpful manner, showing how the individual life has to be ordered to promote it. To begin with, she makes "self-knowledge" the first step. We have to see ourselves just as we are; to ask ourselves where we stand with regard to the absolute standard of good, and whether our lives are an endeavor to conform to this standard. Is the balance being adjusted with more and more of good on one side and less and less of its opposite on the other? Are we becoming serene in our confidence that God is omnipotent and that, as Mrs. Eddy says (Science and Health, p. 102), "evil is not power." There can be no progress in self-righteousness, for it is a false state of mind, as lawless as it is obnoxious.

Next is mentioned "humility," the gem that sparkles on the bosom of the pure in heart, the wreath that rests upon the brow of the wise. Humility is never separate from genuine goodness. It looks beyond the shadows of sense into the real substance of Truth, and abides there. It is just, because it thinks not of itself; it is strong, because it rests not on itself; it is victorious, because after all it is not a cause in itself but the symptom of a knowledge which is irresistible.

Lastly Mrs. Eddy speaks of "love," the intelligent climax, not an emotional display. We may often know a positive quality of Mind by the absence of certain so-called negative qualities. When one is free from malice, envy, jealousy, hatred, or other of the hydra-heads of evil intent, when one has no desire concerning another but that which seeks to help and bless, has he not realized love for him? And as with ourselves, so with others. It should be our endeavor to remove every barrier which would tend in any way to arrest their progress. It is true we cannot uninvited go over the fence into our neighbor's garden either to dig or water or weed his soil, but we can stand ever ready to help him with a kindly word. He may be ignorant on some point about which we are informed; just as he may be able to enlighten us on some other point where our own knowledge is uncertain.

In Christian Science great watchfulness has to be exercised lest we cause the childlike beginner to stumble. The babe needs the milk of the infant, not the meat of the strong man, but we must never forget that to him as to us applies the truism, "Progress is the law of God." To leave him to God, having made the declaration of his true being, is often the best we can do at the moment. If we only spoke and thought to help, there would be less seldom heard such expressions from the earnest seeker after light and healing as: "Christian Science is difficult to understand," or "I shall never be able to overcome this or that." The more we understand God, the more reserved we are likely to be in talking about Him.

Christian Scientists should never forget the Master's attitude toward evil. If he had spurned the woman who washed his feet with her tears, should we have had the saint revealed? Loving-kindness can never injure, it will always bless. Jesus did not cloak evil when he threw around the sinner the mantle of his gracious protecting love. What he did, was to destroy the belief in evil's power within the stricken heart; beholding behind the veil of the earth-blasted child the image of the Father, he broke the agony of sin forever. The step that stalks past an afflicted one who is in the anguish that designates a craving for salvation, can hardly be said to belong to one whose gospel is that of love. Always must we be destroying in our own consciousness the false beliefs contingent on the material sense of things; then and only then shall we be able to go in and out among "the children of men," seeing for them man's possibilities as the child of God. Since "progress is the law of God," there are none who will not yet know themselves in the Father's image.

Believing Good to be True

MYRTLE B. S. JACKSON

Some years ago, when walking with a cousin down the main street of our village, we saw two ragged little children standing on tiptoe, gazing longingly into the window of a small jeweler's shop. Seeing that the trinkets which they were exclaiming over were marked fourpence and sixpence, my companion bent down to the children with sympathetic impulse, and said: "Would you like to have some of those bracelets? I'll give you both one if you like." They looked up at her with saucy derision, and responded with wise incredulity. The next minute, however, she had vanished into the shop, and ere they had realized her purpose, she slipped a shining ring of silver round each little wrist. "They are yours," I heard her say; "yours to keep." Then we walked on, while the children moved away, apparently too dazed to be quite sure of what had happened.

Since that time the incident has often come back to mind and assumed more metaphysical interpretations; for how often do we grown-up children, ragged and poor enough in our meager experiences of health and happiness, stand in the streets of this mortal pilgrimage and gaze at some faint concept of good, finding it too dazzling to believe that it could ever become our own possession. Mortals, so wise in their expectation of poverty and sickness and desolation, mentally turn away with a questioning shrug when the hint of a loving creator, a beautiful life, and abundant provision for their needs, is presented for their acceptance, so far removed from such blessedness has been their past experience. Yet this eternal good and these inexhaustible riches are here for us all; it is God's good pleasure that we should have them, and our present concept of good things is as a child's toy compared with the treasures of Spirit, which, St. Paul tells us, "eye hath not seen, nor ear heard, neither have entered into the heart of man" to conceive, but which he assures us are prepared for us by our Father-Mother God.

It is recorded in the fifth chapter of St. John that Jesus once saw by the pool of Bethesda an impotent man, who for thirty-eight years had looked on, while many of his fellow beings received some measure of relief from suffering, without being able to get any himself. Going to him, Jesus asked the startling question, "Wilt thou be made whole?" and the man replied (we can imagine with what dull despair), "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Then the miracle, to mortal sense, took place. Jesus, by spiritual power alone, healed him instantaneously, and he "took up his bed, and walked."

Today the Christ-idea again comes to us in the midst of our poverty and our problems, revealed to us with renewed power through divine Science, and asks us severally, "Wilt thou be made whole?" Although we may outwardly assent to such a glorious possibility, how often do we whisper within, "I do not think it possible." That we fail to get quicker answers to our prayers is, as often as not, because the very idea of receiving so much good simply takes our

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breath away at the outset, and the feeling that such and such an occurrence would be "too good to be true," occupies a larger place in our convictions than the knowledge that because good is good, therefore it is true. We are tempted to think that God does not really mean us to have the blessing, and that some untoward event will circumvent our expectations of joy. Yet our Master said: "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Nothing but our own fears and unbelief shuts us out from perfect health,—these, and the more subtle form which unbelief assumes with religious-minded people, that in some mysterious way it would not be right for us to be healthy and happy, that misfortune and deprivation are going to teach us something, and we shall find out by these means how selfish and sinful we are and perhaps start to improve our characters. That may be one way of meeting life's experiences, but back of it is still the demon of unbelief in good. To this some person may say, "Yes, but then how do you account for all the saintly people who have had the most sublime faith and trust in God's promises, and yet have had so few of their earthly hopes realized?"

Christian Science does not put such an inquirer off with the pious answer, "Well, human desires are all delusion anyway, and it is much better they never should be realized." Just as a human father would not take away his baby's pink balloon in order to give him a taste for astronomy, so God, as we understand Him now, does not lead one of us to a higher concept of His glory by the arbitrary and negative process of dispossessing us of such scant ideals as we already cherish. Rather will it be found that even the most trustful, with the most beautiful faith in God's goodness, have not persistently expected unlimited unadulterated good to flow into their lives in answer to prayer, but they have generally at crucial points given their faith an inverted twist, and have made a virtue of being content without the answer, or have relegated the answer to some time way off in the future, subconsciously feeling that the good they prayed for was still "too good to be true."

Then some one exclaims, "Yes, but I do believe in God; I believe in Christian Science. I have been expecting good, but the more I try, the more troubles I get; things seem to grow worse and worse." The right thing to do is simply to go on trying. Even if mortal experience does turn out to be, as so many say, "one thing after another," the time comes when the assertion of the truth, the persistent affirming of the presence and power of Love, breaks through the sense of trouble, however tremendous it may seem, and we realize that God is God, that He is infinite in power, and reigns, and thus we are delivered.

Piercing the veil of mortal sense, Christian Science has revealed anew the great facts of being,—that God is good, that man is His image and likeness, and therefore reflects infinite good, here and now; and every desire for health, wealth, happiness, home, friends, education, art, beauty, and the fulness of love, which has ever gone forth from the hungering heart of humanity, has already been given to man as God's image, from everlasting to everlasting, and is His "world without end."

A short time ago, a little girl who had been going to a Christian Science Sunday school, when she heard that a little playmate could not come to her party because she was in bed with a cold, exclaimed, "Ill in bed! Why, hasn't she been told that God loves her?" We older folk could well take that simple rebuke in the matter of weightier questions, and say, "Yes, sweet child, we have all been told, told for exactly nineteen hundred and fourteen years, that God loves us, but we have not adequately believed it; we have not really understood it; we have not applied it to our special affairs, otherwise we should assuredly have received the good we long for."

And for those who are patiently working, watching, praying, who are earnestly striving to turn away from the world as they see it, to the spiritual and perfect world as God knows it, the message is, "Faint not," for they will soon be able to rejoice in the words of that most human and divine psalm: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: . . . They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Cleaning Our Own Windows

SARAH E. COX

When I first came into Christian Science I was told that I had to cast evil out of my own consciousness and I should then see others in a better light; that I must not only try to see myself as God's idea, but must so see every one. I could not understand how my better thinking was going to make others better; and when the actions of other people disturbed me, I did not like to be told by a Scientist that the difficulty was in my own consciousness and that I had to cast it out. I used to be quite annoyed and could not see it at all, until one day I suddenly remembered an incident which had occurred some time before I knew of Christian Science.

Standing in my kitchen one morning and glancing through the window, I saw the sun shining on the windows of the house next door, and noticed how dirty they looked. Impatient with the fact, I said that I thought they should keep the windows cleaner, for they were not nice to look at. In the afternoon of the same day I was again standing in the same place near my kitchen window, and as I looked up I saw that my neighbor's windows were quite clean and bright. Now I knew there was no one at home, and was quite sure that no one had been in the house all that day, so I wondered at the changed appearance of the windows. Then I remembered that my own window had been cleaned since the morning, and this had made all the difference.

I laughed at myself, knowing that I had learned a lesson, but how useful it might prove I did not then realize. When the incident was recalled, it helped me to see that when the dust is removed from my own consciousness I get clearer views and may possibly discover that the thought of others is quite clean. When I am freed from all that is discordant, I shall have a truer understanding and be able to see others in the light of Truth.

On page 355 of "Miscellaneous Writings" Mrs. Eddy says: "Learn what in thine own mentality is unlike 'the anointed,' and cast it out. . . . Hold thy gaze to the light, and the iris of faith, more beautiful than the rainbow seen from my window at the close of a balmy autumnal day, will span thy heavens of thought."



See that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that, find out first what you are now. Try to get strength of heart enough to look yourself fairly in the face, in mind as well as in body.—John Ruskin.

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Selected Articles

[Algernon Hervey Bathurst in *Pitman's Journal*, London, England]

In a recent issue is a statement regarding Christian Science made in the article under the heading "How to Get On." Will you allow me to say that I entirely agree with the statement that "self-hypnotism . . . has no admitted religious basis." On the other hand, I would like to say most emphatically that Christian Science has nothing whatever to do with hypnotism or any system engaged in the manipulation of the human or mortal mind. It is impossible in the space of a short letter to say much on the subject of the practice of Christian Science, but the great difference between Christian Science and any other system is, that the Christian Science practitioner is successful only to the extent that he is willing to let that same Mind be in him "which was also in Christ Jesus."

The Founder of Christianity declared that the knowledge of truth would make men free, and he proved the truth, or as he declared, fulfilled the law of God, by healing sickness and destroying sin and discord; thus proving that they were not part of reality, or the perfect creation of God. In order to accomplish healing in this way there is no need to deal with the human or mortal mind, which Paul referred to as "enmity against God." Just so long as mankind continues to accept the belief in the power or reality of both good and evil, will he be dealing with what Jesus referred to as a house divided against itself, which cannot stand.

The corner-stone in the structure of Christian Science is the understanding of the omnipotence of God, good; and just as soon as the student is willing to understand that the "great First Cause" or creator, infinite good, Spirit, never created evil or even permitted it, will he begin to see that the general belief in evil and discord need not be accepted. If sin, suffering, and death had been in accordance with the law of God, Christ Jesus would scarcely have interfered with them. Again, since he proved that they were not true, and said so emphatically that those who understood his teaching would do the works he did, it is surely the duty of all Christians to apply that teaching, which they profess to accept, in the way so clearly demonstrated by Jesus Christ and his disciples. In doing this it would be impossible to adopt anything in the nature of hypnotism or the control or manipulation of the human mind. Through the study and practice of Christian Science the student gains greater freedom, a clearer sense of the omnipotence of good, and consequently is less afraid of evil and is the more easily able to get rid of the belief in it.

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

In a recent issue, the Rev. Mr. ——, in a sermon entitled "Creation and Science," takes the position that God is the author of pain, and that "pain is the instrument of advance in the realm of moral and spiritual things." The reverend gentleman did not cite any words of Jesus and his apostles in support of this position, but did quote at considerable length that materialistic philosopher, Thomas Huxley.

As a matter of fact, the contention that God is responsible for pain, sin, or death, is wholly untenable from a Scriptural standpoint. All Christians agree that God is infinite, omniscient, omnipotent, and omnipresent. Jesus said that God is Spirit, and John declared that "God is love." Since, therefore, God is infinite, perfect Spirit, His creation must be like Him, made in His image and likeness. Since these postulates are true, to assume that God created pain, sin, and death, would be to render these evils immortal and spiritual. A person, therefore, would not be justified in attempting to overcome these errors if they are God-created and eternal. Moreover, it would be a hopeless task to attempt, since man cannot change the will of God. Furthermore, to assume that God is the author of pain, or permits it or any other evil to have entity, is to make Him responsible for all disaster, for fire, flood, disease, pestilence, and death. But this is a perverted view of Him whom St. Paul describes as "rich in mercy, for his great love wherewith he loved us."

A study of the works of Jesus does not bear out the contention of this minister. Jesus healed all manner of sickness. He never taught that God sent pain or sickness, but he healed human ills by the power of God, and instructed all his disciples that they should follow his example. The doctrine that would make God responsible for human ills is an outgrowth of ignorance of God. When the church was materialized by Constantine, with the resultant loss of its divine healing power, theologians unable to overcome human ills by the power of God, evaded the issue by adopting the convenient doctrine that God created sickness, pain, and sin for the purpose of making men good through the suffering these evils bring. Jesus taught no such dogma. He declared, "The truth shall make you free." It will be noted in this statement that truth alone does the work, and no reference is made to pain as a factor in the process.

Jesus never taught that pain freed mortals from pain, that sin freed from sin, or that death overcomes death. These are self-evident impossibilities. As well assert that a scientific knowledge of light can be gained by studying its negation, darkness. Jesus taught that knowing the Father aright brought freedom from every ill, and he proved it by his works. On another memorable occasion the Master again answered this question when he said, "It is the spirit that quickeneth; the flesh profiteth nothing." Where in this is there any place for the theological dogma that impugns the love of God by making Him responsible for human ills?

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[R. Stanhope Easterday in *The Peru* (Ind.) *Republican*]

The Rev. Mr. ——, according to a report of his recent sermon, made unflattering reference to Christian Science. Conceding then that he has nothing against Christian Scientists, he declares, "But I have something to say against Christian Science." He then answers in the affirmative the question as to whether Christian Science heals, but declares that he does not for that reason have to accept Christian Science as a religion. Our Lord in founding primitive Christianity, which in the last analysis is what Christian Scientists are but trying to emulate and again practise, declared that in all ages the healing of the sick through spiritual means should in large part be the criterion for true discipleship.

The results of Christ Jesus' own ministry were very largely his healings, and in his destruction of sickness and death, as well as sin, he certainly set the invincible stamp of divine disapproval thereon, for he said significantly, "I do always those things that please him [the Father]," and "My Father worketh hitherto, and I work." Furthermore, while thus engaged in this general ministry of healing, our Master insisted that he was about his "Father's business." His specific command to his followers in all ages included instructions to heal as well as to preach. Indeed, the preponderance of healing recounted in the gospels would seem to refute our critic's logic to the effect that a "sick body" is in any sense conducive to salvation, or that it is in any sense a criterion of sanctity.

Mrs. Eddy, the Discoverer and Founder of Christian Science, noting this preponderance of healing in the ministry of our Lord, and reasonably appreciating that he came into

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the world that the world might be saved, insisted that our Lord's healing and his preaching must be reconciled. She maintained that his healing was the inevitable result of his teaching. In other words, she reasoned that to "know the truth" as Jesus knew it and practised it, would heal in the process of regeneration, or that healing was a part, and a necessary part, of the work of redemption. Christian Science is, therefore, primarily and preeminently a system of spiritual Scriptural interpretation calculated to effect a full salvation, and it but incidentally, though necessarily, heals the sick.

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[John W. Doorly in *Bradford* (England) *Daily Telegraph*]

My attention has been called to your kindly notice about Christian Science and faith-healing in a recent issue. In the public mind there is a very strong belief that Christian Science and what is popularly called faith-healing are analogous, and as Christian Science is very far removed from what is generally supposed to be faith-healing, I should like to explain the difference.

Christian Science teaches that there is but one cause, infinite good; that all real being is the effect of this one and only cause, and must forever be infinitely good, like its cause. It also teaches that mortality which sins, gets sick, and dies, is the false sense of this true being or effect. Now true being, or spiritual being, is God's law, or will; that is, it is the manifestation or expression of perfect Mind, of power, and of Life. When, therefore, a man gains an understanding of true being, he is putting himself at-one with that perfect Mind, and is expressing God's infinite law, which is also the expression of infinite power; just as when a man recognizes that two and two equal four, he is governed by the mathematical law, which is power to save him from the false sense that two and two equal five. This recognition of true being, or God's will, is what our Saviour so aptly described when he said, "Ye shall know the truth [that which really exists, or God's will], and the truth shall make you free [from that which seems to be, but is not]."

Faith-healing, more often than not, assumes that sin, disease, and death are God's will, and hopes through a blind appeal to God, who sends these conditions, to change the very conditions which it believes that infinite wisdom has caused or permitted. If infinite wisdom, however, caused these conditions, then they are good, and we cannot have too much of them; in fact we are bound to have them, as it is impossible for us to tell infinite wisdom what is best for us, or to change God, who is "the same yesterday, and today, and forever." Such teaching Christian Science absolutely refutes. A man may have faith in mathematics, but that will not do him much good unless he can understand and demonstrate its basic law; and so Christian Scientists are learning to understand God's immutable, spiritual law, and before this understanding the discords of the carnal mind, or the false sense of being, are disappearing. Mrs. Eddy has blessed humanity abundantly by revealing the fact that evil in all its phases is not a divine reality, and in the true sense is not real at all, but is just a mistake which has power only to him who believes in it, but is powerless to the man who is putting on the Christ-mind or knowing the truth, and this accords absolutely with our Saviour's teachings when he said: "Ye are of your father the devil . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

That inevitably all Christian churches will adopt Christian Science when they really understand it, and see that it is none other than Jesus' teachings made practical through the "Spirit of truth" which he promised, is a foregone conclusion to Christian Scientists; and the Discoverer and Founder of Christian Science, Mrs. Eddy, has many times prophesied this in her writings. The world has rejected Christian Science because it has not understood it; but when it understands it, it will accept it readily. The churches have started healing guilds and many other forms of faith-healing; but it is a well-known fact to every one that these have been more or less forsaken because of unsatisfactory results; and no consistent and reliable results will be attained until the healing is done wholly and solely through Christ, the divine reality, "Lo, I am with you alway," dispelling every material *effect*. The crux of the whole matter lies in the understanding of true prayer. The Christian Scientist knows that to pray truly is to rise in thought above material sense and to grasp reality; that is, to utilize God's unchangeable law or will and to bring thought into accord therewith. Faith-healing, on the contrary, hopes to change God, or something that He knows or permits; hence these are two distinctly opposite systems.

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[Frank Bell in *Tribune-Republican*, Scranton, Pa.]

In denouncing a public display of views on religious subjects not in accord with his own, a speaker quoted in a recent issue goes out of his way to indulge in a number of irrelevant and inaccurate references to Mrs. Eddy and Christian Science. To classify Mrs. Eddy with those who have undertaken to "build a new faith" or to discuss her capability in that respect, is not justifiable, for the reason that Mrs. Eddy never pretended to do such a thing. Christian Science was given to the world as a restatement of vital but neglected phases of primitive Christianity, and it is so accepted by all who understand it.

Instead of being "alike in method" to those with whom our friend has mistakenly assigned her in his discourse, it should be said of Mrs. Eddy that, whereas the others referred to have sought to set up systems at best merely doctrinal or theoretical, her writings and teachings are characterized by her insistence on the value of demonstrable knowledge, as compared with professional faith or belief. Her contribution to mankind is a method by which the scientific efficacy of religion is brought within the range of individual proof. Thus the genuine Christian Scientist strives to be, not one who believes good, but one who knows and does good.

In the magnitude of its first half century the Christian Science movement is of itself the best answer to the suggestion that its Founder's system was destructive rather than constructive. Those who reject her teachings will not admit she has destroyed anything for them, and her followers are unanimously of the opinion that all that has been destroyed in their case was the veriest mental rubbish; whereas, constructively, Christian Science has done wonders for them. There is no reason for associating Mrs. Eddy with those who have laid claim to exclusive or monopolistic revelations. That sort of thing is especially repudiated by Christian Science, which contends for the universality and impersonality of truth.

It would appear to be idle to discuss the quality of Mrs. Eddy's mental equipment in view of the abundant evidence of her culture and capacity. To write the book that has a larger sale than any other except the Bible, to organize a church that within one's lifetime should grow to world-wide proportions, to establish a system of healing whose thousands of qualified practitioners, that devote themselves wholly to its demonstration, are to be found in all lands; to have started as one lone woman in middle life to lead a movement that

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within two decades was revolutionizing the theological and mental thought of the age,—all this, and more, would seem to be the work of something not in any respect resembling "an untrained intellect."

Mrs. Eddy and Christian Science will be judged by what they manifestly accomplish for good. Are all the critics and their systems ready to meet a like test?

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[Paul Stark Seeley in *Oregon City* (Ore.) *Courier*]

Christian Science as an antidote for seasickness is made the subject of facetious comment by a traveler quoted in a recent issue of the *Courier*. The gentleman's experience, briefly stated, included a friend's statement made before sailing, that Christian Science was a preventive for seasickness; also his own subsequent attempt to ward off the malady by exerting his will against it, and his later submission to its discomforts with a conviction that Christian Science was impracticable, at least on the high seas. It is quite evident that Christian Science had no part in his trouble, except that he imagined it to be the use of will-power, with which it has in truth no relationship whatever.

The exercise of the human will can indeed never be associated with the application of Christianity to the needs of mankind, whether the need be great or small, on land or sea. Christian healing, as wrought by Jesus and repeated in this age by Christian Science, is based upon a truly scientific understanding of God and man as made by Him. Referring to this vital point in the practice of Christian Science, Mrs. Eddy says, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259).

Will-power has nothing in common with Christ. It is the antithesis of spiritual understanding which is the key to divine healing. Recognizing no fixed law, it operates by whatever means will best serve its own desires. Directed only by the whim of its employer, it becomes the motive power of selfish ambitions seeking its own ends without thought of God or man. At times simulating a good purpose, it never hides for long its mortal nature, wholly un-Christlike and unrelated to God. In place of the vacillating and uncertain human will, Christian Science opens the door to spiritual understanding, even to a present knowledge of that truth which Jesus said should make men free.

"Truth," Mrs. Eddy writes, "and not corporeal will, is the divine power which says to disease, 'Peace, be still'" (Science and Health, p. 144). The understanding of God, who is Truth, is the basis of Christian Science practice, which but follows the teachings of Jesus the Christ, who said of his healing work: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father." "The Father that dwelleth in me, he doeth the works." When understood, Christian Science is capable of overcoming, and has many times overcome, not only seasickness but the many more serious diseases of mortals, thus proving by works the supremacy of the one living and true God, "whose dominion is an everlasting dominion," whose "kingdom ruleth over all."

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[H. R. Colborne in *The Australian* (Sydney) *Christian World*]

My attention has been called to the article in a recent issue entitled "The Question of Faith-healing," in which reference is made to Christian Science. The writer there shows that many have been attracted by the teachings of Christian Science discovered by Mrs. Eddy, and have joined the Christian Science church. It may well be asked: Why have they done this? Is it the teaching merely, or is it not also the results of that teaching shown in the improved lives, health, and character of the members of the Christian Science church that has brought this about?

The works of Christian Science in healing "all manner of disease," functional and organic, in supplanting discord with harmony, and in the overcoming of sin with right living, are manifest before the world, and it is fruitless at the present time to deny that these works have been and are being done. Some may not know of them, but inquiry only need be made in the right quarters, and overwhelming evidence can be brought forward to prove this statement.

We need to remember that men, however prominent they may be in the theological and medical schools, and however anxious to give an impartial judgment, are apt to approach this subject biased by their own views and education. Is it irreverent on the part of Christian Scientists to claim that the power of God is omnipotent, or are we to accept the idea that His healing power is limited to that class of disease usually diagnosed as functional? Which of these is most consistent with the idea of an all-loving, all-powerful, and ever-present God?

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[George Shaw Cook in *Quincy* (Ill.) *Whig*]

Reference to the alleged methods of Christian Scientists in a recent issue, gives one the impression that they are encouraged by the teaching and example of Mrs. Eddy to exercise what the critic terms "mental control" of others. Nothing could be farther removed from the experience of Christian Scientists in general. There may be individual instances of domination and control of others by persons calling themselves Christian Scientists, but if so, these persons would not be conforming either to the teaching of Christian Science or to the example of its Discoverer and Founder.

No one could more consistently or persistently have turned the thought of mankind away from the influence of personal sense than did Mrs. Eddy. To the extent that students of the Christian Science text-book, "Science and Health with Key to the Scriptures," are faithful to its teachings, they learn and demonstrate, as its author, Mrs. Eddy, has written in another work, that "in Science, divine Love alone governs man" (Church Manual, Art. VIII, Sect. 1).

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[Written for the *Sentinel*]

The Pilot

GERTRUDE RING ROMANS

"WHEN Love is at the helm of thought,"*
Securely moves the ship;
The filling sails of impulse caught,
The staying ropes and rigging taut,
And songs upon each lip.

"When Love is at the helm of thought,"
What treasures fill the hold!
Wealth of good deeds for others wrought,
Rich revelations humbly bought,
And resolution bold.

"When Love is at the helm of thought,"
The promised port shines clear;
No distant horizon-hid spot
At Hesperus, but each moment sought,
When Love is by to steer.

*Miscellaneous Writings, p. 118.

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Editorial

One and Indivisible

To the multitudes that have been privileged to gain in some measure an understanding of the truth discovered by Mrs. Eddy, it seems almost incredible that many of those who otherwise are most devout Christians, do not realize that the healing work which was so great a part of the ministry of Christ Jesus and his immediate followers, was inseparably linked with Christianity. Hence comes their distrust of Christian Science, because its exponents presume, as they think, to practise the healing of the woes of mankind.

Notwithstanding the practical proofs of its healing power, the unnumbered thousands who have learned what Christian Science is and what it is doing for humanity and have openly testified that God is "a refuge for the oppressed, a refuge in times of trouble," now just as He was in the days of the psalmist, these would-be followers of the Master still fail to see the immediate connection between the preaching and the practice of the Master in this regard. They evidently believe that these mighty works which Jesus accomplished and the doing of which he imposed upon his followers for all time, may be done or left undone in this generation as the churches may elect. This, however, was not the way in which the Master regarded the healing work, else why should he have answered John's inquiry as to the validity of his claims to the Messiahship by bidding his messengers report to him what things they had seen and heard,—how he had ministered to the blind and the deaf, the lame and the halt, and even raised the dead, the while he preached to the poor and needy the gospel of repentance and the coming of the kingdom of God in the hearts of men.

Neither is such a view consistent with the commission which Jesus delivered not only to his immediate disciples, but to his followers in all ages who should believe on him through the word of these disciples which has come down to us in the New Testament. Nor is it consistent with his final declaration as to what should constitute the proof of discipleship, the signs which should follow them that believed. They were to repeat the works that he had done through the power of Truth,—cast out evil spirits from the afflicted, loose from their infirmities them that were bound, and give consolation and comfort to the suffering and sorrowing. His intent in this direction is unmistakable. Surely this is a practical religion which the Master taught, for in it is exemplified the great commandments on which he declared "hang all the law and the prophets." It likewise demonstrates that the healing of sickness and the casting out of sin are accomplished through one and the same power—omnipotent good!

In her discovery of Christian Science, Mrs. Eddy saw at once that man in the image and likeness of God must be as free from sickness as he is from sin; therefore the healing of mankind from all their diseases, from all their sins, from all that is unlike good, was an integral part of his ministry. This truth she impressed upon her followers, and it is because of their ability to make their preaching and practice coordinate that they are today standing for the indivisibility of Christianity as Jesus preached and practised it. Christian Scientists are also finding, as did Christ Jesus, that mankind are often more ready for physical healing, to be relieved from their suffering and distress, than they are for the healing of sin; also that the healing of disease by means of Christian Science surely leads to the healing of sin. Mrs. Eddy has said on page 404 of Science and Health that "both cures require the same method and are inseparable in Truth."

Christian Scientists believe that the healing of the sick is not only a necessary part of the Christianity that the Master taught and practised, but also that Christianity would be incomplete without this healing work, and that the command to preach the kingdom of God and to heal the sick is one and indivisible. How much more of happiness there would be in the world today, how much more of the kingdom of heaven on earth, if that command had been observed in its entirety since it was first spoken, instead of robbing Him who as the psalmist declared "forgiveth all thine iniquities; who healeth all thy diseases," of half of His office! We cannot be "every whit whole," healed as God alone can heal, until both body and mind are in accord with that which is good and good only—infinite, divine Mind, God Himself.

ARCHIBALD MCLELLAN.

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Greetings

THOSE who are privileged to attend, regularly or frequently, the Wednesday evening meetings in The Mother Church, become familiar with the statement which often accompanies the testimony of a visiting member from one of its numerous branches, "I bring greetings," and then is given the name of the church to which the speaker belongs.

The habit of speaking in this way can easily be traced back to the days of our crowded annual gatherings, when many of those who spoke did so as representatives of some branch church or society. While this does not apply, in an official way, to those who speak at the testimony meetings of The Mother Church, it stands for something of deep significance, namely, the vital relation between this church and its every branch, including the entire membership. To the older members it is a reminder of the time, not so many years back, when the churches were few in number and their membership small, but nevertheless they were conscious of being deeply rooted in Truth and Love, and were relying ever upon the Master's words, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." To Christian Scientists everywhere this rock means the ever-present Christ, the divine Truth which saves from sin, disease, and death in every age and clime, when the power of Truth is understood and acknowledged.

As we listen to the words of our visiting members, it is easy to recall the many loving greetings sent to the early Christian churches by the apostles and other faithful workers, or from one church to another, in some instances reference being made to the church which was in the house of certain brethren. These greetings were not mere formal courtesies, but tell the wonderful story of the awakening of the race to the truth taught and demonstrated by Christ Jesus, and voiced anew in our day by the "scientific statement of being," which declares that "man is not material; he is spiritual" (Science and Health, p. 468).

In the sixteenth chapter of Paul's epistle to the Romans we find a deeply interesting review of the spiritual history of that time. We discover in this chapter no trace of prejudice against the ministry of women; on the contrary, there are numerous references to them as fellow workers with the apostles, Phebe receiving this high commendation, "She hath been a succorer of many." The names of both men and women, as found in this chapter, would indicate that they were of different nationalities, but the one thing which bound them to Paul and to one another was the fact that they were

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"in Christ," and with touching humility Paul says that some of them were in Christ before he was. It is also said, on good authority, that Julia, whom the apostle associates with other "saints," was a hostage from Britain and a ward of Nero. She, it seems, had come into the truth, probably through some soldier of the imperial guard who was detailed to be Paul's custodian while he was in Rome awaiting his trial. All these men and women to whom greetings were sent, and those who sent them, were united in bonds of truest fellowship, the faith of Christ Jesus, not alone faith in him. They counted not their lives dear, that is, the mortal sense of life, because they were assured of man's immortality, and were daily proving it in the ratio of their understanding. While Paul warns the Christians in Rome against those who would "cause divisions and offenses," he goes on to say, "Yet I would have you wise unto that which is good, and simple concerning evil."

In sending greetings to his dispersed fellow religionists, James says, "Count it all joy when ye fall into divers temptations [or trials]," while John, in greeting Gaius, whom he loves "in the truth," says, "I wish above all things that thou mayest prosper and be in health." In sending greetings to the church at Corinth, Paul speaks in a curiously interesting way of those who "have addicted themselves to the ministry of the saints," and the counsel he gives at the same time may well be remembered by all Christian Scientists. It is this: "Watch ye, stand fast in the faith, quit you like men, be strong."

ANNIE M. KNOTT.

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Consciousness and Capacity

EVERY profitable order of thought must be rooted in axiomatic truth; it must lay hold on the things that no normal person can question and be serious with himself. This fact remains true though it may commit the bulk of human dicta to the dust heap, and in keeping with it we learn in Christian Science that one's conscious capacity, his potential efficiency, is measured by his realization of man's relation to God; his inheritance of the divine nature, his enduement with that spiritual power which gave Christ Jesus irresistible authority over every claim and effect of so-called material law,—sin, sickness, and death.

In an important sense it thus comes about that one's working value is determined by his thought of himself, and that true self-denial and true self-assertion are always found hand in hand; indeed they are but opposite sides of the same fact, the apprehension of man in God's image. It is just here that many sincerely consecrated and aspiring people "gang aft a-gley," as Burns would have said, for the instrument of righteousness they would fain become is given a relation to God which is kindred to that of the broom to the sweeper or the piano to the pianist. The touch is intimate, but there is no likeness asserted or realized in their thought.

Relatively speaking, this concept is an advanced one, and it may be conducive both to piety and spiritual usefulness, but it does not express the truth of being, because it does not recognize man as incarnate Truth, God manifest. Strictly speaking, man is not the channel of a stream of divine manifestation, but the stream itself, flowing ever from that inexhaustible spring, the infinite Life and Love. To regard one's self as the tool with which the great artist expresses his wisdom and beauty of thought, is indeed to deny mortal self-sufficiency. It is to evince humility, freedom from presumption; but it involves no true self-assertion. It quite fails to recognize God's man, and in so far it wanders from the path and misses the goal, the summit of consciousness. It is well to be humble, but without daring this virtue is weak and relatively incapable.

Moreover, a sense of being the channel through which the divine outflow is conveyed, is likely to consent to if not create a conceded difference in nature between God and man, and so effect their separation rather than their unity. This does violence to the teaching of the divine immanence. It may in a sense be creditable to humanity, but it leaves the race unredeemed. Jesus' prayer for his disciples was, "That they may be one, even as we are one." This realization involves the identification of cause and effect, the all-inclusiveness of Deity. It brings to light the complete at-one-ment of Principle and its idea, and it is the true metaphysical basis on which Jesus' injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," may be fulfilled.

This is the more inspiring concept of Christian Science, that as a ray of light is "one with the sun, even so God and man, Father and son, are one in being" (Science and Health, p. 361). The "O! to be nothing, nothing," with which the spirit of consecration has well-meaningly phrased itself, would dispose of mortal selfhood, but it is wholly negative; it fails to grasp and hence to attain to spiritual sonship with Christ. It has no perception that "now are we the sons of God." St. Paul's nobler consciousness of capacity to be and to do, was gained even as we must gain it, in the spiritual understanding that man lives, moves, and has his being in God. This is the achievement of scientific apprehension, the realization that the divine Life is man's life, and that divine Mind expressed, constitutes man's intelligence. As Mrs. Eddy has written in Science and Health (p. 242), "It is to know no other reality —to have no other consciousness of life—than good, God and His reflection."

JOHN B. WILLIS.

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Among the Churches

Current Notes

RIVERSIDE, CAL.—The Christian Science literature booth, being maintained this week [Oct. 13-17] at the county fair, is under the joint auspices of First and Second Churches of Christ, Scientist. All of the Christian Science publications are on display, and the Christian Science periodicals, consisting of the *Journal*, the *Sentinel*, *Der Herold der Christian Science*, and the *Monitor*, are being given away to those who wish them.—*Riverside Press.*

CORVALLIS, ORE.—The Christian Science Society of Corvallis, which has been holding its services in a room over the First National Bank, is now occupying a bungalow church which was recently built for its use. The building will seat nearly two hundred, and it also contains the reading-room. The society has been organized five years and the attendance is steadily increasing.—*Correspondence.*

FLUSHING, N. Y.—Christian Scientists of Flushing, and their friends from all sections of the borough, will hold their first service in the new stone and brick structure in course of erection at Sanford avenue and Murray street tomorrow morning [Oct. 4]. The service will be held in the chapel of the edifice each Sunday until the completion of the building.
Brooklyn Times.

HELENA, ARK.—Temple Beth-El has been sold to a Christian Science congregation.—*Hebrew Standard.*

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ST. PAUL, MINN.—In February, 1908, First and Second Churches of Christ, Scientist, united under a new charter, that of First Church of Christ, Scientist. Within one year after this union, our church edifice was found too small to accommodate the increasing attendance, so a hall with a much larger seating capacity was rented. This, too, was soon outgrown. In the spring of 1910, arrangements were made to hold services in the new Masonic Temple, which it was thought would be adequate for some time; but with the growing interest and the ever-increasing attendance, the members of this church found it necessary to enlarge their accommodations, and therefore decided that it was an opportune time to build. A lot 100 by 260 feet, facing three streets, was secured, and the foundation for our church building was laid in the fall of 1912. The superstructure was begun the following summer, and completed in June, 1914.

Correspondence.

ARKANSAS.—Two sets of books identically alike were sent to the battleship U. S. S. Arkansas, in care of Capt. Roy C. Smith, commanding, by the Christian Scientists of this state. One set is for the library of the officers and the other for that of the enlisted men. Each set contains a Bible, and a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with a copy of each of Mrs. Eddy's other writings, as well as "The Life of Mary Baker Eddy" by Sibyl Wilbur, and a copy of the Christian Science Hymnal. Including duplicate subscriptions for a year to *The Christian Science Monitor*, the *Journal*, *Sentinel*, *Herold*, and the *Quarterly*, the value of the collection amounts to a little less than one hundred dollars.—*Texarkanian.*

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The Lectures

Oshkosh, Wis.

The Rev. A. C. McHenry of St. John's Universalist Church, in introducing Clarence W. Chadwick at a lecture on Christian Science, said:—

The Universalist and Christian Scientist have at least a common attitude—they are both liberal; and they have a common conception of infinite fatherhood and motherhood, as Theodore Parker would say; that is, God is love. They have a common faith and human trust that no man can escape divine love; and they have a common philosophy that this love will continue to grow in the human soul, until all men become the expression of God. The road may be long, but the goal is sure! I could not admit that all the Bible is Christian, and perhaps I could not admit all that Christian Science admits as Christian, but I do admit that the logical result of belief in the authority of New Testament Christianity is Christian Science—applied Christianity.

Christian Science is primitive Christianity transplanted from a book religion to the souls of living men and women. It is not a modern heresy or a new religion, but rather the New Testament interpretation of the faith of Jesus and his early disciples vitalized in the faith of modern men and women. It is more than practical Christianity, more than social justice or temple building; it is the rebirth of Christ's faith in the Father—the faith that could say, "I and my Father are one."

Christian Science deserves a great deal of credit outside of its dynamic message of divine confidence to those in the chains of doubt and fear, sick in mind, body, and soul. It has comforted thousands that the religion of blind creed and dogma could not comfort, and it has brought freedom to thousands that the merely intellectual liberal could not reach. It has taken the study of religion out of the hands of the few and placed it in the hands of the many. It has deprived the clergy of their unjust and non-Christian monopoly, and has made men and women the expounders of the faith.

The Scientist says, "If there is a God, I want to know Him; I want to demonstrate His presence and power in the infinite depths of my own spirituality." The Scientist is not content to know or believe that Jesus and the Father were one, but he wants to know the far more essential truth that the Father and His humanity are one! It is this oneness of God with humanity that the world needs. We want a God of today; a truth that makes not merely our ancient brothers free, but us as well.—*Correspondence.*

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New York, N. Y.

Jacob S. Shield, who lectured on Christian Science at Fifth Church, was introduced as follows by Dr. Edmund F. Burton, first reader:—

We are living in what is frequently called the scientific age. This means that the world today is wanting to know things rather than believe them; that it is demanding proof of statements made to it; that it is requiring definite and satisfying answers to the questions "How do you know?" and "Will it work?" when theories are propounded to it. This sort of scientific knowledge is not usually thought of as being closely allied to faith or to a religion founded upon faith. And yet the Founder of Christianity, who proved his words by his works and so showed himself to be a scientific man,—this man taught the intimate relationship between faith and works, for he not only said, "By their fruits ye shall know them," and "These signs shall follow them that believe," but he also said, "According to your faith be it unto you."

Christian Science is a religion. It is a Science, and it is founded upon faith,—founded upon the sort of faith of which Jesus spoke, not upon the faith which is a blind acceptance of unproved—and perhaps unprovable—propositions and dogmas. Moreover, it is not simply a yielding to the present-day scientific tendency. It is the leader of this movement, both in point of time and in point of the depth of its basis and the height of its achievement, for it is based upon the absolute First Cause, not upon the relative forces which physical science calls causes; and its effects reach the profoundest depths of human consciousness, including the body, the mind, and the spiritual man.—*Correspondence.*

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Eureka, Cal.

Prof. Hermann S. Hering, who lectured on Christian Science in the Margarita Theater, was introduced by Atty. W. Ernest Dickson, who spoke as follows:—

We have met to listen to a lecture on Christian Science. It is not my province to tell what Christian Science is, but I happen to know a few of the things that its followers claim for it. They claim, and believe, that God is ever present. This belief is not new, except in this: That Christian Scientists really believe it. They claim, and believe, not only that God is ever present, but that He is ever available as a presence and power to help us. If that be true, think for a moment what it means to us. They claim that God can and does answer prayer; and if we pray aright, that our prayer is answered right here and now. They claim that we need not wait until after death to be the recipients of God's goodness, love, and protecting care, but that they are all about us and ever available, an ever-present help in time of trouble, and at other times as well. They claim that the sinner is

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reformed through the ministrations of Christian Science; that poverty disappears; that financial problems are solved; that the fetters of evil habits, including the drink habit, are broken; that comfort and cheer are brought to the sorrowing heart; and finally, that every known form of disease has been healed. And they ask that these claims be judged and substantiated, not by their words but by their works.

Now if these claims are true, I make bold to assert that there is nothing in the whole field of human thought or endeavor that will so richly reward the inquirer, as an earnest investigation of the teachings of Christian Science. If, on the other hand, these claims are not true, then the whole movement must of necessity fall of its own weight. But Christian Science is not falling of its own weight; on the contrary, the movement is growing and spreading with a rapidity that is astonishing. Before the San Francisco fire there was one Christian Science church in San Francisco, and it was destroyed by the fire. Now there are six. I was in Los Angeles some three or four years ago, and there were at that time three Christian Science churches. There are now eight. Chicago has just completed its fourteenth. So I might go on indefinitely. The growth is not confined to the United States; the movement is rapidly spreading over the whole world.—*Correspondence.*

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Oregon City, Ore.

A. O. Freel in introducing Dr. Francis J. Fluno, who lectured on Christian Science in Busch's Hall, said in part:—

Christian Science has given to the world its healing message, which is permeating every avenue of the business, professional, and workaday world, bringing in its train peace, harmony, prosperity, and contentment. Its mission is to harm no one, but to bless all mankind. Countless thousands have received of its blessings through the healing of all manner of sin and disease, and through the elevation of thought and character.—*Oregon City Enterprise.*

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Oak Park, Ill.

Arthur Huertly, first reader, in introducing Bicknell Young, who lectured on Christian Science, said:—

In Science and Health Mrs. Eddy makes this statement: "Divine Love always has met and always will meet every human need" (p. 494), and one of the greatest of human needs today is a better knowledge of the truth that makes us free. In every community there are many who are eager to know of this truth; wishful to obtain a better insight into Christian Science, which has opened wide the doors of hope to the sick and the sinning; and which has brought "the glorious liberty of the children of God" to countless thousands of the human family. Tonight we have with us one who years ago found the "pearl of great price," and since then has been in all parts of the world, telling of the divine Love that, through Christian Science, brings freedom from sickness and sin.

Correspondence.

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Johannesburg, Transvaal, South Africa

Clarence C. Eaton lectured on Christian Science in the Caledonian Hall. J. C. Millbourne introduced the speaker in part as follows:—

Perhaps throughout the whole civilized world,—or ought I to say the world of religious thought?—today, no subject has become so controversial as Christian Science. And then to me always looms up the huge note of interrogation, Why? Because it is a religion that has but one aim, good; because its teachings are based upon the inspired writings of the Bible as a guide to eternal life; because it is a religion that strives for the uplifting of humanity, the redemption of the sinner, the relief of sickness, and, as I know, the restoration of peace and harmony in domestic life, long lost to such happy conditions. All these have been effected to my certain knowledge.—*Correspondence.*

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Lectures to be Delivered

Alhambra, Cal.—Bicknell Young, High School Building, 8 p.m., Dec. 7.

Asheville, N. C.—Virgil O. Strickler, Church Edifice, 8:30 p.m., Dec. 8.

Brantford, Ontario, Canada.—Rev. William P. McKenzie, 44 George street, 8:15 p.m., Dec. 7.

Chicago Heights, Ill.—George Shaw Cook, Masonic Hall, 8 p.m., Dec. 4.

Chicago, Ill. (Fifth Church).—Bliss Knapp, Church Edifice, 4840 Dorchester avenue, 8 p.m., Dec. 7 and 8.

Fitchburg, Mass.—Virgil O. Strickler, City Hall, 8 p.m., Dec. 6.

Greenfield, Mass.—Prof. Hermann S. Hering, Victoria Theater, Chapman street, 8 p.m., Dec. 6.

Holyoke, Mass.—Prof. Hermann S. Hering, City Hall, 3:30 p.m., Dec. 6.

Ithaca, N. Y.—Jacob S. Shield, Lyceum Theater, 8 p.m., Dec. 6.

Joplin, Mo. (First Church).—Clarence C. Eaton, Church Edifice, 8 p.m., Dec. 8 and 10.

Lake Geneva, Wis.—Jacob S. Shield, Y. M. C. A. Auditorium, Main and Cook streets, 8 p.m., Dec. 8.

London, Brixton, England.—Col. William E. Fell, Majestic Picture Palace, High street, Clapham, S.W., 3:30 p.m., Nov. 29.

Los Angeles, Cal. (Sixth Church).—Bicknell Young, Lomax Hall, 8 p.m., Dec. 6.

Monroe, Wis.—Jacob S. Shield, 315 W. Payne street, 8 p.m., Dec. 11.

Moscow, Idaho.—George Shaw Cook, Eggan's Hall, 8 p.m., Dec. 10.

Muncie, Ind.—Clarence C. Eaton, Wysor Grand Opera House, 8 p.m., Dec. 6.

New Bern, N. C.—Virgil O. Strickler, 8 p.m., Dec. 10.

Norristown, Pa.—Bliss Knapp, Opera House, Main street, 8 p.m., Dec. 6.

Ontario, Cal.—Bicknell Young, Chaffey Union High School, Assembly Hall, 8 p.m., Dec. 8.

Otsego, Mich.—Rev. William P. McKenzie, Edsell Opera House, 8 p.m., Dec. 8.

Pomona, Cal.—Bicknell Young, Belvedere Theater, Garvy avenue, between 2d and 3d streets, 8 p.m., Dec. 10.

Portsmouth, N. H.—Virgil O. Strickler, Freeman's Hall, 7:45 p.m., Dec. 4.

Richmond, Va.—Virgil O. Strickler, Academy of Music, 8:30 p.m., Dec. 11.

Rockford, Ill.—Jacob S. Shield, Church Edifice, 515 North Main street, 8:15 p.m., Dec. 10.

Salem, Mass.—Virgil O. Strickler, Ames Memorial Hall, Y. M. C. A. Building, 7:45 p.m., Dec. 6.

Spokane, Wash. (Second Church).—George Shaw Cook, American Theater, 8 p.m., Dec. 8.

Toronto, Ontario, Canada.—Rev. William P. McKenzie, Massey Music Hall, 3 p.m., Dec. 6.

Whittier, Cal.—Bicknell Young, Church Auditorium, Bailey and Washington streets, 8 p.m., Dec. 6.

Willmar, Minn.—Rev. William P. McKenzie, Church Edifice, 8 p.m., Dec. 11.

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Testimonies of Healing

When Christian Science found me five years ago, I was ill and unhappy. I had long suffered from what the doctors called extreme weakness—my limbs felt as if they were chained; I could not sleep, and often could not walk. I took every kind of medicine I thought would make me strong, only to become more discouraged. At last I threw the medicine away and made inquiry if Christian Science could help me. On that day a friend lent me a copy of Science and Health and showed me how to study the Lesson-Sermon. I had not the slightest understanding of Christian Science, but had asked God earnestly to show me some ray of light. To my astonishment I awoke early the following morning in perfect health. My joy was greater, perhaps, because I did not know that Christian Science could thus heal one; but I knew my sickness was gone, for all looked bright and beautiful. From that moment I felt love around me everywhere, and I knew this love came from God. My limbs were free—I had found "the liberty of the children of God."

The following week, knowing that God would help me, I gave a testimony in a Christian Science church here. I wanted to return thanks to God for all the good that had come to me, and no matter what another may say or think of this teaching, I have always before me the sweet memory of that healing. The erroneous conditions, however, could not have been entirely destroyed, for I was again attacked with the same trouble. I at once went to a practitioner and was helped; but I have had to learn that I can progress more in Christian Science if I work out my own problems. In this individual effort I have been reminded of a father who wished to make of his baby boy a fearless swimmer, and so plunged him into the water, never for a moment taking his eye from the child. Since helping myself more and not leaning on others, I know I am becoming less fearful. When the struggle between truth and error seems severe, I now know my heavenly Father's eye is always upon me and that I am in safe keeping.

Last summer I stood on a porch where I had lain so long in suffering and tears, and silently thanked God for all His love to me. I saw clearly that God was the same; nothing had changed but my own thought. I am now trying to see the good in others, for in so doing I am helping them as well as myself. Several of my dear ones whom I have not seen for many years are now in Christian Science. I told them of my healing, saying they should seek for themselves, and they have surely found the truth, for which I am very grateful. I am deeply grateful, too, for the love shown me now by little children, also that I have been the means of bringing others to Truth. My thanksgiving to God is in the words of David: "Thus will I bless thee while I live: . . . Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Esther Dilley, Chicago, Ill.

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In June, 1909, when I was away at sea, my wife had a chill, and two doctors, diagnosing her case as appendicitis, insisted on an immediate operation. When I arrived home I elicited the fact that the operation had been a mistake and that the trouble was something entirely different. Feeling very indignant, I said, "I'll have nothing more to do with doctors; I will become a Christian Scientist," without knowing in the least how to do so. Immediately afterward, however, I met an old friend whom I had not seen for several years, and when I told her about my wife, she said that she herself had become a Christian Scientist. I felt that this was evidently an answer to my desire, so I asked her to tell me about Christian Science, and she gave me every assistance to study it.

For a month I inquired diligently, constantly comparing Mrs. Eddy's teachings with the Bible. I could find no flaw in the reasoning or anything illogical in the statements, so I came to the conclusion that the arguments were irrefutable, though I was unable to accept or even to comprehend more than the first steps. I had not hitherto thought of my own healing, although I had suffered for many years from what is called gun-deafness, for which two medical men had told me there was no known cure. At this stage, when halting between two ways and waiting for guidance, I was in church one evening, and as the clergyman read indistinctly I feared that, as so often happened, I would not hear, but quickly came the inspiring thought, that according to Christian Science there is no such thing as deafness. As this thought took possession of me, my ears were "unstopped," even as if a wall had toppled over, and I heard the service throughout.

I felt overjoyed at this demonstration, for it showed me conclusively that I was on the right way. It took me a long time to overcome all the old narrow beliefs, but gradually these have been replaced by the true ideas gained through Christian Science. As my thought has improved, my body has followed suit, and many minor discords have disappeared. I wish I could add that my hearing is absolutely perfect, but it has not yet reached that stage, though it must in time. At present it occasions me only slight inconvenience, and it has certainly improved since my first recovery.

The knowledge of an infinite, ever-present, all-loving Father is the greatest comfort and support in all dangers and difficulties, and in learning to understand and so to love the Bible, I feel most loving thankfulness to God, and to His Son, Christ Jesus. We must all feel deep gratitude to our Leader, Mrs. Eddy, for the unflinching way in which she clung to divine Truth, thus bringing happiness and health to unnumbered thousands of the world's sufferers.

Reginald Raby, Captain Royal Navy, Bath, England.

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The testimonies in the Christian Science periodicals have been a great help to me, and for this reason I want to tell of my own healing. A few years ago I was visiting at a distance from my home, and in working in some acid I got a quantity of it into my eye. Knowing the belief held respecting this acid, having studied medicine with my husband, who has been a practising physician for the past twenty years, I felt assured that there was no help unless God could aid me. In this state of thought, with both eyes closed and in intense pain, I asked for help in Christian Science. In twenty-four hours all pain and inflammation had vanished, and I could open both eyes; the second day the sight returned to the burned eye and I was completely healed. Can words express gratitude for this?

I afterward took up the study of the text-book, "Science and Health with Key to the Scriptures," and while the understanding of its teachings comes to me slowly, I know that they are true, and that, as we read on page 442, "an improved belief cannot retrograde."

Patti McMillin, Alexandria, Tenn.

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It is six years since my attention was directed to Christian Science, shortly after I was discharged from a famous hospital, where I had been for months under the care of one of the most efficient medical and nursing staffs. While there,

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the chief physician gave me a prescription for a dose which he said I might take as long as I believed in it. At this time I was a heavy smoker, and felt with others who came to visit me, that frequent calls for the tobacco and whisky cabinet were absolutely necessary, so much so, that the aroma of these indulgences was frequent in the house. The understanding of Truth through Christian Science has, however, quite cured me of these desires. For years it had been considered necessary to my existence to use drugs constantly for stomach and other disorders, and I suffered much in consequence. In Christian Science I realized enough of our Master's command to take no thought for the body, to enable me to do away with all material means, and in this respect, through reliance solely on divine Love and Truth, I am now well and free.

Other visible signs of the ever-presence of divine Love are indicated by the fact that my mother and sister, who with me comprise the household, are good Scientists and have had many demonstrations of Truth's power. For this my thankfulness to God is unbounded, as is also my gratitude to Mrs. Eddy for guiding our steps to the light. I am grateful, too, for the great improvement and regeneration in my thought-processes from the low sensual plane on which they rested at one time, to what they are now,—a constant endeavor to think as God would have me think. This has been the means—though my final demonstration is not yet complete—of making me happy and grateful to all those who have helped me so much. All is more beautiful and harmonious than I ever dreamed possible previous to the advent of Christian Science in my consciousness. I write this testimony in the hope that it may serve to encourage some one still lingering in the mist of doubt and uncertainty, as I was at one time.

JOHN MILROY LAMB, Edinburgh, Scotland.

I gladly corroborate the above testimony of my son.

MRS. R. H. LAMB.

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The belief that my experience with Christian Science may lead some others to seek blessings as rich as those I now enjoy, prompts me to tell of my first wonderful demonstration, which relieved me almost instantaneously of the many years of physical and mental suffering with which I had been afflicted. While in the East, within a few years I was bereaved of a dear sister, two brothers, my father, mother, and afterward my own dear child, and as a result I was left almost a physical wreck. I had been brought up in my early life to love and revere all things which tended to promote the spiritual within me, so that my mind should have been receptive, but instead my sorrow hardened my heart to rebellion. The teaching of my church now seemed a mockery. As it looked to me, the affliction was sent, not by a loving Father, but by a hard and cruel one.

Conditions began to develop in my physical experience which threatened a like fate to that of my brother. Believing a change of climate would be beneficial to myself and children, my husband decided our course to California; later a visit to a dear neighbor opened to me the gates of heaven. Peace now reigned within my heart, and I knew God as my Father, the gentle and loving Father who comforteth me when afflicted. The words of this kind neighbor opened the way to a clearer understanding of the truth. Noticing my extreme nervousness, she asked me if I had ever heard of Christian Science. I answered that I had not. To my question, if Scientists believed in God and in Christ, came the answer that nothing but good comes from God. The food for my "famished affections" (Science and Health, p. 17) was at hand, and I eagerly partook of it.

From that hour I have been free, and the world grows more beautiful and lovely. The Bible is now an open book, and "Science and Health with Key to the Scriptures" by Mrs. Eddy has pointed the way to its treasures, for which I am most deeply thankful.

HANNAH EVANS, Oakland, Cal.

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[Translated from the German]

Since youth I have devoted thought and attention to religious questions and the problem of being, but I confess that in my search for the truth I failed to find complete satisfaction and enlightenment in my own as well as in any of the well-known religious creeds. I had to walk my own way, and finally, with many others, shared the opinion that while religion with its ideal values was a factor of the utmost importance in the lives of people at large, as well as with regard to their education along ethical lines, and while a matter of great interest to the state and possibly a very effective help in the case of simple-minded people, yet that the educated, the intellectual, though they might assist in establishing religion, could not sincerely believe in the creeds.

When my attention was called to Christian Science, I applied myself diligently to its study, and soon realized that it contained the truth, the Science of being, for which I had been seeking. My opinion as to scholastic theology has remained unchanged, but I have marveled and have been filled with joy through the recognition that true Christianity, as presented in Christian Science, the pure teaching of Christ, offers not only ideal but most practical values, very tangible results; that religion is not a matter merely for women and children, but is especially to be commended to men, a profitable thing for men in all walks of life. I have come to see that simple-mindedness and a limited knowledge are not the essential conditions of faith so called, but that the keenest intellect and the best reasoning powers are none too good for a comprehension of the Christ-teaching in its full spiritual import, and the conclusions reached thereby. I have also seen that, high above all denominations and so-called sects, there is only one great Christian ideal, the Christianity of the sincere disciple and follower of Christ Jesus, such as Mrs. Eddy emphasizes and presents in the light of spiritual understanding in "Science and Health with Key to the Scriptures." It then became evident to me how misplaced the word "sect" is, when applied to Christian Science. Christian Science towers so high above all denominations, parties, and dissensions, that it seems to be destined to serve as a perfect model, as an ideal to all denominations.

Another question of great moment urged itself upon me. Heretofore the educated man, the savant, the medical man, the man of practical science so called, was wont to look upon religion as upon something antiquated, time-worn, something that had no legitimate place in this age of progress. And now the marvel has occurred before the eyes of amazed humanity, as it did eighteen centuries ago. Christianity as restated and presented to the understanding by Mrs. Eddy, is not only a religion but a science, a science which is just as demonstrable as any other science. I can see the time nearing when the merely intellectual man will be considered reactionary, behind the times, and below the standard of his day, because his thought is not attuned to Truth and he has not a demonstrable knowledge of Christian Science. More wonderful still, not only one class of people may put this teaching into practice and use it to good advantage, but to all people, without exception, the possibility is furnished of attaining physical, mental, and spiritual betterment and a high standard of excellence.

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Short as the time is, since I and my family have become acquainted with Christian Science, the omnipotent power of God, of the Mind "which was also in Christ Jesus," has been demonstrated to us repeatedly, and we are filled with deep gratitude for the blessings which this teaching is bringing into our home. The most convincing proof was given us about a year and a half ago, when our five year old boy was taken ill with scarlet fever. I would not omit to mention that as beginners we were severely tested, when the physician whose helpfulness and humanitarian spirit we had learned to appreciate on previous occasions, stated the nature of the case and prescribed remedies which we could not use, owing to the convictions at which we had arrived. The physician stated that this was a definite case of scarlet fever, which in its regular course would include all the usual symptoms, and would probably last for weeks. A quarantine was imposed upon us by the authorities, and the usual methods of disinfection were used, despite the fact that *materia medica* admits its present inability to explain how contagion takes place in the case of scarlet fever.

I immediately applied to a Christian Science practitioner for treatment, and was notified of her readiness to help. On the next day the fever, which had been moderate, remained stationary, and on the third day it yielded. The boy ate heartily, and from then on showed buoyancy and acted like a healthy child. A glandular swelling which appeared after a few days on the right side of the throat, disappeared within a few weeks without medicine or an operation having been resorted to. Our younger boy, two years old, was also taken ill with scarlet fever, and one day seemed unable to stand up. The practitioner was notified, and on the next day the child got up as usual, was well on the third day, and has remained so.

In both these instances we have had actual proof of the fact that disease has no power of its own, and that the law and manifestation of God offsets, or rather annihilates, the material law, so called, established by erring human consciousness. Further, it has been demonstrated to us that matter has neither life nor intelligence, for despite the proximity of the sick children and all modes of contact, there was no spreading of the disease. We have also learned that the more responsive and receptive one's own thought and that of those about the patient is to Christian Science, the quicker will the picture of disease vanish.

Carl Seitz, Niedereinsiedel (Nordböhmen), Austria.

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It is about fifteen years since I first heard of Christian Science. This wonderful healing came to me at a time when I was very sick and sad. I had been a delicate child, and my parents had been given to understand by a doctor that I would probably not grow up, as I had a very weak chest, one lung being seriously affected. The doctor had been called in to attend me during a bad attack of gout, to which I was subject, having inherited it, supposedly, together with a tendency to consumption, from which some of my father's family had passed on.

Christian Science was brought to my notice by a criticism in a daily paper, and Science and Health was borrowed from the reading-room. I commenced to read at once, and as I went on I seemed to be fed. Instead of a ceaseless longing for something to satisfy, I was conscious of a feeling of safety and warmth. Everything seemed to take on a fuller, brighter appearance, and in time even the fear of death had vanished; I was sure of God's loving care and protection, and was bright and happy. After a while my attention was brought down to the fact that I was getting strong, and even fleshy.

Some time after this, when I had passed my twenty-second birthday, I was studying the Lesson-Sermon one day, and I paused in my reading to compare the difference in my outlook. Instead of the nameless fear and dread of the future, I saw nothing but good before me. I had come to know God as my best friend, and I had nothing to fear. Then the thought came to me of what the doctor had said about my not being strong enough to grow up, and with a sense of deep gratitude I went to my mother, who was in the next room, and said, "Mother, I have forgotten something." "What is it, dear?" she asked. "I am past twenty-two and have forgotten to die." I was sorry the moment I had said it, because I saw the old look of anxiety pass over her face, and I realized how much the awful fear which had haunted me, had also haunted her; but my sorrow at having hurt her was quickly reversed by the recognition of the fact that the power of Christian Science is indeed omnipotent for good, being able to lift the heavy cloud of fear and anxiety for our whole family.

The next thing which had to be put right was the gout. When a very bad attack took hold of me, I asked for Christian Science treatment, with the result that I was healed. Although these attacks, according to medical law, were to come periodically, growing more violent and frequent as time went on, I have never had another.

These two cases of healing are only a small part of what Christian Science has done for me, and to say I am grateful is only a very feeble way of expressing my feelings. But what is most precious to me is the fact that we have a demonstrable understanding of God, by which the Bible may be explained and used as the remedy for all ills, showing as it does that God is a "very present help." I am more and more grateful to Mrs. Eddy, who was the means of giving this truth to the world in this age.

Barbara S. Banham, St. Albans, Herts, England.

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[Translated from the German]

Two years have elapsed since some dear relatives called my attention to Christian Science, that subject which includes the understanding of divine, omnipotent Love, the truth which leads us all toward the same goal,—toward health, contentment, and the attainment of true happiness. I would now like to give an account of my own wonderful healing through this teaching.

For a whole year I had been subject to a severe nervous trouble. I was tormented daily with the most dreadful headache, which was often accompanied by other distressing conditions, with pain in the stomach and in the back. The pain gradually extended over the whole body and daily increased in severity. My suffering was intense, so that all my family were affected thereby; but although I was surrounded by loving-kindness and all my desires were fulfilled, it seemed that nothing could comfort me. Besides this, I was in a state of constant fear of death. I set all my hope on the physicians, who did everything in their power to help me, yet all remedies and hygienic measures failed to benefit me, and this often led to such despair that I wished death might come, as it seemed that it alone could put an end to my suffering.

When all medical means failed, I was twice taken in a hopeless condition to a sanitarium for nervous diseases, where rest, air, and dietary nourishment were expected to bring about a cure. But it all proved in vain, for my condition

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grew worse with every day. I now yielded to the ills which had befallen me, as there seemed to be no prospect of recovery, at least no prospect of complete recovery, according to the physicians' verdict. But although I seemed to be nearing death, yet at times there was an overwhelming desire to live and be restored to health. I had become apathetic and shrank from people. When others laughed, talked, or walked about, I suffered pangs, and oh, how I envied these fortunate ones! I never had any appetite, and I forced myself to eat what little nourishment I took. I was losing in weight every day, and new troubles were added.

While in this wretched condition I was led to behold a ray of divine light. My children heard of Christian Science, as it seemed by chance, and were favorably impressed. Despite my aversion to seeing people, I did not refuse to have treatment from a Christian Science practitioner to whom my children applied in my behalf, and who at once took up work in the most loving manner. The task imposed upon him was not an easy one, for I did not seem to be able to familiarize myself with this new view of what constitutes life. Through untiring patience on the practitioner's part, and through his loving explanations as well as his firm confidence in my healing, there gradually came a sense of trust, and I was able once more to look with hope into the future. To be sure, I had clung to this new hope like a drowning man to a straw. After about six months the practitioner had to leave on a journey, and so another was entrusted with my case. Fear and discouragement again got hold of me, as I had become accustomed to the first practitioner and doubted that this change would be favorable to my healing. It also meant a great deal of effort on the part of this practitioner, for despite the kindness she showed, it took me a long time to trust firmly. But divine Love finally was the victor, and I was healed of my troubles in about a year's time.

I feel deeply thankful to God, our almighty Father, for my wonderful healing, and grateful to Mrs. Eddy, our noble Leader, the Discoverer of this glorious Science; and I would not fail to thank those who in the spirit of love and helpfulness lent me their effective assistance. My children and myself have experienced other instances of healing in a mental as well as in a physical way, and we shall continue to assimilate more of this inspiring, life-giving teaching, and overcome the errors which are still besetting us.

Frau Flora Bohensky-Clerk, Zürich, Switzerland.

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Words cannot express my gratitude for all that Christian Science has done for me. The Scriptures declare, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I have proved this promise to be true, as others in Christian Science have proved all God's promises to be true, here and now. "Behold, now is the day of salvation."

I took up the study of Christian Science when I had lost all faith in God and was in a wretched mental state. I desired peace only,—utterly indifferent as to whether I ever should overcome any physical conditions. With a correct knowledge of God, and an understanding of the Christ, came the "peace of God, which passeth all understanding;" and all other things were added unto me. A pronounced structural defect of the eye has been almost entirely overcome, while a severely injured ankle was healed in sixteen hours. A chronic case of piles was also healed, as well as a case of seasickness.

For all these benefits I am deeply grateful; but for the spiritual uplift, and the light which Christian Science has thrown on the Bible, I am more thankful than I can express.

Fritzi Heimann, Los Angeles, Cal.

From Our Exchanges

[The Watchman-Examiner]

It is ours to yield day by day and hour by hour to the promptings of the indwelling Spirit, and thus to work out our salvation with fear and trembling, realizing that it is God who worketh in us both to will and to do according to His good pleasure. We are Christians if we have accepted Christ as Saviour, if we are manifesting Christ's life in our character, and if we are giving our life to his service. Christ's life within us will inevitably blossom into noble character, and bear fruit in noble conduct.

[The Outlook]

It is idle to pray for peace unless we work for it; and we do not work for it when we simply express a desire that it may come. Peace cannot come until there is justice between nations; and while permanent peace ought to be held steadily before men, not only as an ideal but as a necessary achievement of civilization, it ought to be worked for even more than prayed for. We must remove the obstacles to peace before we have a right to ask the God of peace to establish it among the warring nations of the world.

It is a profanation of the great and sacred function of prayer to ask for peace and happiness and continue the habits and practices which make peace and happiness impossible. There is a legal maxim that he who comes into a court of equity must come with clean hands; it is a kind of blasphemy to ask for peace unless we make every effort to put hatred and greed out of the world.

[The Christian Register]

Never mind what you name it, provided only that you possess the religion strong and good enough to do the work of a civilized world. What a simple religion it is, as soon as you take it up! It is like the key out of the dungeon of Great Despair. We knew it all the time; we only did not use it. Is it so very difficult to live as men and not as brutes, to think the thoughts of a divine universe and not chaos, to obey the golden rule and treat each other and all men with good will, to expect the best of our neighbors and help to make the best prevail and not to look for the worst? Is the religion of Jesus anything less than this, or is it anything more than this? The conventional religions of Christendom have been tried and found wanting. This religion of the seers and the prophets, of humble people and children, has never failed as often as it has been tried. Whoever wants fulness of life is going to try it and live by it henceforth.

[Rt. Rev. Herbert E. Ryle in *The Christian Commonwealth*]

The most important and valuable thing in heaven or on earth is goodness. That is to be presented to the eye of the whole world, and being so presented it will gradually and unerringly work out its effect. "That they may see your good works," not that they may hear your good talk, says Christ. The world will be better for the constant seeing of good acts. The community at large, be sure, is at heart looking out for goodness. It wanders in all directions seeking for it.

[The Congregationalist and Christian World]

The reawakened desire of the world for help and courage, which faith alone can bring, must be met by our more living and obedient faith and more courageous venturing. It is no time to lessen reverence, to make room for selfish hopes of favoritism from the God of all the earth, to stop short in

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the effort to build the kingdom of Christ in all the social relations of men. But let the church beware lest, when the cry of the world for the bread of God is heard, it offer the forsaken husks of an outworn philosophy or the cold stone of formality.

What are the real and central things of faith? Do we stagger as we go forward under the weight of unneedful burdens? Are we bearing false witness to our Lord by sins that easily beset us? If we would bring the questioning and desirous world into personal relations with God, we must ourselves enter into closer relations with Him than we have ever known. The world is growing more concerned about religion,—what of the church? On its own higher level of experience, is it fitting itself for leadership in a new age of faith?

[*The Christian Advocate*]

There is always peril that persons who do not give ethics a central place in religion will fall into the delusion of supposing themselves very godly, merely because they are sentimentally religious. The Bible nowhere encourages men to believe that pious thoughts or religious emotions can be taken as a valid and adequate test of a good life. "By their fruits ye shall know them" was the standard of judgment which Jesus gave his disciples. There is no piety deserving of respect which does not prove its worth by an exact fidelity to moral principle.

[Rev. David J. Burrell, D.D., in *The Christian Intelligencer*]

In all the literature of the world there is no such record of a life as that which is contained in the brief monograph, He [Jesus] "went about doing good." The manliest deed that this world ever saw was on Calvary; and the highest attainment of manhood is to imitate it. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross, and follow me." So by the following of Christ we come at length to "the measure of the stature" of his fulness, and thus "unto a perfect man."

[*The Universalist Leader*]

There is a wealth of soul which is immune to poverty of pocket. Those who smile at this assertion are unfit for that kingdom. Let him who would write a book or preach a sermon or do any noble work, go about it in the spirit of his Master. Let him accept what the world gives, be it much or little, knowing that he shall never be denied the richer rewards of his own soul's satisfaction in the thing which he has done. That is the great, the divine compensation.

[*Zion's Herald*]

Jesus asked men to come and see where he lived, to walk with him over mountain paths, to eat with him in the open. Thus he convinced them by the logic of life. Jesus made himself real in the experience of men; then he became justified fully in their reason. He got at men through life. His point of contact was not made with the reasoning powers, but with the love and the friendship of comrades. Life is the final argument that convinces men of Christ.

[*The Continent*]

Our troubles are details. We need to see them in the whole scheme, against the background of the whole dealing of God with us. Our view must take in our own conduct, the conduct of those with whom we are allied and whose consequences may fairly come upon us, the value of the experience in coming years,—all such things belong in the background.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

From the Editor

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

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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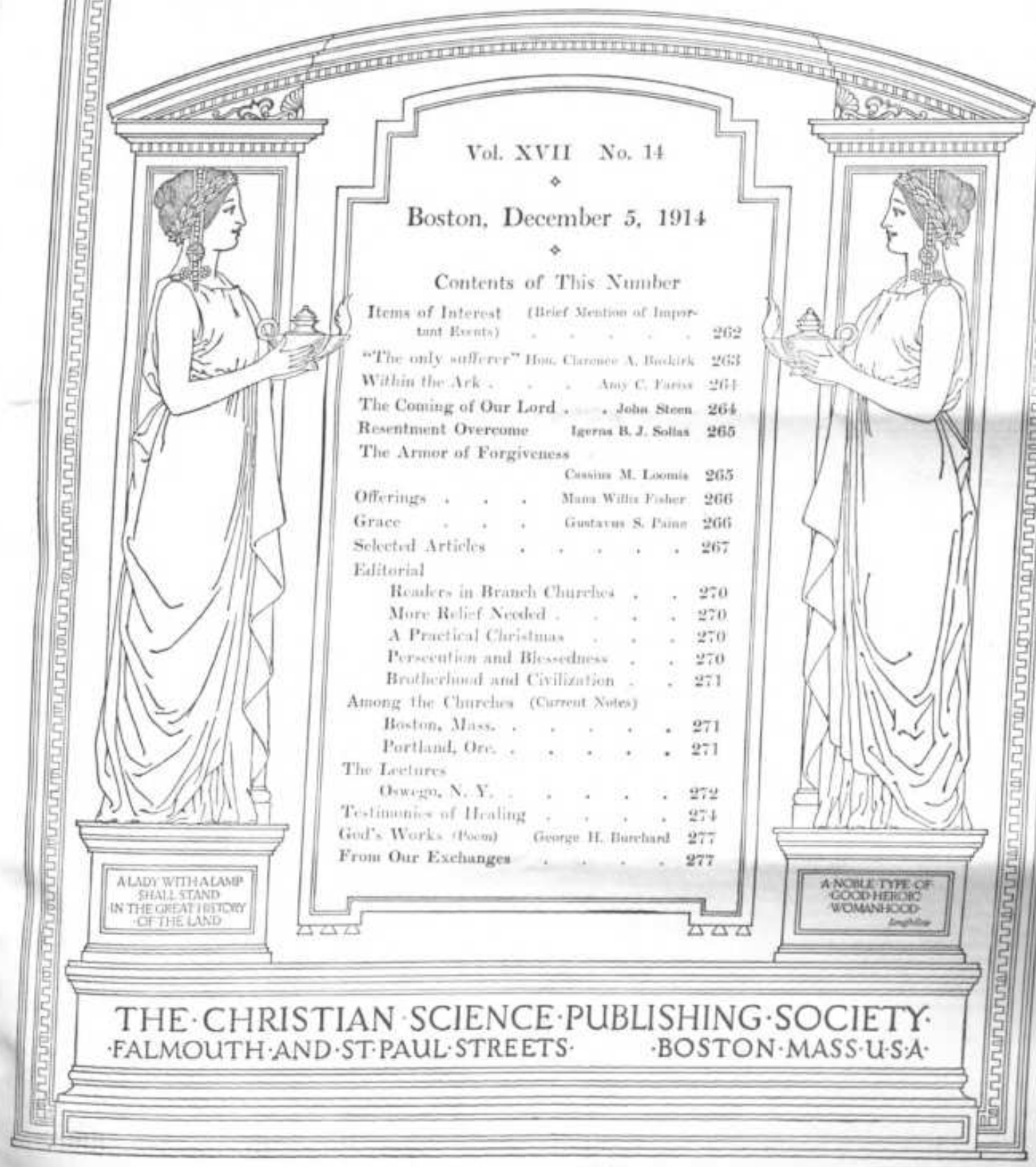
"What I say unto you I say unto all-WATCH" Jesus

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Items of Interest

Construction of wooden passenger-cars for the railways of the United States has practically ceased, according to the report made at the annual convention of the National Association of Railway Commissioners recently by the committee on rails and equipment, of which C. C. McChord of the interstate commerce commission is chairman. The committee finds that 66 per cent of the 65,291 derailments in the ten years from 1904 to 1913, inclusive, were due to defective roadway and equipment. These derailments were the cause of 8,727 fatalities. Not only defects in steel but heavy wheel loads and high speeds are blamed for some of the breaking of rails or failure of rails in other respects. "There has been a noticeable increase from year to year in the loads to which rails and equipment have been subjected, and the increase is still going on," says the report. "In no other situation involving danger to life is material used with so slender a margin of safety, judging from the annual statistics of accidents. In comparison with other engineering uses of materials of construction, knowledge of the working stresses in railway materials is in a very backward state. No other service has furnished so extended a list of annual failures, which in part is attributed to this lack of information, nor would such an exhibit of failure be tolerated in any other branch of engineering. Many of these failures are believed to be of a preventable nature and, even in the light of present knowledge, could be guarded against."

Through new specifications for ax, sledge, adz, pick, and other handles made of hickory, the Panama canal authorities have recently purchased large quantities of this class of material for one fourth less than formerly paid, and at the same time are getting just as serviceable stock. The new rules are the result of a long study of the subject, covering exhaustive strength tests, investigations of the growth of hickory in the woods, processes of manufacture, and market conditions. Under the new specifications, handles are selected according to weight, as influenced by the density of the wood, and they now include material which may be either partly or wholly of heart-wood, known generally as red hickory. Red hickory was formerly discriminated against in commercial grading, but it is now accepted, since it has been found that weight for weight it is just as serviceable as the white hickory.

With its great railroad facilities on one side and immense ocean traffic on the other, a mile or so apart, both hampered by extreme congestion and antiquated, expensive methods of cargo handling, Jersey City, N. J., presents a situation with which its Chamber of Commerce is grappling in an effort to bring about more orderly arrangements. In and around this city lie thousands of acres of land which can be purchased at prices that would not buy good farming land in many communities, and yet enormous industries are huddled and crowded together where the land values are highest. The Chamber of Commerce has employed Bion J. Arnold of Chicago as its consulting engineer in studying the situation and seeking a solution.

The board of education of New York city is arranging to put into operation a plan by which high school pupils are to be given an opportunity to obtain technical engineering knowledge and experience while attending school. As the plan is at present developed, the high school students will work in pairs, one pupil attending school two weeks, while the other is engaged in the factory or engineering shop. At the close of the two weeks' period the pupils change places. No break is to be permitted in the continuity of the work. A number of employers have expressed their willingness to cooperate with the board in carrying out the plan.

A powerful army wireless station is to be erected immediately at Fort Leavenworth, Kan., by order of the war department, to be used as a relay station, from which the Arlington towers at Washington can communicate with any other radio station in the country. There is already in operation at Fort Leavenworth a very powerful station, which frequently has caught messages as far away as the coast of Brazil, and which, when conditions are favorable, can converse with Vera Cruz. Its situation, practically in the center of the country, would make it one of the most important in the United States.

After a great deal of waiting and discussion, the much desired measure, the agricultural warrants bill, has been approved by the Congress of the Argentine Republic, and in due course of time will become law. It is hoped, too, that the government will avail itself of the proposition that is now before it to initiate an elevator system. The grain elevator system exploited as a public service would eliminate many defects. The farmers lack capital and commercial credit, which obliges them to throw the harvest on an already overstocked market, overtaxing the railway transport facilities and causing the congestion of maritime transport.

The interstate commerce commission has announced that as pipe-lines had been declared by the Supreme Court to be common carriers, subject to the commission's regulations, it now was proceeding actively, "in accordance with its original terms, which bring into question the reasonableness of the rates, rules, regulations, and practices of pipe-lines." This action is in accordance with the original order of the commission, prepared by Commissioner Lane, now secretary of the interior, who held that the pipe-lines were common carriers and subject to the act to regulate commerce as to their rates and all other operations.

The erection of thirty-six public school buildings in various sections of Philadelphia, Pa., where congestion and inadequate facilities are known to exist,—seventeen entirely new structures and nineteen additions to old ones,—is recommended in the joint report of the board of education's department of superintendence and department of buildings. It is roughly estimated that almost four million dollars would be required to carry out the building program outlined. The items in the report, however, have been approved by the elementary schools committee, and will be adhered to as closely as possible.

Massachusetts will not be obliged to appropriate one million dollars to improve the Merrimac river, as the federal government has decided not to share in the expense, since an unfavorable report has been made on the survey of the river because of the large cost and the uncertainty of the material benefit that would result from deepening the channel.

The contribution of Aroostook county, Maine, to the relief of sufferers in Belgium will take the form of a train-load of potatoes. The Aroostook County Board of Trade has the matter in charge and has asked for contributions from the big potato towns, so that a train of about twenty car-loads may be sent at once. This would mean about fourteen thousand bushels.

At the recent state election in Massachusetts, party enrolment at the primaries was abolished, Saturday half-holidays without loss of pay were given laborers, workmen, and mechanics in the employ of Massachusetts, and employees of many of the cities and towns were granted a two weeks' vacation each year, with pay.

Cotton and cotton manufactures comprised more than one fourth of the entire value of domestic products exported from the United States to foreign countries during the last quarter century, their total for that period being $9,384,000,000 out of an aggregate of $35,789,000,000 for all articles.

Last year there were more than four thousand foreign students in attendance upon colleges and universities in the United States. They are distributed through two hundred and seventy-five different colleges, universities, and schools of technology, and include only those of college or graduate grade.

More than four million five hundred thousand gray squirrels were taken last year in Siberia for their fur. The tails alone weighed more than twenty-one tons. The animal figuring next in the fur trade of Asiatic Russia, in point of numbers, was the white hare, which contributed one million five hundred thousand skins.

One of the most expensive woods used regularly in an established industry in the United States is boxwood, the favorite material for wood engraving. It has been quoted at four cents a cubic inch, and about one thousand three hundred dollars by the thousand board feet.

The inauguration of the new President of Brazil, Dr. Wenceslau Braz Pereira Gomes, took place on the 15th ult. in the Senate chamber, in the presence of the members of Parliament, the diplomatic corps, and many prominent citizens.

Although there were an unusual number of forest fires in the national forests of Oregon and Washington this year, the loss of merchantable timber has been relatively small.

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Christian Science Sentinel

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

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"The only sufferer"

HON. CLARENCE A. BUSKIRK

THE genius of Mrs. Eddy, who is coming to be recognized in all the world as a very great religious teacher, often gives us, and perchance in a few words, an unforgetable glimpse into otherwise profound darkness and night, her insight proving an illuminating flash which pierces and dispels the densest clouds and gloom. Take for example the two following statements: "The equipollence of God brought to light another glorious proposition,—man's perfectibility and the establishment of the kingdom of heaven on earth." "Immortal cravings . . . establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer" (Science and Health, pp. 110, 108).

None may reasonably deny the eternal fact of infinity. Its proofs are everywhere. It is a fundamental proposition in all the philosophical and religious thought of the world. Infinity must be absolutely free from all limitation,—a single lack would mean finiteness. Hence, infinity includes self-consciousness and intelligence, which surely are the best and most supreme things in the universe; and this means a self-conscious intelligence without limitation or lack,—eternal, absolute, supreme, omnipresent, omniscient, omnipotent divine Mind. No one would deny that thought and self-consciousness belong to man; therefore to deny them to the infinite would be to make infinity merely finite, that is, more limited than man.

Let us consider the subject from another angle. When the eternal fact of divine Mind is granted, it follows that divine Mind is exclusive because omnipresent, and that what we term finite intelligence, in so far as it expresses truth and reality, must be a reflection, or an effect, of the divine Mind. It therefore also follows that any intelligence which is antipodal to divine Mind can have no real existence, but is the mortal mind described by Mrs. Eddy in Science and Health and her other writings. This consideration does not weaken the argument for the existence of divine Mind as an eternal fact, since human intelligence, though it be false and illusive in many things, nevertheless has a divine similitude even in its imperfect reflection of the truth of being.

Christian Science has shown irrefutably that matter has no sensation, and hence that flesh cannot suffer apart from mortal mind, which is the only sufferer. A vast array of unimpeached and unimpeachable evidence verifies the unanswered argument of Mrs. Eddy that suffering as perceived by physical sense is not a fact of man's being, and therefore can be overcome according to the divine Truth-cure; that such suffering has no real law creating or prolonging it, has no real power or government behind it or supporting it, but is a product of mortal mind; that such suffering, like the vast category of phenomena designated as mortal mind in the absence of a better term, is essentially a negation, not a real entity. It is like the mistake in addition, which has no mathematical rule as its genesis; like the illusions of the abnormal, which have no real existence and which Truth alone possesses the power to destroy.

That which is harmonious, that is, in accord with the government of divine Mind, cannot suffer, but in the realm of false human consciousness there seems to be very much that is inharmonious and productive of suffering. All such inharmonies need to be removed in order to start us on the road which leads to man's perfectibility, and suffering is a symptom or effect which sometimes prepares the way for the destruction of its cause, since it reveals the fact that there is something which needs betterment. The history of the human race would seem to indicate that in the long processes (in which a thousand years are but as one day) whereby mankind is slowly but surely climbing to higher and still higher plateaus, suffering is very much in evidence. Indeed, there have been theologians who have declared that human existence on this planet is purgatorial, a tragical preparatory school in which the pupils are flogged by an angry teacher from the cradle to the grave. This notion is, however, quite as unnecessary as it is illogical; and so also are all those melancholic views of human existence which depict it variously as a tragedy-farce or a farce-tragedy.

The sound view is the wholesome one which follows from the statement of Mrs. Eddy in "Miscellaneous Writings" (p. 208): "This is the law of Truth to error, 'Thou shalt surely die.' This law is a divine energy. Mortals cannot prevent the fulfilment of this law; it covers all sin and its effects. God is All, and by virtue of this nature and allness He is cognizant only of good. Like a legislative bill that governs millions of mortals whom the legislators know not, the universal law of God has no knowledge of evil, and enters unconsciously the human heart and governs it."

Every chord of suffering in the medley of human experience sounds its note in the vast hymn of mankind's betterment and progress. If you, dear reader, find yourself listening, self-pityingly or despairingly, to what seem to you your own exceeding chords of suffering, take heart, and find a solace in the divine fact that as you turn away from material evidence and grasp the truth of man's being, you are sure to be bettered in the only way possible, and courageously take your steps toward the higher life.

To illustrate: The man who has acquired great wealth and power sometimes becomes swollen with abnormal pride, and his kindlier sensibilities and sympathies are ossified. He grows deaf and blind to the agonies of the poor and feeble among his brothers and sisters. He forgets God; Love's sovereign government is ignored and even flagrantly trampled on. Only through suffering, here or hereafter, can such a man awaken to his mistake, and then find the truth which shows him the way of escape from prison. There is no other way for him to be delivered from the wretchedness of his state. A foolish world may think of him with mistaken envy, not knowing that vultures are gnawing at his vitals. "This is the law of Truth to error, 'Thou shalt surely die.'" The ancient or modern Crœsus with all his heaped-up gold, with all his fleeting power and bubble-like pride, may as well try to blot out the stars as to escape from the infinite processes which are eternally working toward the destruction of evil, the establishment of the kingdom of heaven on earth!

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Let us learn more and more to submit cheerfully and joyously to every corrective experience, and pray ever, "Not my will, but thine, be done." Suffering is ofttimes necessary to turn mortal thought to the ladder of divine Science, where we must all begin our ascent.

Love descends to men as men ascend to Love,
And the ladder stands forever!
It stood at Adam's birth, with its foot upon the earth;
And its rounds are waiting ever
For our holiest endeavor.

Within the Ark

AMY C. FARISS

Writers in all ages have compared the turbulent phases of human experience to the fiercer elements of nature. The "Peace, be still" of Jesus, rebuking wind and wave and quieting mortal fear, calls to mind a picture in which the connection of storm and sea, of fear and turmoil, stands out distinctly.

Perhaps all readers of the Bible have outlined in fancy the beat and fury of the storm, related in the story of the deluge, and have seen the ark in which Noah and his family were safely sheltered, tossing on the waves. We are told that the rain fell and the water rose both day and night. Weeks and months passed as the ark, a mere speck on so vast a sea, rode in security; and for Noah and his little band there was perfect safety within the ark. The waters might foam and rage, the sky might grow black and send forth torrents; the chaos and desolation to outward vision might be complete,—yet those within had God's promise of deliverance, and they rested serenely.

Today, through the pure, clear consciousness of Mrs. Eddy, the world is fast awakening to the fact that we of this age also have God's promise of deliverance. From near and far experiences accumulate to prove that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." One thing is required of us, however, which we must heed if we would see the storms of mortal existence assuaged; if we would hear the "Peace, be still" that today as in Jesus' time silences wind and wave,—we must dwell within our ark as Noah did. We can no more make excursions aside to mingle with this or that form of error, than Noah could have entered a frail skiff and expected to brave in safety the surging sea. In wisdom we can no more go back to some hindering earth-attraction and think to linger engrossingly there, than Noah could have tarried without the ark, holding to some material possession with the flood threatening to engulf him.

Thanks to our chart of life, the Bible interpreted for us in the Christian Science text-book, we are learning something of what safety implies. More and more are we resisting the temptation to expose ourselves to the needless blasts which seemingly ever blow across the planes of mortal sense. Less and less do we find ourselves engulfed by opposing forces, less frequently do we have to go back to our ark through heavy seas and beating winds. By remembering at all times, as did Noah, that we have God's promise of deliverance from every evil, the promise of dominion over every mountain of difficulty, every sea of sorrow,—by remembering this, a great deal that is narrated in the Bible about man's control of contending circumstances and threatening elements, can in our day and time be repeated.

An experience came to the writer which shows that deliverance is swift and complete when one is dwelling in the ark of safety,—when thought is lifted in joy and praise and gratitude to the one Mind, and all the false beliefs of mortal existence are not so much as the break and toss of waves beating aimlessly at one's feet. It was at a time when a large suburban car had left the track and was bounding in a most alarming manner along the edge of an embankment. Like the wail of storm-driven voyagers, a cry went up which presently, as the car lurched and creaked, broke into a panic. Where a moment before laughter had rippled through the happy day, shouts and confusion bespoke the utter chaos of the thought of those who either did not know of God's promises or did not in their inmost hearts hold them closely at this hour. But to the one passenger who dwelt within her ark the moment held nothing beyond the absolute assurance of God's power to save to the uttermost. Even as the car appeared to be resolved in its stubborn purpose of finding a resting-place at the bottom of the declivity, no slightest tremor of doubt crept into the haven of safety; indeed, the thought became clearer that the Lord's hand was "not shortened, . . . neither his ear heavy;" and this assurance sustained her as the turmoil increased and the car was poised at a threatening angle on the edge of the decline.

Later the newspapers showed a cut of the car as it came to a stop above the embankment. Examination showed that a pole had been snapped asunder, and had caught the car exactly in the center, or it would have been overturned. The curious crowd which viewed the scene wondered much at the strange manner of deliverance, and exclaimed, "A miraculous escape!"

We, as Christian Scientists, may walk forth from some such experience with a new and happy sense of dignity, if our work has been already done,—if we are safely within our ark,—and perhaps, as in this case, we may leave the outward evidence of a disastrous moment as a sign stationed along the way to help open the blind eyes of others. We also have the assurance that the waters were finally assuaged, and that Noah found a mount, typifying the firm foundation of Truth, on which the ark rested. This promise likewise is for us, and the tokens of peace and joy even now are borne to us in dove-like promises of a haven in which, sooner or later, all of God's children must find their place.



The Coming of Our Lord

JOHN STEEN

In Paul's first epistle to the Thessalonians we read respecting "them which are asleep," "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This Scriptural promise has been a source of much comfort to those who look forward longingly to the time when this meeting with our Lord shall actually take place. Christian Science not only emphasizes the truth and consolation contained in this beautiful passage, but in addition it assures us with the joyous conviction that this supreme event is not meant to be postponed to a future time, but that it is to a certain extent and degree a present possibility. It is, however, necessary to get the real or spiritual interpretation of the text.

It must be remembered that the Eastern writers of old were in the habit of clothing their meaning in symbolic language, hence the mistake of reading literally what was written metaphorically. Of Christ Jesus it was said that "without a parable spake he not unto them." Since all Christians believe that the Bible is the word of God, who is Spirit and Truth, the spiritual meaning must be the true interpretation. No material picture in our thought of the

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happenings portrayed in the above text can convey its real meaning. "The Lord" refers to Christ, who said, "I am . . . the truth." The verb "to meet" implies on our part effort, desire, and searching. "To meet the Lord" signifies to gain an understanding of and to accept divine Truth, and we can do this only as we rise above materiality, since the truth of being is never material.

The marginal note of this Bible text also refers to the ascension of Christ Jesus as depicted in the first chapter of Acts: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Where is the heaven referred to, to which it is stated that Jesus has departed? Heaven is where God is; and as God is everywhere, heaven must be everywhere. Therefore to reach heaven it is necessary to be godlike. What does it signify to be godlike, or like God? God is Love, Truth, Life, divine Mind. Therefore to be godlike (and so to reach heaven) it is essential to be truthful, loving, alive to good, and to think only the pure and perfect thoughts of divine Mind. That "heaven is not a locality, but a divine state of Mind" (Science and Health, p. 291), is shown from our Lord's statement, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." It is well worthy of notice that the marginal note refers to the words "with observation" as meaning "with outward show." It is evident, therefore, that to reach heaven is purely a mental process. Our Lord's ascension could only mean the complete overcoming of all the beliefs which constitute material selfhood through the perfect realization of at-one-ment with God, ever-present divine Spirit, or as Christ Jesus said of his own exaltation, "the glory which I had with thee before the world was."

The text previously referred to in Acts also states that "this same Jesus . . . shall so come in like manner as ye have seen him go into heaven." That is to say, the going was the departure or overcoming of all earthliness, and the coming "in like manner" signifies that even as then, so today, Christ or Truth is revealed in proportion as the human consciousness is freed from materiality through the realization of the omnipotence of God, Spirit, and of man's true, spiritual individuality. In Science and Health (p. 41) Mrs. Eddy states, "Like our Master, we must depart from material sense into the spiritual sense of being."

Resentment Overcome

IGERNA B. J. SOLLAS

THE temptation to resentment is perhaps one of the commonest and most insidious temptations we meet. It comes to us as an impulse, as do other errors. If, instead of obeying the impulse, we stopped to examine the temptation, we should see it in all its unattractiveness,—it would become no temptation. Memory of our past indulgences in resentment would remind us of the exceeding discomfort of this mental state, of its fruitlessness, of its stupidity, and of its ill effects. Analysis of its nature would convince us that it is equivalent to judging unrighteous judgment, that it tends to fix on its object that very fault we complain of in him, and therefore from which we would presumably wish to help free him. Persistent resentment is a common cause of serious illness, and a very little experience shows that a number of people who seek healing from disease, are really in need of healing from resentment.

Undoubtedly ignorance of the effect of thought, both on the thinker and the object of thought, is accountable for a great deal; and when this ignorance is dispelled, many reform without effort, others only after a struggle. Bacon has said, "To seek to extinguish anger utterly is but a bravery of the Stoics;" and it is just such teaching as this which makes overcoming harder than it need be. Let there be no concessions to error. Christ Jesus says, "Be ye therefore perfect," and in such a command there is hope and stimulus. Here is a goal worth arriving at. Christian Science also says that the point we have reached at any given moment is of little importance compared with the direction in which we are moving. And we need these two thoughts in conjunction. Admonitions to perfection have come to be spoken of as discouraging, but they are so only when we stop to measure how far we fall short, thus centering our thoughts on ourselves instead of on the goal, or when we doubt man's perfectibility. Samuel Butler thought that no lichen had ever clung to a rock without first saying, "Now I can cling to this rock." However that may be, it is certain that if we are going to look for improvement as an answer to prayer, we must believe that we receive; and it is obviously difficult to believe that God would give anything short of perfection, whatever we may take.

Mrs. Eddy has said, "An acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (Unity of Good, p. 7). Let us remember that the person of whom we are thinking with a sense of resentment is not man, but a projection of false sense. Spiritual man is at-one with "the infinite Unseen," and in recognizing his perfection we gain a step toward that healing power which is a manifestation of the Mind that was in Christ Jesus.

The Armor of Forgiveness

CASSIUS M. LOOMIS

IN church activities, perhaps more than in any other line of work, forgiveness becomes a paramount lesson to be studied and rehearsed. Should there be an appearance of inharmony, in well-nigh every instance it can be traced not so much to evil thought as to the member's overzealousness to do or say just the right thing. Christian Science has come to the world laden with a mighty tenure of truth. Every church worker, consciously or unconsciously, realizes this. It is so apparent to some that it amounts to a sense of personal responsibility, which at times brims over until thoughts and conclusions are given out that a moment of sober reflection would forbid. In times of need there are those in every church fold who can and do help with their Christly thought, —persons, perhaps, who are impelled forward by their great sense of gratitude for deliverance from past errors. One member of this sort, voicing conservative action, may come to the business meeting fully clad in the armor of forgiveness and find therein a work most fruitful. Somehow that person is able to put forward a thought which carries with it a mighty truth, and so apparent is his native tolerance for the thoughts and rights of others, that he needs but to state his position once, and there comes a momentous calm, even in the midst of many perplexing differences.

When our habit of thought is that of forgiveness, our conquest is won even before an offending word is spoken. "Forewarned is forearmed." There is no affront that sincere forgiveness cannot meet. Why? Because the real man—God's child—never offers an affront. Knowing this with a certainty that is instant in season and out of season, one's spirit of forgiveness, constantly thought and spoken, stills the turbulent waters with the Christly blessing, "Peace, be still." Who better than our revered Leader could have written these

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words found in "Miscellaneous Writings" (p. 224): "We should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities; . . . with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it."

In our unthinking earnestness we may sometimes forget that Christian Science in its early history was not nurtured in a bed of ease. Ingratitude came to her who kept at her post through every trial. Unforgiving helpers hindered, but Truth triumphed in the face of every obstacle. Shall we profit by our Leader's untiring loyalty to God? or shall we forget ourselves in the uncertain clamor for personal ends? Words of careful import heal and comfort, but unkind words and conclusions are void from the moment they are spoken. No better way has yet been found to praise a beneficent God "who forgiveth all thine iniquities; who healeth all thy diseases," than by an effacement of self so real that human bickerings are stilled, quickly reduced to their native nothingness. Doubtless many a war could have been averted had the spirit of forgiveness been made a national issue. As with nations, so with the individual; we can and should "let patience [and its handmaid, forgiveness] have her perfect work." Pope tells us:—

> Good-nature and good-sense must ever join;
> To err is human; to forgive, divine.

Offerings

MANA WILLIS FISHER

THE one short hour of our church service is surely rich in blessings. The opening voluntary brings peace, a quietness which lifts thought in praise and impels to a joyous participation in the hymns of praise. Then come the Scripture reading, the silent prayer, and the Lesson-Sermon, that declaration and unfoldment of spiritual truth which realized and winged with prayer goes forth on its ministry of healing. Who can measure the good received by all who are present!

Mrs. Eddy has said that "success in life depends . . . upon the improvement of moments more than upon any other one thing" (Miscellaneous Writings, p. 230). In the Sunday service there are many moments which may be profitably employed. In keeping with the spirit of the offertory these moments should be spent in returning thanks to the Giver of all good, and in prayer, pure desire, for the entire congregation, as we are taught in the Manual. (See Art. VIII, Sect. 5.) What a blessed privilege to know that God's word has indeed been spoken, that it has enriched the affections of those hearing it, and that it does "govern them" (Manual, Art. VIII, Sect. 4). The realization of what true supply is and whence it comes, will help to destroy all sense of lack, or fear of the "rainy day." This is an important part of the true offertory, and we have the promise that unselfish giving blesses all, and not ourselves alone.

The one thing which impressed the writer when attending her first Christian Science service, was the fact that every one within her view contributed to the collection, and great regret was felt that she had neglected to come prepared. The following Wednesday she went with an offering, and after the service expressed surprise that a collection was not taken. The answer received was to the effect that an offering was expected, but that it differed somewhat from the one on Sunday. It was weeks before the revelation came to her that it was an audible thank offering which was meant. This little occurrence added a new meaning to the counsel that we bring all our gifts into the storehouse.

Would error sometimes whisper that we have nothing to give? Let us reverse this by giving at once what we have, remembering the result which followed when Peter said to the one asking alms, "Silver and gold have I none; but such as I have give I thee." The man received what was far more precious than money,—freedom from the necessity of asking alms. We may always give out a scientific, loving thought, though we may not know whom it frees from bondage, or we may give a verbal expression of our thanks for benefits received, and thus find that the one used talent increases a hundredfold. This broader sense of making an offering has enlarged the idea of the fulness of the church service for at least one church-member, and it is passed on with the hope that it may enlarge and enrich the thought of what it means to make of service an offering unto the Lord.



Grace

GUSTAVUS S. PAINE

THE idea of grace is so akin to that of gratitude that one may gain a broader conception of both by considering them together. Grace and gratefulness both involve the thought of satisfaction; that is, joy in the recognition of good, or, in other words, the expression of loving intelligence in all activity. Whenever the human thought turns away from its own limited self, it must turn toward the unlimited, the great Giver of all happiness. In the spiritual interpretation of the Lord's Prayer we read, "Give us grace for today" (Science and Health, p. 17). This petition must be a simple desire, and in the very acknowledgment of that desire the human sense must lose just so much of its feeling of lack, and recognize the complete presence here and now of the one divine idea in the one divine consciousness. The expression of completeness, wholeness, is all there is to health; therefore the turning toward the wholeness of grace, gratefulness, is in itself healing.

In John's gospel we read: "And the Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace." The fulness of gratitude is indeed our daily bread, since the Word, the expression of spiritual truth, is sufficient for our every need. Let us not forget that Jesus, before he fed the multitudes or raised Lazarus, gave thanks and rejoiced in knowing that the Father had heard him always. He knew that all he needed was to reflect Love and the intelligence which was already his unlimited possession. Christian Scientists everywhere are seeing the fruits of the positive assurance that today, as of old, the Word dwells among us, and in accordance with Mrs. Eddy's request (Miscellaneous Writings, p. 127), they are knowing daily that "when a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love."

Grace and gratitude are the manifestation of Love,—Love so infinitely beyond its poor human counterfeit that we almost hesitate to use the word. Not by words, but only by daily healing, by daily recognizing the healing wholeness which is ours, can we prove in some measure that the loving grace of God has indeed "abounded unto many."

Yea, Truth is Life supreme.
The lie
May only vaunt itself
And die.

MARTHA WEBSTER MERRIHEW.

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Selected Articles

[Judge Clifford P. Smith in *Providence* (R. I.) *Journal*]

The editorial on Christian Science and sanitation in a recent issue of the *Journal* was so far from the actual case that a Christian Scientist can hardly believe it was intended to be taken seriously. But since it was not marked "facetious," it is liable to be regarded as authentic; hence the publication of this letter is earnestly requested.

The effect of Christian Science with any one who lives according to its teachings, is to increase his efficiency in whatever calling he may engage. The inevitable results of the consistent study and practice of this Science include an augmented physical ability, a quickened mental capacity, and a greater power over the various hindrances to success in any legitimate endeavor. Christian Science thus enables its consistent students to become more proficient in any department of the world's work.

Of course, a consistent Christian Scientist would not engage in certain occupations. Some of them he would regard as essentially wrong; certain others would not be congenial, although he would recognize them as supplying temporary needs and therefore consistent, for the present, with the general welfare. Whether sanitary engineering would be an agreeable profession to a Christian Scientist, I do not know; but I do know that Christian Science practitioners, doing the regular work of that ministry, are engaged in effective sanitation that is benefiting not only the particular persons whom they serve, but the whole human race.

As for the consistency of Christian Science and material sanitation, the fact is that they concur in so far as sanitation denotes cleanliness or purity. Christian Science commends not only a clean body but clean surroundings, not only pure air but pure thoughts. It condemns all uncleanliness, including whatever tends to defile a man. The line which Christian Science draws between what is beneficial and what is injurious in sanitary measures can be clearly seen from the following excerpt from one of Mrs. Eddy's published sermons (The People's Idea of God, p. 12): "Having faith in drugs and hygienic drills, we lose faith in omnipotence, and give the healing power to matter instead of Spirit."

In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the subject of personal cleanliness is dealt with more than once, but fully on pages 382 and 383. This book can be read in most public libraries or at any Christian Science reading-room. For the present occasion the two sentences here quoted from these pages may be sufficient: "We must beware of making clean merely the outside of the platter." "We need a clean body and a clean mind,—a body rendered pure by Mind as well as washed by water."

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[Algernon Hervey Bathurst in *Weymouth* (England) *Telegram*]

In a recent issue of your paper, I note that a critic asks for some "definite proof as to the unreality of matter." Surely to do so is very like a schoolboy asking for a proof as to why three and three do not make seven, without studying mathematics sufficiently to see that the result always has been and always must be six. Again, may I point out that Christian Scientists are not engaged in denying the existence of anything, but they are seriously engaged in endeavoring to overcome sin and disease. They do not, however, endeavor to destroy sin by making a great burden of it.

Christian Scientists are doing their best to understand more fully that law of God which Jesus came to fulfil. In other words, instead of attributing to God a creation including almost more discord than harmony, instead of believing that good can produce, or even permit, evil, they are striving to apply the teaching of the Founder of Christianity, as was so successfully done by the disciples during the first few hundred years of the Christian era, and so to prove what every Christian admits, namely, that the creation of God is perfect, for He "saw every thing that he had made, and, behold, it was very good."

Your correspondent further says, speaking of reality, that "a bird in the hand is worth many in the bush," which seems to imply that in learning more of reality there is a possibility of losing something. On the other hand, Christian Science teaches very clearly that nothing that is true will ever be lost. In studying and practising Christian Science, the student does learn the truth about God and His creation, including man, and in so doing he awakens to the significant fact that man is in reality not a slave to evil, whether in the form of sin or sickness, but that he has now dominion over everything that is unlike God; and further, that, as Jesus stated so clearly, those who understand his teaching will be able to do the works that he did.

In order, however, to accomplish those works, it is essential, as Mrs. Eddy has written on page after page of the Christian Science text-book, "Science and Health with Key to the Scriptures," for the student to try at least to prove what he so willingly affirms, namely, the omnipotence and omnipresence of God, or good. Because it is true that good and evil are not at war in the perfect creation of God, it is possible to prove today that sickness is healed and sin destroyed by a Christian or scientific understanding of man and his relation to God. It is true, I know, that Christian Science reverses much of the wisdom of this world; but then, does not what Jesus the Christ and his disciples taught do exactly the same? Jesus said, referring to the supply of material things, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," which is the advice Mrs. Eddy so strongly urges all to follow. I readily agree with the critic that "the truth will stand," but it is just because the truth is immutable that it is so necessary to be able to discern between the true and the unreal, and not be found endeavoring to bolster up that which has nothing to do with the spiritual or real.

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[Paul Stark Seeley in *Hood River* (Ore.) *News*]

The opinion was expressed in a recent issue of the *News* that business conditions are likely "to undergo a little Christian Science readjustment that will bring better times." Kindly permit me briefly to explain the only way in which Christian Science can be employed in connection with business or other human problems. Christian Science is not mere optimism and nothing more. It is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). It declares that God's power is not limited to the destruction of sin and the healing of disease, but that when correctly understood, His law is applicable to every department of human life.

The world's business is the ebb and flow of human activity, expressing itself in the production, distribution, and consumption of those things desired by mankind. Christian Science points out that Mind is the source and cause of all movement, and that business conditions are made harmonious or discordant according to the thoughts of those who constitute the business world. Right thinking, it shows, is thinking in accordance with God, divine Mind, who can impart to man

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only thoughts which inspire and lead him to an existence that is harmonious. Wrong thinking is believing in and fearing an evil power, supposedly more efficient than God and capable of bringing discord and distress into the life of man. Right thinking, Christian Science teaches, is right living, and this repels and destroys the belief that evil is more powerful than good. Only when thinking rightly does man bring himself into conformity with God's law, find the truth about his own destiny, and gain the peace and harmony which is his rightful possession.

As wrong thinking, selfishness, greed, injustice, and every thought opposed to God is relinquished by business men and supplanted by a correct understanding of God, the one Mind and source of all thought and action, business activity becomes purged of the dross of mortal thinking, regenerated by divine Love. Man then does unto others only what he would have others do unto him. The man who thus conducts his business on the basis of divine Principle, has no cause for doubt or fear, for he not only believes but knows that the one Mind, supreme over all, protects and provides for those obedient to His law.

Christian Science teaches and demonstrates that neither commercial greed, financial influence, times, nor men, can supersede or overpower the omnipotence of divine Love, made available through Christian Science for the liberation of mankind from every form of mortal bondage, be it physical, mental, moral, or financial. "God," Mrs. Eddy writes, "is understandable, knowable, and applicable to every human need" (The First Church of Christ, Scientist, and Miscellany, p. 238). Christian Science enables mankind to prove this verity.

[John W. Doorly in *The Yorkshire Post*, Leeds, England]

The Rev. Mr. ——, in speaking at the Pentecostal conference at Sunderland, expresses himself as being quite sure that the healing in Christian Science, which he describes as "wonderful," was done through the devil. He also states that all diseases come from this aforesaid devil, and sometimes with the consent of God. Evidently he does not recognize the teachings of Christ Jesus on this subject, or he would hardly have committed himself to these statements.

The attack of the reverend gentleman on Christian Science healing is exactly the same as that which the rabbis hurled at Christ Jesus nineteen hundred years ago. It would have been as futile for them to deny his healing power as it would be for this critic to deny the healing power of Christian Science today, and so they accounted for it by declaring that "he casteth out devils through Beelzebub." Jesus' reply was clear and concise, showing that if Satan caused disease and then healed the same disease, he would be working against himself; but, he said, "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

The clergyman's proposition that the devil causes disease, sometimes with the permission of God, would make infinite good a partner in the creation of evil, which is, of course, an impossibility; and again, if infinite good could permit disease, it would be for a good purpose, and so it would be quite wrong to try to heal it. Under such circumstances, all healing systems would be working against God in a great many cases, and Christ Jesus himself, the great Physician, would have been found destroying that which God permitted. Such statements, however, have neither Biblical authority nor reason, and are based merely on the fervid imagination of some individuals.

Christian Scientists are grateful for the understanding that every phase of evil, including disease and death, is born of ignorance, and that a right understanding of God and His Christ will prove, and is proving, evil in every form to be powerless. The healing of sin and disease is today their proof that "the kingdom of God is come upon" them, and their gratitude for this teaching grows as they perceive that every school of medicine and of religion is daily drawing nearer to this conclusion. If the critic finds that he is able to help the sick and the sinning, all Christian Scientists are glad to hear it, but they fail to see why he should attack others for doing the same thing in what he describes as a wonderful way, especially when the system he attacks has healed ten thousand cases for every one his own belief has healed. Surely, we can all afford to spend our time attacking evil, and can leave the efforts of our fellow men to the judgment of Him who separateth wisely.

[Charles E. Jarvis in *The Star*, Pasadena, Cal.]

As one of those who have been brought from the depths of sin and despair through the loving ministrations of Christian Science, I wish to protest against the unjust and unwarranted, although somewhat thinly veiled, aspersion directed at Mrs. Eddy by a clergyman in his sermon published in a recent issue of *The Star*. Mrs. Eddy's life was one of rare unselfishness and loving service to humanity. Her true history is faithfully portrayed in her biography by Sibyl Wilbur, and I would respectfully refer our reverend critic to its pages.

That the opinion expressed by this critic was not held by those having actual knowledge of Mrs. Eddy, is evidenced by the fact that when she removed her residence from Concord to a suburb of Boston, the city council of the New Hampshire capital adopted resolutions expressing regret at her departure. The governor of New Hampshire, in a recent public address in Boston, referred to Mrs. Eddy as "the Granite state's greatest woman," and said, "She has left the impression of her work not only on New England but on the entire world, and we are proud of her."

Clara Barton, founder of the Red Cross Society, paid this tribute to the Leader of Christian Science: "Mrs. Eddy should have the respect, admiration, and love of the whole nation, for she is its greatest woman." Many other distinguished men and women have attested their high regard for Mrs. Eddy, and countless thousands of others have expressed profound gratitude for the good that has come to them through her gift to mankind.

[Frank Bell in *The Times*, Scranton, Pa.]

It appears from a paragraph in a recent issue that Christian Science was "attacked" by a speaker who demanded to know what it had ever done that so many persons should be drawn to it. If the details of the "attack" were in evidence, it would probably appear that the assault was not upon Christian Science itself, but merely upon somebody's mistaken concept thereof.

If any one is really in doubt as to the reason for the great growth of the Christian Science movement, the answer is on every hand. Almost every good-sized community in the world contains a Christian Science church or society. Every Wednesday evening more than thirteen hundred public meetings, in virtually as many cities and towns, include a half hour for oral testimonies of what Christian Science has done for those who rise in their places to speak: These are usually persons well known in their respective communities, whose statements are easily verified. A conservative estimate places the number of such voluntary statements at five thousand the

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week. Furthermore, the monthly and weekly official Christian Science periodicals carry regularly many pages of original statements bearing the names and addresses of their authors.

The stories these volunteer witnesses tell of the benefits derived from Christian Science are typical of the experiences of countless numbers of others whose evidence is at the service of any sincere inquirer. They explain why Christian Science has become a world-wide religious movement in less than half a century, and why its churches continue to manifest increasing growth without recourse to sensational sermons, operatic choirs, emotional appeals, or other kindred expedients.

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[William D. Kilpatrick in *Detroit (Mich.) News-Tribune*]

In an article in a recent issue a clergyman proceeds to take a fling at Christian Science and classes it as "heretical." Now, just a word in connection with "empty church pews" and the attitude of many of the clergy toward Christian Science. For years past it has been the pastime of many ministers periodically to bring out the subject of Christian Science, and then in terms of scorn and ridicule proceed to give a demonstration of "brotherly love" and "good will toward men" by belittling and maligning the honest religious convictions of a large percentage of their fellow men. That, of course, is their privilege; but one of the best answers to the question of "empty church pews" can probably be found in the overcrowded churches of the Christian Scientists throughout the world. I would recommend our reverend critic to a little deeper thought and wider scope of observation along this line, if he would discover where the fundamental trouble in his church lies. Criticizing or ridiculing the honest religious convictions of another is surely very far from exemplifying the teachings of the Master.

The position taken by Christian Science relative to the subject of sin is most distinctly in accord with the teachings of Jesus. Whether it is considered "heretical" by our critic, matters very little in view of the fact that there seems to be no fast and fixed rule defining the orthodox position on any one subject. "The orthodoxy of today is the heterodoxy of yesterday," and what our critic may please to call orthodox today may have been termed heterodox yesterday, and what he calls heterodox today may be termed orthodox tomorrow. So until some unchanging standard of faith can be established, the accusation that any varying opinion is "heresy" amounts to nothing.

Jesus taught that sin and evil can be overcome with good, and that before the omnipotence of Truth, or good, evil or sin has no power. He taught also that as we sow, so shall we reap, and that if sin is believed and indulged in, the awful effects of this belief can but be manifest through the person so believing and indulging. And thus does Christian Science teach. Jesus did not give any power or authority to sin, and when his followers were enabled to understand the nothingness of sin as an entity, their fear of and experience in sin forever disappeared, and they were no more subject to sin. Jesus taught the overcoming of sin through the understanding of its nothingness. Had he attributed power or might to sin in any way, he would have dishonored an omnipotent God and would have placed evil on an equal footing with God. No one ever did or ever will master sin or evil, either in himself or others, by thinking that sin has any power and that God has created two powers, one good and one evil, and that man, God's child, has been left to shift for himself, helpless on a sea of mixed good and evil, with an even chance for either to win.

God made all that was made, "and, behold, it was very good;" "All things were made by him; and without him was not any thing made that was made." Considering these, with other passages in the Bible of like import, it would seem that the attitude of Christian Scientists as to the unreality of evil is pretty well founded in Scripture, as well as evidenced by fruits. The position of Christian Science in this is largely summed up in one of the church tenets, which may be found on page 497 of the Christian Science text-book, "Science and Health with Key to the Scriptures," as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

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[Robert S. Ross in *The Times*, Watertown, N. Y.]

In reply to a recent editorial entitled "Psychological Bread," permit us to state that Christian Science does not teach one to ignore evil by advising him supinely to close his eyes and declare that evil does not exist. Christian Science goes to the very bottom of things, searches out the troublesome cause, and thoroughly destroys it. It may be "psychology" to ignore evil, but it is not Christian Science. It might be well for us to call your attention to the fact that Christ Jesus practised the Science of Christianity, or Christian Science. By this method he walked on the waves, stilled the raging tempest, and on two ocasions, with practically no visible supply, fed thousands. Christian Science destroys discord of every name and nature, physical, mental, moral, and financial. To doubt this would be to question the words and works of the Founder of the Christian religion.

It is not our desire to discuss the merits or demerits of our esteemed President's views on the business situation, but we do know that the discord to which the physical senses testify will diminish in the proportion that Christian Science is understood by the world.

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[Avery Coonley in *Chicago (Ill.) Tribune*]

By "Key to the Scriptures" Dr. —— evidently means the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which he includes in a list of books on mental therapeutics in his column, "How to Keep Well," in the *Tribune*. Christian Scientists will be glad to see it listed under such a category, for they have tested its practical value as a means of keeping well. It is also properly listed under mental therapeutics, but cannot properly be referred to as "similar" to the other books on mental therapeutics with which he groups it. Theirs is the therapeutics of the human mind, while that of Christian Science is the therapeutics of the divine Mind, God. St. Paul is my authority for stating that the two kinds may not properly be listed as similar. They are, in fact, absolute opposites, both in classification and results.

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I left the city's ceaseless din
And stood on upland field within,
Girt round with trees crowned o'er with gold,
Fit symbols of the summer's yield.

O perfect day! O wondrous glow!
You stir afresh my heart, to show
Love universal blessing all,
And fruitful make my fallow field.

ALICE BROWN NATHAN.

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Editorial

Readers in Branch Churches

A QUESTION having arisen in some branch churches in regard to the eligibility for reelection to the office of reader of persons who have served for three years in that office, and this question having been referred to The Christian Science Board of Directors for decision, they make the following statement, to wit:—

There is no by-law of The Mother Church which regulates the tenure of office or the eligibility for reelection of readers in the branch churches, but as our Leader, Mrs. Eddy, in the articles "Words for the Wise" and "Afterglow" (The First Church of Christ, Scientist, and Miscellany, p. 250), has spoken definitely on this subject, there should be no difficulty in deciding what is the best course to be pursued in such matters. It seems clear to us that the intent of these articles was to recommend that no person should fill the office of reader longer than three years. It also seems clear to us that the election as either first or second reader (even after an interval) of one who has served as reader for a total period of three years or more, would not be in keeping with the spirit of this recommendation.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Boston, Mass., Dec. 5, 1914.

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More Relief Needed

IN the *Sentinel* of Oct. 24 a call was issued for contributions to a fund for the relief of Christian Scientists who were in distress as a consequence of the present war. In response to this call the generous sum of $80,413.90 has been received, and this fund will be distributed to Christian Scientists by committees now being organized by William D. McCrackan, who is in Europe for that purpose. It is believed that the amount of money now in hand will be sufficient for the needs of Christian Scientists, and for the present at least this fund will be closed.

There is, however, great need of funds for the relief of hundreds of thousands of others besides our own people who are in poverty and distress by reason of the war, and a collection for their benefit will be taken in The Mother Church at both services on Sunday, Dec. 6. Any branch church or society which takes similar action may remit to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, and such amounts as are received will be forwarded to the same committees of Christian Scientists for distribution.

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A Practical Christmas

THE way of the world has been to wage war upon persons and among nations, but the way of Christ is far different, and is pointed out by Mrs. Eddy on page 30 of Science and Health in these words: "Rabbi and priest taught the Mosaic law, which said: 'An eye for an eye,' and 'Whoso sheddeth man's blood, by man shall his blood be shed.' Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it."

If all mankind were to take home to themselves these sayings, and make them their guide in their intercourse with their fellows, the record of wars and murders, of "man's inhumanity to man," would soon become a thing of the past, and the brotherhood of man would more rapidly appear. Slowly perhaps, but surely, the practical demonstration of the teachings of Christian Science is ushering in a better feeling among men of all nations, and we may reasonably hope that when the present war is over, its very horrors will have served in some measure toward making wars impossible in the future. In the mean time, however, many helpless and innocent victims of the present strife are in distress, and practical charity is needed for their relief.

May we not as Christian Scientists welcome the opportunity to help these needy ones at this Christmas season, by observing this holiday as Mrs. Eddy has advised on page 262 of "The First Church of Christ, Scientist, and Miscellany," not with "the merriment, mad ambition, rivalry, and ritual of our common Christmas," but "in quietude, humility, benevolence, charity"? So shall the season be to us and to them the dawning of "on earth peace, good will toward men."

ARCHIBALD MCLELLAN.

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Persecution and Blessedness

IN a Sunday school class, recently, as the beatitudes were being studied, some questions were asked respecting the relation between persecution and blessedness. The meaning of this certainly does not lie on the surface, yet it surely calls for our earnest consideration, because of the Master's reiterated reference to it. It is easy to see that persecution cannot exist in the kingdom of heaven, yet we find an unequivocal statement that those who are "persecuted for righteousness' sake" have as their reward this kingdom. Many believe that this reward is to come after death, but there is nothing in the words of Christ Jesus on which to base such a supposition; he clearly meant that the blessedness is to be realized, here and now, by those who have risen to the spiritual altitude indicated by the preceding beatitudes.

The great Teacher spoke of himself to Nicodemus as the "Son of man which is in heaven," although the bitterest persecutions assailed him throughout his entire earthly experience; therefore we can see that persecution can shut out of heaven, or harmony, only those who persecute or those who give power to evil. The pupils in the Sunday school class were asked by their teacher what should be their first step if accusations of any kind were brought against them, and after a number of answers had been given they were helped to see that the first thing to do was to find whether there was not something in themselves which needed correction. At this point meekness would have to be called upon, as it removes all sense of suffering from self-analysis. St. Peter warns us against the discord which comes from evil-doing, even from being "a busybody in other men's matters." Then he goes on: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." It can harm no one to be thoroughly aroused to the demands of God's law, and each awakening should bring us a keener sense of what obedience to this law requires of us.

On page 33 of Science and Health, Mrs. Eddy asks Christians if they are drinking their Master's cup, and she says, "Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God?" In every age those who have taken a stand for pure spirituality have been misunderstood and misrepresented by those who loved the world and the things of the world, but this has only tended to show the difference between genuine spirituality and mere religiousness. Paul saw this when he said that one might even give his body to be burned, yet it would be of no profit if love were lacking.

Mrs. Eddy also tells us that "the vital part, the heart and soul of Christian Science, is Love" (Science and Health, p. 118). This leads us up to the Master's test as given in

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the last beatitude. If those dear to us are "persecuted for righteousness' sake," what should we do? We are not encouraged to do anything except to know that "theirs is the kingdom of heaven;" and what Christian Scientist in such circumstances would not choose this above all other aid? If we ourselves had to meet the seemingly dreadful conditions outlined in the eleventh verse of the fifth chapter of Matthew, what should we do? There is nothing indefinite in the instructions which follow, and they are the words of him who proved the power of the truth he taught over every phase of mortal error,—over sin, disease, and death. He said, "Rejoice, and be exceeding glad." Not a little glad of the test, but "exceeding glad"! And why? Not because one is being persecuted, but because the grandest opportunity is given him to prove that for him the salt has not lost any of its savor, and that he is more ready than ever to "let" the light of Truth and Love so shine that it may give light to all that are within its radius.

Following the beatitudes comes the command to let the good work go on, so that our Father in heaven may be glorified. Did not Jesus heal the high priest's servant whose ear had been stricken off by the impetuous Peter, and that, too, when human hate was doing its utmost to crush the Master and his work? Never should we put the light of Truth under the bushel of self-pity, but enkindle anew our faith and trust by its beams, until the heart echoes the words, "Blessed are ye."

ANNIE M. KNOTT.

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Brotherhood and Civilization

THE most enthusiastic evolutionist would no doubt say, with respect to the physical development of mortals, that as a machine, nothing more perfect can be produced or even conceived. He would further say, in all probability, that in the comprehension and command of so-called material forces, physical science, the knowledge and utilization of the cosmic order, is but at its beginning. Recognition of present world conditions would render it quite impossible, however, for him to entertain any assurance that, in the event of yet more marvelous gains in worldly wisdom and power, the apprehension and command of material forces, civilization would be correspondingly advanced.

It is tragically manifest today that unless such achievements are subject to the rule of unselfishness and good will, the universal love which alone weaves the bonds of brotherhood, they are likely to become instruments of unspeakable ill, the very besom of destruction. How recently the marvel of human flight has been named as possibly one of the greatest contributions to human good! Nevertheless, we now know that when the hand of enmity guides their course, these winged wonders may become the terror of the nations, in further proof, as a great teacher has said, that "evolution and progress are not synonymous terms."

Thus, for those who can read the signs of the times, it is written upon every high place of the earth today that nations can go forward "not by might," but only as they are impelled by love. This was the unequivocal teaching of Christ Jesus, and it was confirmed by St. John in his constant reiterations, "Little children, . . . love one another." It was affirmed by St. Paul when he wrote, "There is none other name under heaven given among men, whereby we must be saved," and it has been reaffirmed for this age by the Discoverer of Christian Science in her statement that "Love is the liberator" (Science and Health, p. 225).

When one thinks how gifted men in all times have toiled to increase the mastery of nature, to discover its mineral treasures, its chemical secrets, or its mathematical relations, with the view of making them practically serviceable for good, and then notes how the products of their every triumph may be made to serve the ends of the most cruel passions and multiply a thousandfold the devastations of war, he begins to realize how eternally true is the teaching of the ancient wise men that righteousness alone exalteth a nation. Philosophy, science, and art, the culture of the schools, enlarge and in a sense make possible the enrichment of human experience, but they have never saved men or insured the maintenance of peace. Christ, Truth, alone brings spiritual transformation, supplies the cement of brotherhood, and protects human sense from the ruthless ravages of its baser self.

When Jesus prayed, "That they may be one, even as we are one," he named the only permanent basis for racial unity and international concord. This fact is becoming impressively manifest just now, and it brings a glint of light to an otherwise darkened outlook. It is being seen, as never before, that the fatherhood of God involves the brotherhood of man; that we cannot consistently affirm the one, if we do not sincerely accept the other; that it is ours to bow the knee to Him "of whom the whole family in heaven and earth is named."

Said the Master: "Go thy way; first be reconciled to thy brother, and then come and offer thy gift." This is the spirit of Christlike Christianity, of that true socialism which is an eternal protest against every provincial, exclusive, clan, or caste sense of brotherhood. Christian Science is wondrously helping humanity toward this realization, in its teaching that escape from and protection against every mortal enmity and repulsion is to be gained only as we know our fellow men for what they are and not for what they seem. In Christ's name, it is pleading again with the sons of men as did the ancient prophet, saying, "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?" It is declaring that Truth-knowing is freedom bringing; that the Christ Science and the Christ love are one.

JOHN B. WILLIS.

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Among the Churches

Current Notes

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

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

PORTLAND, ORE.—The exterior of Second Church of Christ, Scientist, at the northwest corner of East Sixth street and Holladay avenue, is practically completed, and the interior finishing is now [Oct. 5] in progress. The members are looking forward with much interest to the time when they can occupy the new church.—*Portland Oregonian.*

SAN FRANCISCO, CAL.—Six hundred square feet of space in the sections devoted to the many religions of the world in the Palace of Social Economy at the Exposition, have been allotted to the Christian Scientists for a comprehensive exhibit, which will include a display of the publications issued by the organization.—*San Francisco News Bureau.*

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NEODESHA, KAN.—The new Christian Science church edifice at the corner of Fifth and Indiana streets, is nearing completion. The first service therein will be held next Sunday, Oct. 11. The main building is 68 by 43 feet, and the auditorium will seat fully one hundred persons. In January, 1908, about twenty members of the Christian Science Society met at the home of one of their number and legally organized as First Church of Christ, Scientist. A charter was secured from the state. The present church site was purchased in 1912. In January of this year it was decided to build, and plans were drawn. The corner-stone was laid May 16 with a simple ceremony.—*The Neodesha Register.*

MEMPHIS, TENN.—During the tri-state fair held in this city, First Church of Christ, Scientist, maintained a reading-room, which was largely attended and greatly appreciated by visitors to the fair. The space used was in the Woman's Building, the most prominent structure on the grounds, and its neat and artistic arrangement attracted much attention. Quantities of our authorized Christian Science publications were given to inquirers, and a number expressed their intention either to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, or to seek healing.

Correspondence.

MINNEAPOLIS, MINN.—The corner-stone of the new church edifice of First Church of Christ, Scientist, corner of Nicollet avenue and Twenty-fourth street, was laid between six and seven o'clock on the morning of Oct. 14. The structure is to have a seating capacity of nearly one thousand. First Church was organized on Christmas eve, 1892, and after occupying rented halls for several years, built the first Christian Science church edifice in the state of Minnesota, a simple brick structure on Fifteenth street near Portland avenue.

Correspondence.

ROCHESTER, N. Y.—The Cogswell house in East avenue at Prince street is being razed, and on the site is to be erected a building for First Church of Christ, Scientist. The foundation will be laid this fall, and the remainder of the building will be put up in the spring.

Rochester Democrat and Chronicle.

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The Lectures

Oswego, N. Y.

The Hon. Clarence A. Buskirk delivered a lecture in the church edifice to a large and very attentive audience. Charles I. Ohrenstein of Syracuse introduced the lecturer. He said:—

In speaking to the people of his time, Paul said, "Why should it be thought a thing incredible with you, that God should raise the dead?" Speaking in a Christian land, may not we at least ask, Why should it be a strange thing with you, that God should heal the sick? I am sure all will agree that it should not be a strange thing, but a very natural thing, a very usual thing, and a very welcome thing. How shall it become so,—by adherence to the doctrines which deny the possibility of doing this, or by the honest investigation of the doctrine which is proving it all over the world?

It should not be understood from this that these lectures are given for the purpose of converting those of other denominations to Christian Science, for that is not so. They are given for the purpose of making known that Christian Science is not some strange or weird thing, but is the truth of God and of His Christ applied to human needs today. They are given that the discouraged and disconsolate, the body-sick and sin-sick, may learn that there is a "balm in Gilead,"—the balm of truth, which Jesus said that ye shall know, and it shall make you free. They are given for the purpose of correcting, as far as possible, the mistaken notions about this Science and the various misrepresentations of it.

Correspondence.

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Tomah, Wis.

A very attentive audience listened to a lecture on Christian Science by Bicknell Young at the Unique Theater. The speaker was introduced by the Rev. W. D. Bancroft, who said in part:—

Religious liberty has triumphed. Men of the twentieth century are patient with the new. We adopt the wisdom of Gamaliel, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." When a new doctrine has survived the middle of the second generation and the passing of the one who was the human agent in its founding; when it claims the Bible as its source and brings about an earnest perusal of that proven fountain of truth by its followers, and when the fruits of its teachings appear in the lives of men in those graces which we cannot but recognize as Christian, then we become more than patient, we become interested.

We wish to know the truth. Truth is old, but the manner in which it is expressed, and the scope of our comprehension of it, are ever new.—*Tomah Monitor Herald.*

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Chatham, Ontario, Canada

In introducing Judge Clifford P. Smith, who lectured on Christian Science, J. K. Walker said in part:—

To me Christian Science has always been associated with the name of that good, pure, and distinguished woman, Mrs. Eddy, who departed this life full of glory and honor and ripe in years and experience, and who had the exceeding great satisfaction of witnessing, before her departure, the success of her faith and its adoption by hundreds of thousands of men and women all over this continent and elsewhere.

Those of us who have observed the growth of this religion and have lived among its votaries, are obliged to admit that it is not a science "falsely so called," but represents a living and abiding Principle that has brought comfort and happiness to tens of thousands of our race.—*Correspondence.*

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Pasadena, Cal.

The beautiful church edifice of First Church of Christ, Scientist, was filled to overflowing to listen to the lecture on Christian Science by Prof. Hermann S. Hering. J. L. Mothershead, Jr., first reader of the local church, introduced the speaker as follows:—

We are all more or less familiar with that great stretch of desert lying between Pasadena and the East. We know of its menace, its barrenness and seeming uselessness, and some have experienced its dangers. On the other hand, we have seen the wonderful results produced by bringing water to this waste, how it can be made to "rejoice, and blossom as the rose."

But more cruel and far-reaching than this desert is the desert of human experience, through which all mankind is passing. And today the whole world is athirst and is seeking for water, the water which will quench that thirst, which will

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still that restless seeking for satisfaction, which will satisfy that burning desire. That water is truth, the truth which Jesus said would make men free. We have one with us who will tell us of this truth.—*Pasadena Star*

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Batavia, Ill.

Virgil O. Strickler delivered a lecture on Christian Science before a large audience in the Baptist church. He was introduced by Hugh A. Bone, superintendent of public schools, who said in part:—

It is sometimes said that we are losing faith in religion, that this is a godless age. I do not believe this to be true. Men may be losing faith and interest in theology, but the interest of human beings in religion has never been greater than it is today. We may be losing faith in dogma, which does not function in helping to solve the perplexities of human existence, but we are interested in a religion which gives more abundant life seven days in the week. To all thoughtful people Christian Science has shown results which deserve careful and unprejudiced consideration. Our judgments are too often based upon hearsay or incomplete information, or misinformation. We have the privilege this evening of listening to one who can speak with authority.—*Correspondence.*

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Pietermaritzburg, Natal, South Africa

Clarence C. Eaton, who lectured on Christian Science, was introduced by R. Hammersley Oldfield, Esq., head master of Glen Lyn College, who said in part:—

I am not a member of the Christian Science church, but this much I think I may be permitted to say: that the claims of Christian Science cannot be lightly passed over by any thinking person, whether he is a follower of Christ or not. Christian Science claims that it "awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid." Its followers claim that "it speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see" (Science and Health, p. 342). Are these claims frivolous or presumptuous? Was it not Christ himself who performed these works of love and mercy, and did he not encourage his every follower to tread in his steps? "Greater works than these shall he do" was his own promise.—*Correspondence.*

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Marion, Ohio

Col. George B. Christian, in introducing William R. Rathvon, who lectured on Christian Science, said in part:—

My own personal experience is that there are many people standing in the front ranks of the world, fine minds, bright men and women, who have adopted Christian Science; and I know, and you know, that happy lives, sweetness of disposition, joy of the love of God and man, are shown and exhibited by every convert of this cause. This has been my personal observation. Men everywhere are seeking for the light and the truth, and so it is pleasant to know that this evening we will receive the word from one competent to give it. Not a minister, but a business man of large experience, comes to us from out the great West with this story tonight.

Correspondence.

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Ridgewood, N. J.

The Christian Science church was filled on the occasion of the lecture by Dr. Francis J. Fluno. Dr. G. Adolph Anderson introduced the lecturer, saying, among other things:—

It is evident, from the comments we sometimes hear, that many people do not consider Christian Science a religion, but only a new system of therapeutics. As a system of healing, it is new; but the power which underlies it is as old as creation itself, for it is the power of God, which has been demonstrated by the prophets and by Jesus and his followers,—though we consider the healing to be its minor blessing. It is a religion of majestic dignity, and as such it rises above all creeds, petty forms, or elaborated ceremonials. It is a religion of doing; of spirit, not of vain repetitions. The remarkable growth throughout the whole civilized world bears eloquent testimony, from grateful people, of its healing and regenerating power. To understand the Principle of life, as did Jesus of Nazareth, and to apply it to living, is the study to which loyal Christian Scientists devote themselves.

Ridgewood Herald.

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Lectures to be Delivered

Cedar Rapids, Iowa.—Bliss Knapp, Greene's Opera House, 8 p.m., Dec. 10.

Hartford, Conn. (First Church).—Bliss Knapp, Parsons Theater, 3 p.m., Dec. 13.

Harvard, Ill.—Jacob S. Shield, Congregational Church, 8 p.m., Dec. 17.

Hibbing, Minn.—William P. McKenzie, Auditorium, City Hall, 8:15 p.m., Dec. 14.

Houston, Texas.—Bicknell Young, Prince Theater, 8 p.m., Dec. 17.

Kansas City, Mo. (First Church).—Clarence W. Chadwick, Church Edifice, 9th street and Forest avenue, 8 p.m., Dec. 17 and 18.

Lima, Ohio.—Jacob S. Shield, Faurot Opera House, 8 p.m., Dec. 15.

Lynn, Mass.—Prof. Hermann S. Hering, The Auditorium, 3 p.m., Dec. 13.

Macomb, Ill.—Virgil O. Strickler, Chandler Opera House, 8 p.m., Dec. 15.

Miami, Okla.—Hon. Clarence A. Buskirk, Church Edifice, Oak street, 3 p.m., Dec. 13.

Milwaukee, Wis. (First Church).—Virgil O. Strickler, Church Edifice, Prospect avenue and Keene street, 8:15 p.m., Dec. 17 and 18.

Minneapolis, Minn. (First Church).—Rev. William P. McKenzie, The Armory, 3:30 p.m., Dec. 13.

Pasadena, Cal.—Bicknell Young, Church Edifice, Oakland avenue near Colorado street, 8 p.m., Dec. 11.

Pottsville, Pa.—Jacob S. Shield, The Hippodrome, 3:30 p.m., Dec. 13.

Puyallup, Wash.—George Shaw Cook, 8 p.m., Dec. 15.

Redlands, Cal.—Bicknell Young, Wyatt Opera House, 3 p.m., Dec. 13.

San Francisco, Cal. (Second Church).—Dr. Francis J. Fluno, Dreamland Rink, Steiner street near Sutter, 3 p.m., Dec. 13.

Seattle, Wash. (First Church).—George Shaw Cook, Moore Theater, 3 p.m., and Church Edifice, 8 p.m., Dec. 13.

Seattle, Wash. (Second Church).—George Shaw Cook, Junction Hall, 20th avenue N.W. and Ballard avenue, 8 p.m., Dec. 14.

Superior, Wis.—Rev. William P. McKenzie, High School Auditorium, 8 p.m., Dec. 15.

Tucson, Ariz.—Bicknell Young, The Armory, 8 p.m., Dec. 15.

Washington, D. C. (First and Second Churches).—Virgil O. Strickler, Poli's Theater, 3:30 p.m., Dec. 13.

Wenatchee, Wash.—George Shaw Cook, Commercial Club Building Hall, 8 p.m., Dec. 17.

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Testimonies of Healing

[Translated from the German]

A sense of deep gratitude to God impels me to testify to the great blessings which I have experienced through Christian Science. In April, 1909, I had an acute attack of rheumatism, and was bedridden for a while. I suffered great pain in my legs, and could not move them in the least. A physician prescribed medicine which seemed to relieve the pain in a short time, but it was beyond his power to fit me for work. I then resorted to a remedy which is supposed to be very effective in cases of rheumatism; and whereas I had been almost incapacitated for work for over four months, the improvement that now took place enabled me to perform heavy duties. Still, I did not get along so well as formerly. In December, 1911, I had another very severe attack of the same trouble, and having lost all faith in the physicians, I immediately applied the remedy which I had used successfully on the former occasion. This time, however, it failed to benefit me. A bowel trouble and other difficulties were added, and I found myself in a practically hopeless condition; besides, I was discouraged, and felt that it was useless to try anything. But divine Providence decided otherwise.

I had heard something about the healing work performed through Christian Science, and I asked an acquaintance to give me some literature on the subject. I was so much impressed through reading this literature in connection with the Bible, that I confidently applied for treatment and was healed. This healing, of course, greatly aroused my interest in Christian Science. I subscribed for the *Herold*, and as soon as the German version of the text-book, "Science and Health with Key to the Scriptures," was published, I secured a copy, and read it very carefully. The Bible has become dear to me, as it now appears to me in a very different light, and I am happier every day for having been led to find this glorious teaching. I also used to suffer with a phase of toothache, and had teeth extracted on that account. This trouble has completely disappeared, and other ailments as well. I have been working steadily now for over two years, without losing one hour on account of ill health, and I enjoy such a sense of well-being as I never knew before. But far more important than this is the spiritual uplift which has taken place in me, and for which I am most deeply grateful.

There is with me a sense of great love for Mrs. Eddy, who with all her heart strove after an understanding of divine Truth, till the pure Christ-teaching, which today as of yore transforms the sinner and heals the sick, was again revealed to humanity through her.

PETER GLARNER, Unterbach, Oberhasli, Ct. Bern, Switzerland.

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A little over three years ago I met with an accident. I was carrying a little girl across the edge of a lawn which is raised several feet from the sidewalk, when I slipped and fell. Immediately my right ankle began to cause me great pain. Fear began to be felt, for I had planned to climb a mountain the next day, but I managed to get into the house and sit down. Then I repeated over and over again the Lord's Prayer and "the scientific statement of being" (Science and Health, p. 468), while my mother gave me a treatment. She told me that I lived and moved and had my being in God, therefore I could not meet with any accidents. Almost immediately the fear left and all the pain disappeared.

The next morning, after I was ready to go to the mountain, fear again seemed to be manifested, and I asked mother if she thought I should go. She replied, "Go, and God will be with you." I did go, and not once did my foot give me the slightest pain, nor did I even think about it. On my way down the mountain (this was Wednesday), I wondered if I would be able to go to the evening meeting, or if I should go home and go to bed. Then the thought came to me, Why should I not be able to go to church, when God had been with me all day while I climbed the mountain? When I arrived home I told my mother that I was going to church. I did so, and from that day to this I have not experienced any bad effects from what had seemed to be a badly injured ankle.

For all this, and many other healings, I am certainly grateful. I attend the Sunday school and find it of great benefit and help in my work. My one desire is to gain a clearer and better understanding of this great truth.

PAULINE OLIVER, Los Angeles, Cal.

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Christian Science means everything to me; and to say I am grateful is putting it mildly indeed. This teaching has lifted me up and out of conditions which in the old thought I never could have overcome. In my darkest hour I was led to the truth, and when God brought me out of that seeming condition, new hope came to me. I was still very miserable at heart. My one desire was to meet some one, have some experience, or find some occupation that would take me entirely away from self. A day came when I was invited to visit a friend whom I had known a long time but had lost sight of, and as a result of that visit I learned of Christian Science. I was thus led to the truth in a simple yet beautiful way, and have attended church regularly from the beginning. Christian Science has helped me in business and in domestic life as well as physically.

I am thankful to God for my many blessings, and my desire is to help others, that they may learn the meaning of Job's words, "I know that my redeemer liveth." I am grateful for Science and Health, which our Leader so lovingly and unselfishly gave to the world. I thank God for Christian Science.—ROSE ERHARDT, Chicago, Ill.

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I am glad to testify to the healing of one of my grandchildren through Christian Science. I was present at the birth of this child, whose parents were not at that time Christian Scientists. In caring for the baby I discovered a large swelling on its neck. I denied this evidence, declaring there could be no imperfection in God's idea. When the doctor came to see the baby, he too noticed the swelling and at once said it was a goiter. As the mother had one on her neck, I supposed this was what it would be called. The doctor called the next day, bringing his wife, who is a trained nurse, and another physician. They examined the baby's neck, and all said they knew of nothing that could be done for it. My husband and I talked the matter over and said we would like to try Christian Science for the child, and the next time I was at my son's house the mother surprised me by asking if we did not think Christian Science treatment would help the baby. I said I knew it would, and she asked me to see a practitioner. After telling a practitioner about the case, I asked her to give treatment, and she did. When I saw the child again, about five days later, the neck was nearly normal, and in a few more days it was perfectly natural. The child is now two years old, and there has never been the least symptom of swelling since; its neck is perfectly normal.

Another wonderful demonstration, to us, was the healing of one of my sons. He is a farmer, and early one morning,

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as he was doing his chores, he stuck a pitchfork into the side of a haystack to help him climb up on it. As he turned to get down, his foot slipped. The fork had fallen out of the stack so that the tines were turned outward, and he struck it as he fell, the outside tine entering the lower part of the bowels in the center, and passing six inches by actual measurement toward the hip. He immediately drew out the fork himself. Seeing his wife in the yard, he called to her, and when she reached him he had fainted. She ran to the house and telephoned for his two brothers. They soon arrived, and after carrying him into the house they put him to bed. He seemed to be in great pain. By this time my husband appeared, and as this son is interested in Christian Science, his father telephoned to a practitioner, telling her what had occurred, and asking her to begin treatment at once. She promised to do so. My son had regained consciousness, but he complained of great pain and numbness in the arm and the side of the body which had been injured. He got relief from the pain in half an hour; by evening the numbness had disappeared, and he continued to improve right along. The third day he ate dinner with the family; in less than a week he did heavy work, and in a few days more, was back in the field, as well as ever. That was three years ago, and he has felt no bad effects from the accident since. To me these were two wonderful demonstrations, for they proved that divine Mind is the surgeon, and that God is an ever-present help.—ELLEN A. LOCK, Central City, Neb.

I wish to acknowledge what Christian Science has done for me in the healing of a long, deep gash, cut in the instep of my foot while splitting wood. The accident happened about noon, and a Christian Science practitioner was sent for at once. Before she came the suffering was intense, but shortly after she arrived the pain ceased suddenly, and the demonstration was made. The wound healed very quickly. In three days I was able to put my foot to the floor, and by using a knee crutch I did all my own work as usual. In about a week I discarded the support and was able to use my foot the same as formerly except that I limped a little. In three weeks the cut was almost healed over, and the healing was very clean, while the entire action of my foot was perfect in every way, and has been ever since. The scar is now gradually disappearing.

I also want to mention a demonstration over a large sliver run crosswise through my first finger. I thought it best to go to a physician and have the sliver removed, and he found it necessary to cut through my finger in order to take it all out. After the operation he told me it was all removed, but in about three days the finger began to swell and caused me a great deal of pain; then poisoning set in. Feeling unable to handle the case myself, I called on a Christian Science practitioner for help, and in one treatment I felt perfectly healed. One day, about two weeks later, while at work, I felt something pricking at one side of my finger. On looking, I found a large piece of the sliver working its way out, and in pulling the piece out I found, to my surprise, that it extended through the full width of my finger.

Christian Science has become the chief factor of my daily life, and I am constantly reaping the beneficent influence of Truth.—HARRY G. LOCK, Central City, Neb.

Since childhood I had much trouble with my ankles, the doctor keeping me off my feet for a month at one time, saying that I had inflamed ligaments, and threatening me with more serious trouble if I did not follow his advice. After that it was years before I ever tried to wear low shoes, and yet I continued to turn my ankles. I would be laid up a week at a time. About two years ago, when helping to stage a little operetta, late one afternoon I turned my ankle, and for a moment all the old fear and pain came back. I had received help in Christian Science before, and felt I must overcome this error then, if I did not wish to be a slave to fear. I could hardly force my way to the telephone, but I did so, and called up a Christian Science practitioner and asked for help. She treated me that evening, and the next morning telephoned me. Although I was somewhat better, I was still very loath to use the ankle much, so I asked her to continue treatment during the day, as it was quite necessary that I should attend a rehearsal in the evening. As a result, I was able to direct the rehearsal, which required a great deal of walking about. I felt no bad results, only a great peace of mind, and gratitude for the wonderful truth that is showing us the real spiritual man and the glory of divine Mind.

I have not had any trouble with my ankles since, or any fear of it. I can wear low shoes and am perfectly free from the old weakness. I am sincerely grateful for this, and for the many blessings which come to me each day through an understanding of Christian Science.

ELLA H. CUBBISON, Roslindale, Mass.

In 1908 I began to have kidney trouble. I had a copy of Science and Health which I used to read, and I had also been attending church services, as Christian Science appealed to me very much as a religion; but I was not yet ready to receive its full blessings, and went to a doctor for help. The ailment was pronounced acute Bright's disease. For six weeks I lived on a very limited diet, and then I was given a diet list and told I would have to restrict myself to it if I wished to have my health. I took a great deal of medicine and for a while seemed better; then the medicine lost its effect. For three years I would be sometimes better, then worse, but I was never without drugs. I was not able to do my own work; if I did our small washing I would be ill the next day. I was miserable in mind as well as body, the fear of the disease and my weakened physical condition causing me to worry over everything.

A sister-in-law, who had often asked me to try Christian Science for the physical trouble, asked me to see a practitioner for my mental state. I did so, and the first uplift was beautiful; everything began to look bright. For some time I was so occupied with my reading that I forgot the medicines, but there was still much fear of the old disease. It soon became necessary to have treatment for the kidney disorder, and the relief was almost instantaneous. Since then I have eaten what I wanted and all I wanted, have enjoyed good health, and have never used material remedies.

A few months ago there seemed to be a slight return of the ailment, but it was very slight and has again disappeared. I feel that it was only a call to another step higher.

I. WINIFRED MACINTOSH, Bremerton, Wash.

It is with a feeling of deep gratitude for all that Christian Science has done and is doing for me that I give this testimony. On Christmas morning, 1912, my son, aged nine, while playing with firecrackers, met with an accident. One of the crackers exploded, hitting him in the right eye and badly burning that side of his face, the eyebrow being entirely burned off. As soon as I found out what had happened, I tried to declare the truth for him, but the pain seemed so great I thought it best to call a Christian Science practitioner. In a few hours after we got in touch with the practitioner, the boy was resting easily, and he slept well that night. The

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treatments were continued for perhaps a week, and it was some little time before all the scars had disappeared, but the pain was gone after the first day, and in a very short time the eye was as perfect, in every way, as before, even the eyebrow growing again.

This is only one of the many healings which my two children and I have had since coming into Science about five years ago. While I am thankful for the physical healing, I am more grateful for the right understanding I am gaining of the Bible by studying it in connection with Science and Health. I feel I have many faults yet to overcome, but I am striving to learn more of this wonderful truth that makes us free from all that is unlike God. I am indeed grateful for all the good I have received and am constantly receiving through the study of Christian Science.

MRS. BURTON E. SAVAGE, Memphis, Tenn.

I am glad to send in my testimony, for I and my family have received so much benefit through Christian Science! We have had many healings. My little girl had a bad cold, with all the symptoms of acute lung trouble, whereupon I sent word to a practitioner, asking for absent treatment, and the next morning when she called, my little girl was outdoors playing. The previous winter the child had had the same symptoms, and the doctor pronounced the ailment acute lung trouble. She was sick for three weeks that time, under medical treatment. I have had much to be thankful for in the past two years, and am striving every day to learn more of the truth as taught in Christian Science.

MARY ROSENDALE, Iola, Kan.

Some time ago my little girl, aged six years, was taken ill with scarlet fever. As she was not a strong child, we felt that if she had to go through with this illness, there was small chance for her recovery. Her father and I thought the matter over carefully, and decided to send for a Christian Science practitioner. We had received help in Science previous to this, and although the child was very ill, we decided to have treatment for one day, the practitioner telling us that if there was no change for the better she would be quite willing for us to call a doctor. She came to the house about ten o'clock in the morning, and again about nine o'clock in the evening, and the next day before noon I could not keep the child in bed, so I dressed her. In the afternoon she played with her little brother, and did not go back to bed until her regular bedtime. She continued to improve, and in a few days was quite well. She is now a much stronger child than she used to be, and has had no bad after effects.

The healing was so plain that it could not be ignored, and we feel very grateful for the help received through Christian Science. We are trying to gain an understanding of it, so as to be able to live it.

MRS. S. T. MCNICHOLL, Winnipeg, Manitoba, Canada.

I was born and lived the greater part of my life in a New England city within an hour's ride of Boston, and was in urgent need of the healing truth revealed in Christian Science; yet not until I had made my home in California did I sufficiently lose the antagonism for what I believed Christian Science to be, to allow myself to make an investigation of its teachings. At that time I had nearly lost faith in everything. I was suffering from a so-called incurable organic trouble of fifteen years' standing, from the effects of a nervous breakdown, and from many minor ills. I was also much discouraged, since the medicine which I took for one ailment seemed to aggravate another. For eight years I had been obliged to wear glasses for a structural defect of the eye, and I was told by the oculist that I would never be able to get along without them. For many years I had been without faith in God as being of any use to humanity, and circumstances had been such that my faith in human nature was nearly destroyed. I was unhappy and without any object in life.

Christian Science has completely reversed all these conditions. I have been healed of the organic disorder, of the eye trouble, and of many other physical ailments. I have learned that God is divine Love, and that He, as Mrs. Eddy says, "always has met and always will meet every human need" (Science and Health, p. 494). I have found that it is not necessary for me to have faith in human nature, but that I must have faith in man as God made him, or I prove that I have no faith in God, since man has no being which is underived from God. I am no longer without an object in life, for I have the same aim which every Christian Scientist has,—to prove the omnipotence of good and the unreality of evil through the overcoming of evil.

I am indeed grateful for this revolution in my thought and for its attendant results, but I find that some of the most helpful experiences which I have had in Christian Science have been along the line of my work. These have been the experiences which have done the most to change my standpoint of thinking from a material to a spiritual basis, to teach me that God is the only self-existence and that man has no separate existence of his own. I remember that when I first became interested in Christian Science, whenever I heard any one mention how much this teaching helped him in his work, I had a feeling of disappointment to think that I did not need the help along that line. I am grateful, therefore, that in this very direction where I least realized my need, where I had the greatest feeling of self-confidence and the least feeling of dependence on God, I have been obliged to prove over and over again that although "with God all things are possible," yet without Him we "can do nothing."

I feel particularly thankful for one of the first experiences I had. At that time I was one of four persons who for a year and a half were given work to do that from a mortal standpoint meant constant friction, worry, and fatigue. In health, disposition, and temperament, I was the one least capable of undertaking any such work, so I found it necessary to rely on God every instant of that period. The result was, that the work was done without friction, without worry, and with very little sense of fatigue. I was the only one of the four who lost no time from sickness, notwithstanding the fact that I was told by those in authority that I had been given the hardest of the work to do. I was also told that whereas some concern had previously been felt about the wisdom of giving me some other work which I desired, for fear my health would not be equal to the strain, I had now proved to them that they need have no further feeling of apprehension in that regard. I am very grateful for this and many other experiences of a similar nature, because they are helping me to realize that even on this human plane there is nothing which it is right for us to do or to have that is impossible, if we rely on God and not on self.

Not the least of the blessings for which I have to thank Christian Science is the deliverance from the bondage of a strong sense of financial limitation. Only those who have been thus freed, can appreciate the relief which comes with the realization that supply is dependent on right thinking alone, and that this is externalized in whatever is necessary to meet the human need. When I remember the years of

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doubt I went through when first investigating Christian Science (years in which, because of my loss of faith in everything, I dared not accept a single statement without proof), I am thankful beyond the power of words to express that I have been *led* out of doubt, hope, and belief, into an absolute knowledge, which nothing can take away, that Christian Science is the same truth that Jesus taught and demonstrated.

I am thankful to God, who has guided me into the light, also grateful to His messenger, Mrs. Eddy, through whose unselfed efforts the truth has been revealed to this age in such a practical form that humanity is daily being healed and regenerated.—EDITH M. SHORT, Los Angeles, Cal.

◆

It is with a sense of deep gratitude that I acknowledge all the blessings received since I began the study of Christian Science. From childhood I was never strong, and as a young wife and mother I became very ill, suffering for years with intense nervousness, weak heart action, bad headaches, stomach trouble, etc. All this made life a misery to myself as well as to those around me. My fear was so great on account of the heart trouble that I could not be left alone even for a very short while.

It was in the midst of all these ills that Christian Science came, and replaced discouragement with hope, restlessness with peace, and invalidism with health. The loving help and treatment of a dear practitioner and friend brought about a complete change of thought, followed by sweet confidence in the truth which sets us free. I have had many other demonstrations of the healing power of Christian Science in my home, in the instances of whooping-cough, colds, stiff neck, etc.; but its teachings were especially appreciated on the occasion of the passing on of my dear mother. I had always believed it impossible to live without her, and the very thought of parting would disturb me greatly; but I know now that death has no power, that it cannot intervene between us and our dear ones, and that there is no separation.

I hope this testimony will help others who may perhaps be in a similar condition to that in which I seemed to be a few years ago, and lead them to study that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as I was led to do, whereby the understanding of God was revealed to me. I also hope to become worthy of being called a good Christian Scientist.

MME. EVA GONTHIER, Geneva, Switzerland.

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[Written for the *Sentinel*]

God's Works

GEORGE H. BURCHARD

THE works of God beyond compare are great;
Not merely mountain huge, and glacier stream,
And stars, and sun with golden morning beam,—
Although with joy these things we contemplate,
Since all that truly is, Mind doth create,—
But rather doth the Lord most gracious seem
Because His hand hath made the earth to teem
With blessings fitted to our needy state.

God's promises to us are always sure.
To those who trust He giveth daily meat;
His judgments through the ages shall endure;
All strength, all life, we find in Him complete.
Through fear of Him we gain in wisdom pure,
Through love of Him we serve with willing feet.

From Our Exchanges

[Thomas Arthur Smoot, D.D., in *The Homiletic Review*]

The efficacy of love to meet every possible social, economic, and political condition is clearly indicated by the claims of Jesus. To his mind, no contingency in life can possibly arise that is able to defeat love. Only by loving can the heart gain, and only by hating can it lose. It is the one positive principle of existence—the love which he declares in his doctrine to be his distinctive attribute. By it all enemies are to be overcome. And that seems a hard, not to say inconceivable, thing to believe; for my enemy is certainly hostile to my welfare; he is, by the nature of the case, unlovely, and may be inherently very wicked, but not totally so. The Teacher of this new philosophy could not ask me to love any one that is totally bad; that were a monstrous thing to require. But there is nothing arbitrary or unreasonable in the injunction, for to love an enemy is the only way by which I can work toward his uplift into a place of unity and utility in my own life. I am not to love him for the bad that is in him, but the rather, despite the bad I am to love him for the modicum of goodness that he possesses. When love has drawn whatever goodness there is in him to the plane of whatever goodness there is within myself, there is a union of two human forces that coalesce with that infinite force of divine love, and the united stream sweeps on toward that "far-off divine event." The supreme task of love is to draw into this current every individual force in the race. This achievement, as the ideal of Jesus, is the mystery of godliness that so attracted and exercised St. Paul.

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

Turn to "the tree of life," and pluck the leaves thence "for the healing of the nations." Think brave thoughts now as never before; do kind deeds now as though there were none but you to do them. If the faith of others fails, let your faith be all the stronger; yea, you must be strong for those who suffer, for those who faint and fall, even if your own heart is torn and bleeding. Admit no despair in your soul; keep pessimism and selfish panic away. "O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him." Oh, be comforted; believe in the good that underlies all this mass of ill. Get others to believe it from what they see of you,—your fortitude, your faith, your nobleness of deed and aim. Let your hand be ever raised toward "the tree of life;" scatter the leaves of healing wherever the world has need.

[*The Universalist Leader*]

We cannot for a single day live our own life faithfully, bravely, and sweetly, without inspiring other lives with an increased sense of the value of the virtues we practise and a greater longing to fulfil the demands of all righteousness. Most of us can recall more than one embodiment of goodness and worth by whose influence we have been especially blessed. We knew that they wanted us to be pure and honest, just and kind; but we also knew that the desire to commend themselves to us and others as patterns of excellence was not the chief motive for the conduct that made their own lives noble and beautiful; and it was this knowledge that made their example most effective.

[*The Christian Register*]

We sometimes have a dream of a time coming, and not far off, when men and women of differing shades of belief will be really tolerant of each other's opinions, and the question will not be asked, What do you believe theoretically? like a

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talent wrapped in a napkin, but, What do you practise actually? Do you live on the spiritual plane, and is the love of God now in you, leading to the glowing impulses of peace, mercy, and charity? Our tolerance is yet far from such a point of glorious achievement. When that time comes, the barriers of silence, constraint, and cold indifference, and dislike of the neighbor's religious life, will be thrown down, and there may be a real communion of saints, where those of differing shades of belief will be glad to give and receive help and inspiration from those who differ as well as from those who agree, but are all endowed with the open mind, the desire for light and leading, and the same spirit that lived in their Master, Jesus Christ.

[*The Advance*]

There are startling and indeed saddening elements in the life of today. There is a wide-spread, and probably a growing, distrust of creeds. There is a sad estrangement of the masses from the institutions of religion. There is an appalling paganism accompanying the depopulation of rural communities and an equally appalling godlessness accompanying the segregation of people in cities under conditions that unmake stability and responsibility. There is mammon worship, and race hatred, and class distinction, and bitterness of strife between capital and labor. There is increasing distrust of legislatures and of courts. There is growing doubt of the adequacy of democracy to endure the strain put upon it by modern conditions. There is a lessened sense of sin, and almost an entire absence of fear of punishment. There is a growing secularization of Sunday, an increasing love of luxury, a mad race after pleasure. There is vehement protest against the permanence of marriage, a protest uttered now for perhaps the first time in history on behalf of woman. There is, most ominous of all, a sad decay of family life.

Moreover, certain tried and approved methods of religious work have proved subject to the law of diminishing returns. The old-time evangelism is not producing its former results. Within the church are seen a diminished number of our choice young men seeking entrance to the ministry, and the ministry itself shows a serious "leakage at the top."

Are there any cheering signs to oppose this rather formidable list? There is, first of all, an end to the age-long warfare between science and religion. That battle, fought since Galileo's day, is over. It is now accepted as an axiom that scientific truth and religious truth cannot be in conflict, and all truth is from God. Religion has become more reasonable, and science, for its own good, a trifle more humble. Science itself has been hard hit, and has had to reshape a number of its most confident assumptions. It will be rare hereafter that a scientist calls God the unknown, and certainly no man speaking in the scientific spirit can call Him unknowable. So many things which we did not know we are beginning to know, and we are so enlarging the circumference of our perceived ignorance that we hesitate to assume so much of knowledge as to say that anything is permanently unknowable.

[*Zion's Herald*]

There is much to be thankful for just in the opportunity of going on. To be permitted to do our daily tasks should be welcomed as one of our richest blessings, and no day should pass in which we have not lifted some heartfelt prayer to our Maker for this high privilege. That we may find in our daily work so many things of human interest, that inspire us to love the people we see and to have faith that God's plan for a better world is being furthered, should stimulate us for that work, and should cause us to go to it with a freshened zest and a sweetened spirit each day.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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Published Every Day, Except Sunday

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Published Monthly

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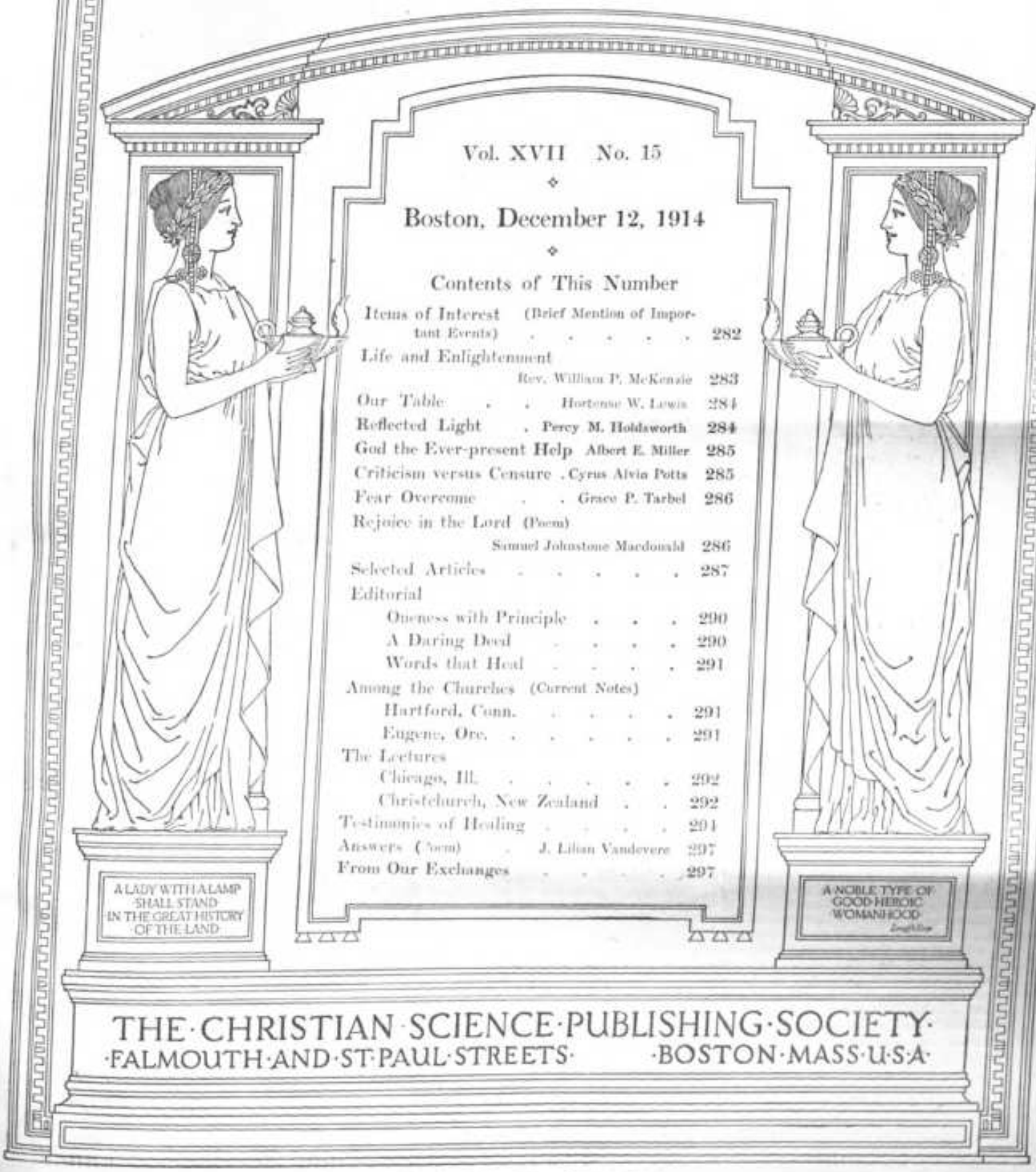
"What I say unto you I say unto all-WATCH" Jesus

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Boston, December 12, 1914

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Items of Interest

A majority of the United States Supreme Court joined in an opinion that the Oklahoma law proviso, permitting railroads to furnish sleeping, dining, and chair car accommodations only to the white race, was unconstitutional, but they did not so decree, because of imperfections in the petition on which the case reached the courts. The majority, through Justice Hughes, stated that previous decisions in regard to laws for separate coaches for the two races being unconstitutional, were not to be questioned. He then set forth the reasons for the opinion that the lower court was wrong in holding the proviso constitutional. "The reasoning is," said he, "that there may not be enough persons of African descent seeking these accommodations to warrant the outlay in providing them. This argument with respect to the value of the traffic seems to be without merit. It makes the constitutional right depend upon the number of persons who may be discriminated against, whereas the essence of the constitutional right is that it is a personal one. Whether or not special facilities shall be provided, is doubtless conditioned upon there being a reasonable demand therefor; but if facilities are provided, substantial equality of treatment of persons traveling under like conditions cannot be denied. It is the individual who is entitled to the equal protection of the laws, and if he is denied by a common carrier, acting in the matter under the authority of the state, facilities or conveniences in the course of his journey, under substantially the same conditions as furnished to another traveler, he may properly complain that his substantial privileges have been invaded."

Trees will be planted along the Lincoln highway from ocean to ocean by the women of the states through which it passes, working under the direction of the General Federation of Women's Clubs. Each state's planting is to be individual and done under the conservation chairman of its own women's clubs. The organization from New York to California is now complete, and in many of the states the trees to be planted have been selected. Every schoolyard along the highway is to be planted. The birds of the country are not to be forgotten, for it is proposed to plant all along the way berry-bearing shrubs, and at intervals to erect bird shelters, thus giving the birds food and shelter across the continent.

Twenty thousand men are engaged in the completion of the new rapid transit system that will connect all five boroughs of Greater New York. The whole work has been divided into eighty-three contract sections, and sixty-four contracts have been let. Sections already placed under contract involve a total expenditure of approximately one hundred and fifty-six million dollars. Last year the disbursements of the city to the contractors on this rapid transit work averaged one million six hundred thousand dollars each month. This year it has been a trifle more than two million dollars each month, and next year it is the belief of the commission that close to three million dollars a month will be expended.

The commission appointed some time ago to inquire into the university question in South Africa, recently issued its report. It advocates the creation of two separate universities, one in the south, which would take over the existing colleges in the Cape province, the other in the north, with headquarters either at Pretoria or Bloemfontein. The latter would take over existing colleges in the Transvaal, Natal, and Orange Free State. The consensus of opinion throughout the country does not favor the adoption of the report.

Practically one entire session of the recent convention of the National Association of Railway Commissioners at Washington, D. C., was devoted to a discussion of methods of at least reducing what was termed the "annual slaughter" of people at grade crossings and on railroad rights of way. The report recommended more stringent laws as to trespassing upon railroad properties and the adoption of better means of protecting the public at grade crossings.

The government of the Union of South Africa has advertised for applications for the leasing of certain land for the cutting of papyrus. This growth, with the tambookie grass, is occupying the interest of the commerce and industries department. It is found, after tests and analyses, that these two wild crops afford excellent material for paper-making, and the present seems an opportune moment to establish pulping works in South Africa.

The decision of the ninth United States circuit court of appeals, that railroads cannot be constructed across reclamation projects, even with the authorization of the entrymen, without the consent of the secretary of the interior, was reversed in the United States Supreme Court, in the suit of the government to enjoin the Minidoka & Southwestern Railroad Company from extending its line across the Southside Minidoka project in Idaho.

The Chicago Stock Exchange opened its doors Nov. 20, and trading was resumed where it stopped July 30, with other trading centers, because of the European war. The Chicago exchange is the first of the broad official markets in securities throughout the world to resume operations. Business began with the closing figures of July 30 as a basis for transactions.

On Nov. 4, at a depth of 2,840 feet, one of the best gas-wells on the American continent was tapped five miles north of Viking, a station on the newly completed transcontinental line, the Grand Trunk Pacific, seventy-five miles east of Edmonton, Alberta, Canada. The flow measures nine million cubic feet per day, with a rock pressure of five hundred pounds per square inch.

A case brought up from Arkansas is pending in the Supreme Court of the United States, to test the constitutionality of the migratory game bird law. It will be argued, in all probability, next spring, and a decision may be expected during 1915. The lower court in passing judgment said it could find nothing in the Constitution giving Congress the right to enact the legislation, and this being the case, it held the law to be null and void.

Congress appropriated at its last session $1,116,118,138 for the current fiscal year, as against $1,088,678,788 for the last fiscal year. In addition, contracts were authorized, subject to future appropriations, aggregating $40,333,000, and included $600,000 for fortifications, $38,350,000 for the navy, $810,000 under the sundry civil act, and $578,000 for public buildings.

Among the requests of the enginemen for improved working conditions, presented to the arbitrators in the western railroad case at Chicago, was one for the elimination of the surprise test, to which the men strongly object. The federal arbitrators hearing the pleas of the men and of their employers on ninety-eight western roads, were told that the surprise test defeated itself in time.

At the national council of teachers of English, in its fourth annual convention at the Auditorium hotel, Chicago, the appointment of a committee to investigate the possibilities in schools and colleges over the United States as to improvement of the speaking voice, the committee to report at the next conference, was approved without a dissenting voice.

The city of Cleveland, Ohio, has won a point in its contest for the ownership of about thirty acres of lake front property against the Cleveland & Pittsburgh and other railroad companies in the Supreme Court recently, when the court dismissed the motion by the railroads for a review of the case.

Inquiries for nine million railroad ties and nine to ten million feet of large timbers have greatly stimulated the lumber situation in the Northwest. The inquiries come principally from the United Kingdom. The supply for that section of Europe has heretofore come from the Baltic.

Apple wood, used almost exclusively for saw handles, also furnishes the material for many so-called brier-wood pipes, and particularly for the large wooden type used in printing signs and posters.

According to recent figures, there are forty-two sugar-cane plantations in the republic of Argentina, thirty-eight of which are in actual operation, with an annual output of 276,140 tons.

Despite the unfavorable conditions which prevailed during the summer, Canada's total trade for the fiscal year is well on the way toward the billion dollar mark.

The state school of forestry at Bottineau, N. Dak., announces that it will have one million trees for distribution to the citizens of the state during 1915.

Forbach, Germany, is said to have the most profitable town forest known; it yields an annual net gain of $12.14 an acre.

The parcel-post service between the United States and Germany and Austria-Hungary has been resumed.

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Christian Science Sentinel

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

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Life and Enlightenment

REV. WILLIAM P. MC KENZIE

THE translation of life into terms of enlightenment or understanding helps our progress. Ignorance and the deprivation of good which it involves, have been described as darkness by both poet and prophet. Of the froward, Eliphaz declares, "They meet with darkness in the daytime, and grope in the noonday as in the night." The description in Isaiah of those to whom judgment and justice are absent is graphic: "We wait for light, but behold obscurity; . . . we stumble at noonday as in the twilight: among them that are lusty we are as dead men" (Rev. Ver.). Similar testimony is borne by Hosea when he says, "My people are destroyed for lack of knowledge." When Paul received his commission, he recognized that his life-work in the service of those whom he had called Gentiles was "to turn them from darkness to light," thus showing that he himself had received a genuine illumination, and had seen "the light of the knowledge of the glory of God in the face of Jesus Christ."

In Paul's mind there was an endless giving of thanks to the Father, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Thus we may see how clear to him was the truth which the Master spoke to the group in the temple when he declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." If men through misunderstanding dwell in darkness, "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," evidently the gaining of understanding means not only enlightenment, but life as well. By a process of revelation the real becomes the actual to us, and disconnected, unreal beliefs vanish. The text-book of Christian Science, "Science and Health with Key to the Scriptures," explains this in saying, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." It also declares that "darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness" (pp. 390, 479).

Our stages of progress are marked by continual discoveries of good, and at each discovery we wonder that we had not known and enjoyed earlier what is revealed to us, so self-evident does it appear. Like the artist, we have to be perpetually interpreting anew what we see. He depicts his insight on canvas, and the beauty of nature disclosed in the painting touches the thought with a new sense of the harmony of the creative Mind. One said to Turner, "But I do not see in nature what you bring out in your pictures;" and his reply was, "Madam, don't you wish you could!" Our discoveries are not by any means limited to the realm of the beautiful in nature. We make new appraisements of friends and home and national life, rising thereby to new standpoints of gratitude and praise. The wonder of it all, even when we are entranced with God's love expressed to us in the loveliness of earth's scenery, is in the reminder that all this is but a foretaste of the infinite unfoldments of good. Nature indeed helps to reveal this goodness, as Paul declared to the people of Lystra, showing how "the living God . . . left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." But every man is a true witness when he has won and reveals a character like to his creator. Exactly such a character was manifested by the Prophet of Nazareth, who thus fulfilled the hopes of a long line of prophets, so that a New Testament writer could quote exactly Isaiah's expectation, and declare it fulfilled, saying, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

We cannot learn the truth about anything through its unlikeness. That which it is not, does not inform us regarding its true character. So, if we seek to learn the truth about God, we must learn from that which represents Him, or presents His true likeness. From the Son, then, who was in obedient accord with the Father, doing nothing of himself as person, but accomplishing miracles because he revealed the action of divine Principle, we may learn, because in the enlightenment that is thus made possible we may actually "have the light of life."

The wars and controversies in the world are between men who view not one another as of God's creating. Mankind has a controversy always with its own false concept of man, not perceiving man as God's idea. Our text-book says, "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*" (p. 258). Qualities manifested in men and women have been looked upon as conditions of personality, and thus limited and localized. But through spiritual sense comes the enlightenment whereby the desirable characteristics of manhood and womanhood are seen to be impersonal, and so not denied to any one. Men have been induced by materialistic philosophy and so-called science to believe that life must be a destructive process, whereby in its course of existence the successful life must utilize, exhaust, or displace many other lives. In that view a nation maintains itself by feeding upon other nations, or blotting them out of existence, and fear causes every man to be hostile to his neighbor.

If one could imagine a conflict between the figures in a mathematical problem wherein some were obliterated by the others so that they might have more room on the slate, the result would be the same as with the rivalries and wars of nations, namely, confusion. The nations continue in darkness, and upon the mathematical problem no light is shed. But with enlightenment comes a sense of life as well. The erroneous statement has no existence in mathematics, because only that which its basic law governs has reality. In men, likewise, the temporary sense of life, hourly endangered, flickering like candle flame in a rushing wind, and assured of extinction, fails to express reality. It is not the enlightened view, even though a common one. When enlightenment is gained, then life is discerned apart from any principality of evil or dominion of matter. The martyr, not his murderer, is seen to be the one who knows life.

Christian Science by its elucidation of the Scriptures makes

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us understand "the power of an endless life." It explains the faith triumphant whose demonstrations are recorded in the eleventh chapter of Hebrews. The secret that Moses knew was this vision given by faith. "He endured, as seeing Him who is invisible." A passing vision of his life's continuance came to Peter and James and John on the mount of transfiguration. When all men are enlightened so as to enter into the light of life, death will certainly be "swallowed up in victory."

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Our Table

HORTENSE W. LEWIS

THE opening words of the twenty-third psalm, "The Lord is my shepherd; I shall not want," are very familiar, and have often brought comfort and strength and assurance to those in want and distress.

Recently the writer was led to think about the following words from the same psalm: "Thou preparest a table before me in the presence of mine enemies," and she recalled the mental picture these words used to present to her when as a youngster in Sunday school she heard them read. Then, turning away from that picture, false and material, she tried to see what spiritual message she could now find in them. The old picture of one sitting down in complacent self-satisfaction, and enjoying all the good things a well-filled table had to offer, while his enemies were forced to stand aside and watch the eater's enjoyment, seems today crude, material, and personal. St. John tells us that "God is love," and so we find ourselves asking about the table Love has prepared: What must one do to avail himself of that which Love prepares? What would such a table contain? Lastly, who are the enemies referred to?

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In seeking the kingdom of God, mortals have to give up material beliefs and opinions, and learn to think rightly. The process is an educational one, and like all education, it is a mental process. Man's storehouse, or table, is in consciousness. The man who is a student takes pride in his library, selecting his books with great care as to authorship, illustrations, etc., while the man who is known as a "good liver" consumes much time on the choice of viands for his table. What about the man who seeks "first the kingdom of God"? May not thoughts be the wherewithal to fill his table? Each can choose, yes, be very particular about the thoughts he entertains. He can select and hold only those which are true, loving, helpful, and spiritual. Thoughts of fear, anxiety, and worry need to be banished as mental outlaws, for they are not in accord with divine Mind. They do not acknowledge the omnipotence of divine Mind. Christian Scientists are reminded that "right thoughts are reality and power; wrong thoughts are unreality and powerless, possessing the nature of dreams. *Good* thoughts are potent; evil thoughts are impotent" (Miscellaneous Writings, p. 252). No one should covet that which is unreal, counterfeit, but all should learn and assimilate the real and true, so that they may no longer be tricked and deceived by the unreal.

The Bible and our Leader's works are guides for those right mental processes by which alone one can have his table set out with the best. When we remember that man is God's image and likeness, the reflection of the pure, perfect, ever-loving divine Mind, we know that he can express nothing save that which this Mind knows and creates. The perfect Mind must maintain order, so each man has his place and his work to do. When self-importance and pride try to assert themselves, we need to recall Jesus' words, "I do nothing of myself." We can do nothing of ourselves, but by virtue of man's relationship to God we may manifest goodness, wisdom, intelligence, and patience, and rejoice in this relationship which reveals the infinitude of Mind. On the other hand, discouragement and self-depreciation can find no place in human consciousness when it is realized that man always reflects and expresses Mind. Omnipotent Mind knows no discouragement, neither can anything depreciate or belittle omniscient Mind. Envy and jealousy are mental intruders, closely related to selfishness, and they involve a doubt as to Mind's willingness and ability to supply *all of* man's needs. These mental outlaws are put to rout when it is realized and acknowledged that Mind knows and supplies man's every need.

Sin brings suffering, punishment, in mortal belief. Because of the pain and lack of satisfaction which always follow wrong doing, mortals can find no real pleasure in error, and should be glad to abandon it for the right and true. All right doing is preceded by right thinking, and so has the authority and protection of omnipotent Mind, which blesses man and pronounces him good. That which Mind thus honors is eternally blessed.

There is but one way to detect and correct wrong thinking, and that is by learning what right thinking is and how to apply it to all problems. When it is understood that right thinking alone is powerful and effectual, wrong thinking can bring no terrors or fears in its train, for man by uttering his protest against the very belief in its power, renders it null and void. "We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers" (Science and Health, p. 234). There have been many times when the writer has been thankful for verses from the Bible or passages from our beloved Leader's writings which had been learned and were available on her mental table to aid her in barring the door against intruding beliefs. If we follow Paul's injunction to the Philippians—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"—we shall always have our table prepared by divine Mind.

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Reflected Light

PERCY M. HOLDSWORTH

A story of childhood days, which memory has recalled many times since the coming of the light through Christian Science, is that of a boy coin revealed by a beam of reflected sunlight. A boy had received a bright new gold piece as a birthday gift, and while at play in his father's barn, the coin dropped from his hand and disappeared through a crack in the floor. Grieving over the loss, he ran to his father and begged for a lamp to take to the barn, that he might see to find the gold piece. The father, however, realized that the use of a lamp in the barn involved so great a risk that other means must be used to supply the needed illumination, and after explaining the danger in using a lamp in such a place, he had the boy get two mirrors. One of the mirrors was so placed outside the barn that light from the sun was received and thrown into the open door. With the other mirror in his hands, the father caught the sunbeam, reflecting it downward through one after another of the cracks in the floor, and

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soon the bit of gold, catching the ray of light, was seen and recovered.

The application of this simple story is almost too manifest to need explanation. Most of us have seen some of God's precious gifts to man—it might have been health or happiness—seemingly disappear from sight, and have longed to recover them, both for ourselves and for others. We may even have brought the lamp of human endeavor, of material means, to help us find the hidden treasure; but through the work of our revered Leader, Christian Science is established so that the light of infinite Love is reflected in all its pure glory. As we come into the path of this radiant beam, the accumulated dust of self-confidence, self-righteousness, and self-love is cleared away, and we begin to reflect health, joy, peace, and loving-kindness. The light of Truth and Love has revealed in hidden places the gold that was supposedly lost. This blessed privilege inspires increasing gratitude to the unassuming woman whose unselfed devotion has disclosed our Father's love for all His children.

God the Ever-present Help

ALBERT E. MILLER

In this day and hour, the broader recognition of God as "a very present help in trouble" is revealing in ever-increasing measure the power and majesty which appertain to Him; but remembering the declaration of Jesus that to know God aright is life eternal, yet seeing death and decay in all about them, men are beginning to realize how meager, after all, is their knowledge of Him who, as the psalmist affirmed, "healeth all thy diseases," as well as "forgiveth all thine iniquities."

Time and again, in seeking a panacea for their ills, mankind have learned the futility of trusting to material means for permanent cure. *Materia medica* has never ceased to be experimental: it is constantly revising its list of remedies and adopting new theories of disease entirely at variance with former ones. The vaunted medical discovery of today may be, and frequently is, thrown aside as worthless tomorrow. Notwithstanding all this, and perhaps because there seemed to be no other way of escape, the majority of mankind have continued to put their trust in drugs and physicians for deliverance from physical ills, giving them the benefit of the doubt, in case of failure, by ascribing it to the will of an inscrutable Providence.

It may well be asked why men go on trusting in a system whose fallibility is acknowledged even by its exponents. Why do they not instead turn to God in their hour of need, and appeal to Him for deliverance from physical as well as mental torment? Does not the Bible give assurance that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"? The gift of bodily health, of wholeness or holiness, is truly a good and perfect gift, and assuredly it comes from above.

Health is not to be derived from drugs and hygiene; it is secured only through the right understanding of God and of man's relationship to Him. It is interesting to recall in this connection that the words health, holiness, wholeness, and healing are derived from the same root and are identical in their original meaning. The God of our fathers, who is "the same yesterday, and today, and forever," and man, who is His perfect idea, need but to be known aright, and the sufferer, whether from physical or mental ills, will find himself "every whit whole." Jesus knew the Father aright, knew Him as omnipotent and omnipresent good, and man as His image and likeness. This was why Jesus was able to heal the sick. He "beheld in Science," Mrs. Eddy tells us, "the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

The argument is sometimes advanced that drugs and other commonly used material remedies for disease have been divinely bestowed upon mankind, and that their rejection constitutes disobedience to God's law. If we believe that such remedies were divinely ordained for healing the sick, then we must also believe that Christ Jesus, who came to do the will of the Father, erred in failing to use material remedies. If Jesus had found efficacy in them, would not his intelligent employment of such means have constituted an invariable rule whereby his followers throughout all generations might have profited?

Take the only instance which can be cited where Jesus even indirectly used any material means, when he mixed the clay with spittle and applied it to a man's eyes, commanding that it be at once washed off. What would be said of any one today who should undertake to cure blindness with such means? It is evident that Jesus did not use this mixture as a remedy, but rather as a sign or token of contempt for matter, and that his understanding of the truth alone did the healing. Jesus said, "I am come that they might have life, and that they might have it more abundantly;" and in healing the sick by spiritual means he showed mankind how to gain a fuller and better sense of life. He taught that God is Life, is Spirit; and further, that they who would worship God, must worship him "in spirit and in truth."

The laying hold upon this redeeming sense of life must be done individually. It is the working out of one's own salvation, to be wrought not "with fear and trembling," but "in the midst of fear and trembling," as a later translation has it. For this working out God has provided mankind with abundant opportunity and direction. Christ Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In other words, absolute consecration to God, such as he demonstrated, brings out the understanding whereby men may gain their own freedom from sickness and sin, and also loosen the fetters for their fellow men. Often it is in helping others to obtain their freedom that men free themselves. And why not, since we have the Master's word, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and his promise, "He that believeth on me, the works that I do shall he do also"?



Criticism versus Censure

CYRUS ALVIN POTTS

The continued use of words in a wrong sense has frequently resulted in their incorrect definition in standard dictionaries and other reference books. One of the most notable of such words is criticism, the meaning of which according to Webster is "the art of judging with knowledge and propriety," or in the language of Scriptures, with "righteous judgment." "By criticism," says Dryden, "as it was first instituted by Aristotle, was meant a standard of judging well." Criticism does not apply to a person, but minutely and rationally points out every beauty or blemish in a person's works, and it is especially applicable to literary and scientific matters. One who assumes the rôle of critic must be competent, and capable of supporting his assertions by positive proof or demonstration.

To find fault with, blame, or condemn a person is to censure. Criticism has to do with things and censure with

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persons. To censure requires no more than a simple assertion, usually actuated by ill nature, ignorance, or a desire to inflict punishment. The Roman magistrate who had charge of the morals and domestic affairs of his people was called a censor, from which the word censure is derived. The only legitimate place accorded censors was and is an official one. Strictly speaking, no one has the right to censure another except in an official capacity, and this official function should be exercised only by men of sound judgment and morals, and for the sole purpose of elevating the morals and protecting the rights of the public. The unofficial censor may be either mild or severe, according to his ill or good nature, but in any event he is likely to take cognizance of personal conduct and to judge according to appearances, and hence not to judge "righteous judgment."

To express disapproval of one's speech or conduct for the purpose of overcoming or preventing the repetition of some impertinent act, is not censure but rebuke or reproof, because the one who expresses his disapproval is supposed to have substantial reasons for such rebuke or reproof, and not to be actuated by the spirit of contumely. Jesus was a critic of the highest type, not a censor in any sense of the word. He said, "I judge no man." Mrs. Eddy tells us in Science and Health that Jesus "rebuked sinners pointedly and unflinchingly, because he was their friend" (p. 53). He rebuked Peter for his presumptuous manner of speech, and reproved him for smiting the servant of the high priest. He rebuked and reproved others as the occasion warranted, but censure was foreign to his character. The rebuke or reproof which will uncover and check an error, is righteous, but the censure which depresses hope and brings despair, is unrighteous.

Possibly no error is so greatly indulged and so little restrained as that censorious fault-finding which is generally called criticism. Some seem to believe they have a right to think as they please about another, so long as they refrain from expressing their thoughts audibly; but thoughts unspoken are often felt as keenly as those expressed, and when vent is given to censure, the commandment which says, "Thou shalt not bear false witness against thy neighbor," is broken. Not one of us would approve a judicial sentence unless both sides of the case had been presented. The unbiased judge is the one who reserves his decision until he has heard all the evidence available. In order to be just and to judge "righteous judgment," we must hear the truth and all the truth respecting the case before rendering our verdict.

In Luke we read that "whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." If a brother is rebuked in the spirit of love, even though he resent the rebuke at the time, such resentment will pass away; but if we censure, make realities of unrealities and deny the testimony of spiritual sense, this shall not pass away (be forgiven), either in this world or in the world to come.

If honored, the truth as revealed in Christian Science will enable one to be discriminating and fair in all his judgments. It separates the wheat from the chaff in a manner which is both Christian and scientific, and as human thought becomes more Christlike, men will think and speak more scientifically. They will not hesitate to point out and rebuke error in a loving way, but they will hesitate to blaspheme the Holy Ghost, *i.e.*, pervert and disqualify the testimony of the spiritual senses.

Before appointing ourselves censors of others, it would be well to ponder the words of our Leader as found on page 8 of Science and Health: "We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are. If a friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not rather give thanks that we are 'not as other men'? During many years the author has been most grateful for merited rebuke. The wrong lies in unmerited censure,—in the falsehood which does no one any good."

Fear Overcome

GRACE P. TARBEL

An experience of recent date has taught me many forcible lessons, which I gladly share with others. One morning, while engaged in household duties, I heard my name called by a member of my family who was evidently in great distress, and as I crossed the floor to go to him, a great sense of fear possessed me; but like a flash of light there came to my consciousness the thought that though mortal sense could do nothing, God was there, and that with Him all things were possible. At once all fear vanished, and I felt that my prayer was answered. When I approached the one who had called, he said, "I do not need you; I am all right." It seems that a horse, in leaving the stable, had kicked him in the side and hand. The blow was so severe that his watch was dented and broken beyond repair.

It is not necessary to enlarge upon details, but by holding steadfastly to the truth gained with my first realization of God's presence, the one who had been injured used his hand and leg with perfect freedom the next day in doing some very heavy work, and the flesh was normal and without discoloration. It is not, however, the physical healing that I wish to lay stress upon, but the overcoming of fear, and the mental step taken which produced such results. I have read many articles in the various Christian Science publications telling of like overcomings, and I sometimes wondered how others accomplished these healings; but in my own need I was answered by ever-present Mind.

By the systematic study of the Bible and Science and Health, as explained in the Manual, just as one would study a subject each day in school, putting into practice the knowledge gained in all the little things which come into daily life, such as refraining from gossip, from criticism of others, from worry, irritation, unkind words and actions, etc., I am learning that in doing the work of the Master daily, one's thoughts turn naturally and instinctively, in a time of crisis, to Truth, and he is rewarded with a realization of that love spoken of in St. John, which "casteth out all fear," and which restores harmony.

[Written for the *Sentinel*]

Rejoice in the Lord

SAMUEL JOHNSTONE MACDONALD

Rejoice! Again I say, Rejoice!
But not alone with lute and voice;
Nay, first know joy dwells in thine heart,
For that thou hast in Truth thy part,
Then love from out thy heart will glow,
And all the world shall surely know,
Not by thine anthems or thy creeds,
Nor by thy words, but by thy deeds,
Which testimony true afford
That thou hast been with Christ the Lord.

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Selected Articles

[Judge Clifford P. Smith in *Chesterton* (Ind.) *Tribune*]

Any one who undertakes to state the teachings of a religion in which he does not believe, is likely to encounter a difficulty, for the reason that he is apt to lack the appreciation and insight which would enable him to speak of it with accuracy and justice. Twice difficult is the task of one who attempts to sum up a religion other than his own in a few brief sentences.

For these reasons the Lutheran minister whose letter on Christian Science appeared in a recent issue of the *Tribune*, would better have been content to report what he saw and heard at the Christian Science church which he attended. As a reporter he was a distinct success, but not so as an expositor of Christian Science. For his evident sincerity, however, the thanks of Christian Scientists are hereby tendered. Our brother's comment on matter and disease, as well as his reference to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as containing "a sort of spiritualized metaphysics," makes one wonder, however, what kind of metaphysics should be expected in a book which, as he rightly said, is based on the Bible. Will you not allow a Christian Scientist enough space for an explanation?

To some people the world is wholly material; to others (the majority at present) there are two worlds, the one material and the other spiritual, or one world compounded of these opposites. To the Christian Scientist either the universe is wholly spiritual, or he is gaining this perception. As Mrs. Eddy has said (Science and Health, p. 573), "The heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material." It is well to remember also that all human hope and faith involve a conviction of unseen reality.

For example, a man's concept of self would hardly be more than that of an animal, if it did not include some knowledge of the fact that identity and individuality are not determined by matter or bounded by it. Natural or physical science also defines substance as that which is real, in distinction from that which is apparent, and admits that the supposed substance of matter is unknown. Thus, in a book entitled "The Problems of Philosophy," published last year, it is said that one thing we know about any physical object is that it is not what it seems. Rt. Hon. Arthur J. Balfour of England, while delivering the Gifford lectures at Edinburgh last winter, put the case in these words: "The real world, as science pictures it, is more and more removed from the real world as we perceive it or are capable of perceiving it." The science to which he referred, was, of course, natural or physical science, and the perception was that of the physical senses.

Christian Science, therefore, solves the most fundamental of all problems when it begins with spiritual causation and arrives at definite and consistent conclusions respecting the substance of man and the universe; and the understanding thus conferred is found to be capable of proof or demonstration when it is put into practical use for the betterment of human conditions. Of course every man must have some view of himself as being subject or not being subject to disease. Equally evident to a Christian should be the proposition that a purely spiritual concept of self does not include disease.

Christian Science affirms the further fact, that whether one's sense of self does or does not include disease, depends on the quality of his consciousness as being false or true. "Ye shall know the truth, and the truth shall make you free," is a statement of divine metaphysics which admits of no exception for any form of bondage. "The mind of Christ," the Mind "which was also in Christ Jesus," is the remedy for every woe. "The kingdom of God is within" the consciousness which He creates.

[Robert S. Ross in *Brooklyn* (N. Y.) *Eagle*]

If our friend whose letter appeared in a recent issue will take time to consider the matter, he will, I am quite sure, admit that Jesus of Nazareth proved by his works that the application of the divine Principle of his teachings would solve every human problem, whether social or religious, political or economical. In other words, Jesus gave the remedy for every ill, not for his own time only, but for the centuries that should follow.

In those days, as in ours, unselfish hearts, individually and collectively, were doubtless endeavoring by various means to lessen the burdens of mankind. That every unselfish effort to help others should have the moral support of all right-thinking people, Christian Scientists do not question; but our critic should bear in mind that only by working in the way that Jesus worked will all error be effectively and permanently overcome. "No man cometh unto the Father, but by me," said Jesus. In other words, no man can arrive at a demonstrable understanding of divine Principle, God, the source of all real being, except by following Jesus in precept and practice.

Jesus taught and practised the Science of Christianity, or Christian Science. By this means he healed the sick, fed the multitudes, walked on the waves, raised the dead, and eventually triumphed over the grave. This Science enabled Jesus to break the yoke of every known material law, and we have from him this blessed assurance: "He that believeth on me, the works that I do shall he do also." That there was no mystery about Jesus' works, and that his promise is perpetual, Mrs. Eddy has proved, for, by applying the Principle of Christian Science to their thought-processes, men, women, and children throughout the civilized world are daily and hourly being made free from sin and sorrow, disease and poverty.

How to work out a full salvation, all may learn by faithfully studying the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and applying to their daily lives the rules laid down therein. On page 340 of this book Mrs. Eddy writes: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

[Ezra W. Palmer in *The Critic*, Grand Junction, Col.]

The comments on Christian Science by a writer in a recent issue are interesting and show a friendly spirit. He, however, falls into an error common to all who accept the materialistic conception of the universe. He believes that the way to remedy existing evils is to change things materially, and then, to use the critic's language, "there will be a chance to pray the things spiritual into existence."

This critic has overlooked the fact that mankind has for

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centuries attempted to destroy or escape from the effects of evil in just this manner, but have been unsuccessful. Jesus Christ, the greatest of all reformers, the one who showed the way to mankind's full and complete emancipation, used an entirely different method. He laid no stress on mortal strivings or mortal efforts. He knew that mortals could not heal themselves of the wounds caused by belief in sin and death. He saw that freedom could be gained only as man grasped the omniscience and omnipotence of Spirit, which quelled evil and lifted man into his spiritual estate, beyond the power of greed, hate, poverty, sin, and death.

The great Teacher, therefore, in his Sermon on the Mount, admonished his followers, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is this insistence of Christian Science on the all-sufficiency of Spirit to meet human needs that distinguishes it from all systems of human thought. A Christian Scientist knows that God supplies all his needs here and now, and he furthermore knows, for all time, that from this same divine source the supply is always equal to the demand. Mrs. Eddy says, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (Science and Health, p. 442).

Christian Science does not accept the dictum that God made material man or material things. If God made matter or material things, then it would be logical for us to begin with material things in the attempt to remedy evil, the concomitant of materiality. But Jesus declared that "God is a Spirit," and he further declared that men must worship Him "in spirit and in truth." Christian Science likewise teaches that God is Spirit, and His creation, like Him, spiritual. To attain health, peace, and harmony, therefore, we must work from a spiritual, not a material basis. To attempt to remedy materiality with materiality is folly. Jesus characterized such efforts as the blind leading the blind, with the result that both fall into the ditch. "Not by might, nor by power, but by my spirit, saith the Lord of hosts," and only thus is the conquest of evil gained.

Christian Scientists make no claim that they have yet demonstrated the power of God sufficiently to overcome at once all the evidence of evil, either for themselves or for others. But this they do know,—that they have proved to a degree the immanence of God, and they have strong assurances, through the healings already accomplished, that they are on the right way. As they work faithfully, stronger proofs will be made manifest, until all evil is destroyed, and we shall behold the full radiance of Spirit undimmed by a cloud of sin or evil.

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[Frank Bell in *The News-Times*, Reading, Pa.]

If your correspondent who has "read considerable on the subject" of Christian Science, will consult authentic sources of information, he may ascertain that his notion that Christian Science is deficient in "promises for the future" is altogether mistaken. It is true that Christian Science is regarded by its adherents as a distinct improvement on those forms of religious teaching which offer little or nothing beyond "promises for the future." The difference between Christian Science and such theories is the difference between promise and performance. The Christian Scientist has immediate proofs of the correctness of his religion. He is working scientifically with laws that are fundamental to all reality, and his individual experience satisfies him that the application of these laws will produce results as accurately tomorrow and next year and forever as today.

The mathematician has something better than a promise as to the future of mathematics, and no less is the Christian Scientist assured that man, governed by divine law, has nothing to be afraid of ahead. The reason why this practical religion continually gains ground, while theoretical systems simply stagnate, is readily discerned by any open-minded inquirer.

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[Charles W. J. Tennant in *Birmingham* (England) *Gazette*]

In a recent issue it is reported that "Christian Scientists are saying to themselves a thousand times a day, 'There is no war; there is nothing but sunshine, happiness, and peace.'" Christian Scientists are doing nothing of the kind. *They*, however, know that war would be impossible if *all* Christian people would obey the injunction of St. Paul, to let that Mind be in them "which was also in Christ Jesus;" which means, to think as Jesus thought on every occasion and in all circumstances. Christian Scientists are simply endeavoring to conform their daily living to this standard.

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[W. G. Watkins in *Milwaukee* (Wis.) *Free Press*]

In a recent issue of the *Free Press* an article appeared under the caption "Doctor's Helps," purporting to be "the truth about Christian Science." The doctor's attempt to explain Christian Science is but another testimony to the fact that an error in premise begets a like error in the conclusion. The truth about Christian Science can never be deduced from the erroneous premise that "every single human creature born upon our earth is an image of our great creator." There is a distinction—and a very important one—which Christian Science makes between the fleshly man and the man created in the image and likeness of God. The dual concept of spirit and matter which has imposed itself in some degree upon every form of righteous endeavor is gradually giving way to the inevitable recognition of God, Spirit, and His spiritual creation, including all reality and being.

Although the doctor stated a fundamental fact in saying that "Christian Science eradicates physical and mental disorders by living in accordance with the standard of truth, which standard has been laid down by our creator," it is equally important that the premise of Christian Science be adhered to if the Science is to be understood and demonstrated. Mrs. Eddy says that "it is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way—namely, God and His idea—which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized" (Science and Health, p. 167).

Christian Science is the acme of completeness within itself, and cannot be made the adjunct of material ways and means, and any attempt so to use it would be but the exercise of a mistaken sense of the subject.

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[H. E. Chandler in *The Post Express*, Rochester, N. Y.]

The article in *The Post Express* entitled "Prayers for Peace," has all the virtue of "orthodoxy;" still, we must not forget that the heresy of yesterday is the orthodoxy of today, and the orthodoxy of today becomes the absurdity of tomorrow, hence "orthodoxy" is not above criticism.

One would gather from the article referred to that in some

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way this war is part of the eternal plan. It reads, "We may properly ask that God will bring this conflict to an end as soon as peace may forward the eternal purpose." If there is any eternal plan and purpose in this war, surely God will know when that purpose has been attained, without our prayers or advice; and surely we do not wish Him to set aside His plan for ours. Furthermore, if this war is God's plan, why should we mortals try to thwart Him by our efforts for peace? If war is not God's plan, why seek to fasten the responsibility of our mortal transgressions upon the Deity and charge Him with something the very opposite to His nature?

It will be conceded that the basis of all true analysis must rest upon our conception of the nature of God, who is the center and circumference of all things; and when one contemplates the conception that some mortals have of an all-wise and loving Father, an infinitely good being, we may wonder that wars and discords ever cease. Jesus demonstrated that he knew more of the eternal plan than any one before or since his time; and under the most trying circumstances, and even when the excuse was the defense of his own person, he said in no uncertain voice, "Put up thy sword." A good many of your readers will agree with me that war, "conclusive" or "inconclusive," is no part of the divine will, but rather that it is the overflowing of mortal hatred, envy, and incapacity, and that our own "creature" is so revolting to us that we dare not father the blame, but would make it the "plan" of Him who the prophet declares is "of purer eyes than to behold evil."

Yes, I have had many proofs of the power of prayer, but let us remember the words of that apostle of "The Prince of Peace" who said, "Ye ask, and receive not, because ye ask amiss." Being only a traveling man and not a theologian, perhaps I have no warrant to discuss this theme; but then some things were hidden from the wise and revealed unto babes.

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[David Anderson in *The Mercury*, Kew, Australia]

The question is asked, If the lecturer gained health through Christian Science, why are Christian Scientists ever ill? In answer, it may be said that Christian Scientists enjoy better health than when they believed in the theory of life and intelligence in matter. But they do not claim immunity from disease and discord, for they do not profess to have attained that full understanding of divine Truth which they are nevertheless daily striving to gain. Why, it is also asked, do Christian Scientists persist in dying? "Surely some of them would choose to live forever." Christian Scientists know that man, being immortal, does live forever; that he does not have to die to live; that life is intact, and immortality is not reached through the portals of the tomb; and this knowledge destroys the fear of death as well as any wish ever to anticipate it.

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[John L. Rendall in *Cedar Rapids* (Iowa) *Republican*]

I have read with considerable interest the editorial in a recent issue of the *Republican*, under the caption "The Mysterious God," for it commented on the statement made in a recent lecture on Christian Science to the effect that "a right understanding of God heals the sick." There is, as you truly state, "a lot of misunderstanding of God in this world." This misunderstanding, however, is not because of anything that God has established or ordained, but is due to the unwillingness on the part of humanity to relinquish the wrong concepts, the man-made theories which have burdened the ages. God is understandable, but not from any materialistic view-point. Jesus said to the woman at the well, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

The great trouble with humanity has been that it has conceived for itself an outlined, circumscribed, and materially located God in the image and likeness of itself. St. Paul saw this condition of things with the Athenians, and stated: "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." There has been too much blind belief in the "unknown God." There is too much of mysticism and idolatry in human thought, neither of which has any legitimate part in the relation between God and man. The wise man said, "Understanding is a well-spring of life unto him that hath it," and Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

It will therefore be seen that the statement by the Christian Science lecturer, that "a right understanding of God heals the sick," certainly has Scriptural authority. Christian Scientists rejoice that a large measure of this understanding has come into their lives, and they further rejoice that they are daily proving its divine efficacy in the overcoming of sin and disease.

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[S. T. Downs in *South Bend* (Ind.) *News-Times*]

The notion held to by some people who have not taken the trouble to investigate is that Christian Science lays emphasis on physical healing practically to the exclusion of everything else. This probably explains the erroneous reference to Christian Science in a sermon by a clergyman as reported in a recent issue.

Christian Science is bringing the kingdom of heaven to mankind by instructing human consciousness how to understand and apply the laws of God. In doing this, it is healing every form of sin by stimulating in mortals a desire to be governed by purer thoughts and desires; it is destroying envy, jealousy, strife, and hatred by giving to mankind a practical understanding of Love; it is destroying poverty, lack, and human misery by a demonstrable understanding that God cares for His children. Christian Science is doing all these works, as well as healing every disease known to mortals, through the Science of divine Mind, as taught and demonstrated in the life and works of the great Wayshower, Christ Jesus.

It will be seen that the healing of bodily ills is not primarily the object of Christian Science, but these works simply prove its divine origin, and are the "signs following" to which the Master referred. This fact is further brought out in the Wednesday evening testimony meetings, where the statement is made by a large majority of the speakers, that while the physical and moral regeneration is cause for rejoicing, the spiritual uplift is the greatest proof that Christian Science is God's plan for bringing the kingdom of heaven, or the reign of harmony, to mankind.

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[From *The Portland* (Ore.) *Advocate*]

Many of our people are embracing the religion of Christian Science, and this, to our way of thinking, is a sign of independence and progress. Christian Science teaches that to reach a haven of peace, contentment, and happiness, one does not have to die, since it can be reached by right thinking and right living. For evidence of this fact, one has only to consult the thousands of believers of that faith, some of whom have been snatched from a wretched state of physical and moral decay to the blessed sunlight of health and happiness.

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Editorial

Oneness with Principle

THROUGHOUT the apostolic narratives of the New Testament it is unmistakably emphasized that Christ Jesus' preaching of the gospel of salvation from sin was coincident with his healing of the sick. How better could he answer, when he was asked to establish his claim to the Messiahship, than unhesitatingly to point to the works which he had done in proof of his divine commission!

Although well versed in the law and the gospel handed down from the time of Moses, Jesus made no attempt to argue with his questioners the validity of his claim. What need was there of words when under his tender, compassionate ministry the erstwhile blind gazed upon the glories of earth and sky, the deaf ears were unstopped that they might catch the gracious message to suffering, despairing humanity, and the lame leaped and walked, joying in their freedom from bondage! Possibly it was the remembrance of this scene, indelibly stamped upon his memory, that in later years brought forth from the steadfast James the declaration that "faith, if it hath not works, is dead, being alone."

Again, when the great Teacher had nearly closed his earthly ministry, he impressed upon his followers that these same works should also be done by those who believed on him. When he instructed them to preach the gospel and heal the sick, he did not lay greater stress upon one than upon the other, but rather coupled the two as concurrent and inseparable. When we read of the works of healing wrought by these faithful ones and their successors in the next two or three centuries, we wonder that so beneficent a ministry was ever allowed to lapse. Yet in the last half century history has repeated itself: the sick are healed in Christian Science, and the indifferent and the doubting try in vain to stem the current of irrepressible, onrushing truth.

How strong and true Mrs. Eddy's declaration rings: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith" (Science and Health, Pref., p. vii)! And when she buttressed her faith with the works which are the hall-mark of the follower of the meek and lowly Jesus, no wonder so radical a departure from "time-honored systems" let loose a torrent of objections and detractions. It was to justify her faith by her works, that she might bring again to humanity "the healing of the seamless dress," that Mrs. Eddy founded the Church of Christ, Scientist, which today encircles the globe.

That which needs to be brought out in a Christian Science service, then, in fulfilment of its mission to mankind, is that the gospel which is there preached is the same gospel Jesus preached; that the same signs of healing follow as when the Master taught the multitudes on the hillsides and in the valleys as he "went about doing good," and that Christian Scientists, in emulation of his example, are healing the sick today as he healed them so long ago. The importance of the church services as a means of spreading the gospel of the kingdom is recognized by all followers of this faith, and they also realize that the reason for the existence of any Christian Science church is that the gospel of Christ Jesus, for which Christian Science stands, may be preached in the most effective and convincing manner. Second only to the preaching of the gospel is the testimony of those who through the teachings of Christian Science have proved for themselves that God still hears "the effectual fervent prayer of a righteous man" and heals the sick,—their message of hope and cheer to the sin-sick and suffering!

To do its best work for humanity a Christian Science church should be the most harmonious organization on the face of the globe, and in order to bring this about it is necessary that the membership should be at-one with divine Principle, that divine Principle of which Mrs. Eddy has written on page 112 of Science and Health: "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are 'the same yesterday, and today, and forever;' for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews."

Oneness with Principle is possible of attainment and the goal to be striven for, else why should Jesus pray, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me"? The world is watching Christian Scientists today as never before for the proof of their oneness with the Father, infinite Principle, and men will believe when they see us manifesting "the fruit of the Spirit" and healing the sick.

ARCHIBALD MCLELLAN.

A Daring Deed

THERE is a rugged mass of red rock on the New England coast which serves to mark a great crisis in the history of thought. It seems to be a projection of that vast adamantine center of things which the later geologies failed either to carve or cover up, and it is so hard and so well buttressed as to have remained quite indifferent to the assaults of the sea during perchance ten thousand centuries. Here, as we are told, with her feet firmly planted upon that which remaineth ever to the people of God, and with her eyes lifted above the seemingly boundless expanse of turbulent mortal thought, nearly a half century ago a woman took a stand for Truth which was past all compare in its daring, and which was destined to become an event of immeasurable significance to human life.

There is nothing which to human sense develops more inertia than religious prejudices. Sometimes they get a hold upon conviction which seems unbreakable, in which event the apparent immobility of the obstruction they present to spiritual advance is fully apprehended by those only who are championing some progressive reform. In a very considerate but very uncompromising way, which spoke volumes for the scientific thoughtfulness with which she had proved the impregnability of her own position, Mrs. Eddy rebuked a host of these long entrenched and highly honored creedal views about God and man, the reality of material substance and of evil, and the consequent naturalness and authority of the so-called laws of disease, decay, and death. She had keen mental vision, the capacity to cope with the deeper dialectics; but her rarest equipment was her spiritual intuition, "the sword of the Spirit," and with it she smote the unworthiness of these man-made beliefs "hip and thigh." When one compasses the facts of the situation, the disparity humanly speaking of the contending forces, the ingenuous presumption of her venture seems wonderful.

"Such is the structure of the moral world," as Sir Henry Jones has said, "that something of the authority and splendor of the absolute belongs to every deed rightly done;" and this was never more clearly proved than in the outcome of Mrs.

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Eddy's David-like daring. Progress is a perennial revolt against an existing order. Many protests may be heard, but to achieve anything for good they must voice a spiritual verity. Her dauntless heroism would have challenged the world's admiration in any event, but it would have availed nothing had it not been the expression of loyalty to a demonstrable proposition. Nothing can truly "arrive" for men that is not of God, eternal Truth, and only as we have the daring of faith, this abandon of fealty to the noblest that we know; only as we are willing, as the Master taught, to give up all things for the truth, can we companion with it and contribute to its triumph. "Dare to be a Daniel" is a call to very much more than a sentimental attitude. It means the glad assumption of any seeming hazard, and in this the measure of its efficiency is determined. It was the pitifully manifest lack of this quality which led the Master gently to upbraid his disciples with those memorable words, "O ye of little faith!"

As one thinks about all this, however, it is sure to become evident to him that Mrs. Eddy had no thought that her doing was a wonderful thing. Having demonstrated her proposition, she could state it without any sense of fear or reserve, though counter statements were piled high as Pelion. The expert chemist has no sense of venture whatever so long as he honors the established equation of his compound. It is quite a simple matter for him to work what the world calls miracles. And this is the most interesting fact about the doing of any truly great deed,—it is accomplished easily and without any sense of effort. There is no struggle or stress in the realm of divine law, and he who is following its lead is sure to find that what seems to men a daring deed, has been achieved with as little strain as that with which a rosebud unfolds its tinted secrets to the sunshine.

JOHN B. WILLIS.

Words that Heal

THE student of Christian Science soon learns that thought underlies all the words that are spoken, and he thus comes to be more discriminating in his use of them than ever before. The testimonies published in our periodicals, and those given at the Wednesday evening meetings, sometimes tell of the overcoming of the habit of profanity, in conjunction with the healing of disease and other ills, showing that as one awakens to the dignity of real manhood he becomes more of a gentleman. Students of Christian Science recognize the power of right thoughts, and these naturally call for right words. As a familiar hymn has it (Hymnal, p. 160),—

> I myself would gracious be,
> And, with words that help and heal,
> Would Thy life in mine reveal.

It goes without saying that no true Christian Scientist would use violent or profane language on the absurd supposition that this would make his statements more effective. If we are ever tempted to use violent language, we should remember Job's declaration, "How forcible are right words!" We can at the same time remember the Master's saying: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

The wise man says that "pleasant words are as an honeycomb," and that they are "health to the bones." We are told that Christ Jesus rebuked sin when it was necessary to do so; but we also read that people wondered at the "gracious words" with which he presented the truth. On almost every page of the gospels we find words spoken by him which healed the sick, comforted the sorrowful, and awakened sinners from the dream that sin has either power or pleasure. Nowhere in his recorded utterances do we find cold casuistry or bitter condemnation. Divine Love inspired his words and deeds alike, hence his words glow with ever greater eloquence as the centuries roll on. Christian Scientists are daily proving that the words which brought healing two thousand years ago have not lost their power with the lapse of time, for they are reflections of the infinite One, who said that His word should not return unto Him void, but would accomplish His good pleasure, bringing joy and peace wherever it was heeded.

In Science and Health (p. 454) our revered Leader tells us that "right motives give pinions to thought, and strength and freedom to speech and action." With this sense of strength and freedom, we should weigh well our words and make them effective weapons for Truth. Christian Scientists should do their part in preserving purity of language, in the face of the modern tendency to degrade it by the thoughtless repetition of slang even by educated people, and by its introduction into so much modern literature, a tendency which betrays an unsound mental state that needs to be healed.

While statements of truth are always serious, they need not lack brilliancy or vigor; indeed they will possess both if they come from the heart and the motive is to do good. The most learned men in Jerusalem marveled at the eloquence of Peter and John, whom they looked upon as ignorant fishermen; but their most appealing argument was the erstwhile lame man who stood beside them. Peter had neither silver nor gold, nor had he learning, but he had an understanding of Truth's all-power, and when he declared it, the man who had been helpless from his birth sprang to his feet, "walking, and leaping, and praising God." Need we wonder that both civil and ecclesiastical law were dumb in the presence of this demonstration and its eloquent defense when the apostles were brought up for trial! The record tells us that the priests and rulers "could say nothing against it;" and thus should all our words and deeds witness to the divine influence which transforms all that it rests upon.

ANNIE M. KNOTT.

Among the Churches

Current Notes

HARTFORD, CONN.—At the reading-tent maintained by Second Church of Christ, Scientist, at the state fair, Charter Oak park, Sept. 7 to 12, there were 1,510 pieces of literature distributed. The success of the undertaking is not to be judged alone by the amount of literature distributed. The presence of the tent at the fair; the conscientious work done by those in attendance; the atmosphere of peace and harmony, which was commented on by many who were not Christian Scientists; the opportunities for an impersonal declaration of the truth, and the fact that many left the tent refreshed in body as well as in spirit, are proofs of the "signs following" of which Jesus spoke so often. It was with much gratitude that the public availed themselves of the privileges here offered, and the literature was readily accepted and read.—*Correspondence.*

EUGENE, ORE.—The contract for the construction of the new Christian Science church at Twelfth and Pearl streets has been let. The structure is to be completed by Dec. 15. The main auditorium will seat three hundred and fifty persons.—*Eugene Guard.*

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SALEM, ORE.—At the state fair held in Salem from Sept. 28 to Oct. 3, a *Monitor* booth with reading-room was maintained in the Educational Building. Last year a tent was erected on the grounds; this year space inside was secured. The week's work proved the wisdom of the change. We feel, too, that making the booth a *Monitor* booth instead of a denominational one, was a wise step. On the walls of the reading-room were displayed pages from the *Monitor*, each properly designated and mounted upon a gray mat. This enabled us to show the visitor at a glance the scope of the paper's work. Pages representative of the following departments were shown: International, Foreign, South American, Special Articles, Fashions and Household, Children's, Sports, Financial, Home Forum, Editorial, Advertisements. A show-case contained an exhibit of Mrs. Eddy's writings, while Christian Science literature for free distribution was made easily available.

In distributing the *Monitors*, those who passed and seemed at all interested were offered free sample copies, a word of explanation of the purpose of the paper being given whenever opportunity offered. A Wednesday issue was given to those who had children. A month's free subscription was offered to any who desired it, and one hundred and fifty-three people availed themselves of this privilege. They were almost without exception serious, thinking people, earnestly desirous of knowing more of the *Monitor*. Almost two hundred copies were delivered each day to farmers' families camping outside the grounds during fair week. Tables with *Monitors* were placed in the Salem hotels with card signs inviting the guests to take copies.

Looking over the activity this year, we find much more literature distributed, more people reached, more visitors in the reading-room, and a very noticeable increase of kindly feeling toward Christian Science from the public as a whole.

Correspondence.

MISSOURI.—A soldiers' reunion, at which there is always quite a large attendance, is annually held in the village of Glenwood. The reunion this year was held the latter part of August, lasting four days. As Christian Science is but little known in this part of the country, a few Scientists concluded it would be a good opportunity to maintain a reading-tent. We had a cot for every one who needed it; also for the use of mothers with sleeping babies. Our chairs were occupied most of the time, and we could have used as many more. Several of our visitors made the remark that this tent was the best thing on the ground. We gave away 377 *Sentinels* and 183 *Monitors*.—*Correspondence.*

ROXBURY, MASS.—Contracts for the erection of the Christian Science church at Elm Hill avenue and Howland street have been awarded. The building will be one story high, with pitch roof, 95 by 106 feet ground measurement, and will have a basement and a mezzanine floor.—*Boston Transcript.*

LANCASTER, OHIO.—As is the custom with the Christian Science denomination, the exercises today [Oct. 1] attendant upon the laying of the corner-stone of the beautiful new church on North Broad street were of a very simple nature.

Lancaster Eagle.

KOKOMO, IND.—During the Prosperity exposition held in this city the first week in September, a reading-tent was maintained on the grounds by First Church of Christ, Scientist, of Kokomo. All of Mrs. Eddy's writings, as well as copies of the periodicals and pamphlets, were on the tables for reading, and pictures and mottoes adorned the walls. Many persons visited this attractive reading-place, and over five hundred copies of free literature were distributed.

Correspondence.

MONTICELLO, ARK.—The Christian Science Society maintained a well arranged and conducted reading-room on the fair-grounds, and they deserve commendation.

Monticello Advance.

NEW YORK, N. Y.—During the third quarter, ending Oct. 1, the Mission Yacht Association distributed 96,250 Christian Science periodicals to the seamen of 4,250 ships in New York harbor.—*Correspondence.*

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The Lectures

Chicago, Ill.

At a lecture on Christian Science in Fifth Church of Christ, Scientist, D. A. Clippinger, first reader, in introducing Clarence W. Chadwick, said:—

That God is good is a part of all religious teaching. The world accepts this theoretically, and doubtless would rise up and defend it, if challenged. Nevertheless, I venture the assertion that what the world needs most to know is that God is good. Centuries of education have so filled the human mind with false concepts, fallacies, and contradictions concerning the Almighty, that there is scarcely a human attribute which has not in some way become attached to Deity. We acknowledge God as the author of every good and perfect gift, but we also manage to connect His inscrutable wisdom with all of our afflictions. This erroneous concept of His creation is the direct cause of all human misery. Christian Science undertakes to correct this. It teaches that God is omnipotent, omnipresent, unchanging good; that He is the author of good and of nothing else, and that evil in any degree whatsoever is no part of the divine nature and purpose. To the practical application of this teaching is due the phenomenal growth of Christian Science in the past fifty years.—*Correspondence.*

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Christchurch, New Zealand

A lecture was delivered by Prof. Hermann S. Hering in King's Theater, before a large audience. The lecturer was introduced by Mrs. M. E. Simpson, who spoke in part as follows:—

Christian Science is a subject holding its place in the foreground of the world's thought today, impelling men and women to think for themselves and to recognize a hitherto unacknowledged power that heals the sick and sinful, and unfolds man's dominion as a child of God. Before I heard of this teaching, the problem of existence had baffled me almost to distraction. What am I? Whence came I? Whither do I go? were questions that I felt I had a right to have answered. Yet neither demands, prayers, nor tears brought me an answer. Behind me were sad memories; before me, old age, decrepitude, the grave, and beyond that a faint hope of a heaven that had no fascination for me. Around me were my suffering fellow creatures whom I could not effectually help. Calamity seemed the rule rather than the exception; death seemed more powerful than life; matter seemed to govern spirit, and sin seemed to outwit holiness. I tried to believe my Bible. It told me the sick should be healed as in Jesus' time, that Jesus had promised to send the Comforter to abide with us forever, and to lead us into all truth; yet with all my earnest desire, the Comforter came not to me.

While in utmost despair, a friend lent me a wonderful

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book he had recently become possessed of. It was "Science and Health with Key to the Scriptures" by Mrs. Eddy. As I read that book, life took on a new meaning. My whys and wherefores were answered, and I realized peace and happiness, and an understanding that sin and sickness can be healed now as they were two thousand years ago; that the Comforter is ever present, a living reality, to be understood and known.

Since that time I have seen disease and sin disappear through Christian Science treatment. In this city is an ever-widening band of happy people who can tell of wonderful healing by Christian Science. They can tell of lives chastened and sweetened, of operations being made unnecessary through the healing power of Truth, of restoration to health from diseases pronounced incurable by medical men,—and all through the truth as contained in the Christian Science text-book.

These happy people have invited you to share with them the love-feast that is to be given us tonight by our distinguished visitor, and we know the ever-present Comforter is with us, because we believe the words of him who said, "Where two or three are gathered together in my name, there am I in the midst of them."—*Correspondence.*

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Hamilton, Ohio

Judge Clifford P. Smith lectured on Christian Science to a large audience in the Jefferson Theater. He was introduced by Judge Ed. H. Jones of the court of appeals, who spoke as follows:—

We often hear it said that interest in religious matters is on the wane, and it is not unusual to hear remarks to the effect that society, politics, business, the drama, and picture shows attract more attention and take more of our time than does the church. To those of us who are interested in the growth and progress of the church and look forward to the coming of God's kingdom, these observations are often made with mingled emotions of regret and conviction. To such it is encouraging to witness this large gathering of Hamilton and Butler county citizens, coming, as you have this sultry afternoon, to hear a lecture of a purely religious nature by a conspicuous representative of that modern church whose teaching recognizes no limitation upon God's power and emphasizes to a marked degree His omnipresence and omnipotence.

What Christian Science has accomplished in the number of believers and in adding to the sum of human happiness, entitles it to respect and to the patient and earnest consideration of all thinking persons. It has made rapid strides in its short history. The fact also that it is now increasing at the rate of three new organizations a week, and that in many of our cities its edifices are taxed every Sabbath to their utmost capacity, stamps its work and faith as things vital and worth while.

It is not surprising, then, when we look at the achievements of Christian Science, that so many of our people have embraced the opportunity afforded them to hear it discussed today.—*Hamilton Journal.*

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Cranford, N. J.

In introducing Bicknell Young, who lectured on Christian Science in the edifice of First Church of Christ, Scientist, Hugh Hearon, president of the school board, said:—

Perhaps the greatest need in education today is a clearer vision of the truth. Any new ideas, hopes, or teachings which serve to make us better men or women, physically, mentally, or morally, will be gladly welcomed; and if in the demonstration of Christian Science we receive an additional ray of light, then the world will be the better for the establishment and maintenance of this movement. Many seekers after truth have failed to find this ray of light in materialism and its kindred thoughts, but Christian Science, the "still small voice" of truth, comes today and brings us a message from God, telling of our relationship to Him,—a message which sheds light on darkened thought, gives surcease from sorrow, freedom from the bondage of sin; which heals every sickness, and which delivers the message of true brotherhood to mankind, the message of peace and love.

When we stop for a moment and review the religious history of the past, and the next instant see the religious thought of the present, its constantly increasing spirit of tolerance and good will, the advancing gospel of man's brotherhood to man, are we not justified in saying that today the great body of men and women are earnest seekers of reality and truth, and as such desire and strive to be impartial, fair, and honest? We are all becoming more tolerant and open-minded; our standards of ethics and morals are more than ever before leading us to the actual accomplishment of a lofty ideal. We are able, therefore, to entertain and investigate advancing ideas, and shun to an ever-increasing extent the prejudice and dogmas of the past.

I think all of us, whether we are members of the Christian Science church or not, have been impressed with the remarkable growth of this movement in the past few years, especially by the membership, which comes from all walks of life. I have yet to meet a Christian Scientist who is not enthusiastic and sincere.—*Correspondence.*

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Adrian, Mich.

Virgil O. Strickler, who lectured on Christian Science, was introduced by the Rev. J. W. Gray, county commissioner of schools, who said in part:—

I am not a Christian Scientist, but before I introduce the speaker tonight, I wish to drop this flower of tribute to whom I believe tribute is due: The purity of life, the gentleness of character, the sweetness of spirit, the patience under trial, the cheerfulness of manner, the freedom from bitterness, from vindictiveness, retaliation, and evil speaking,—in short, the true refinement of life and character which this faith has wrought for men and women with whom I am and have for years been personally acquainted,—these are the supreme credentials that they are following the Master, who taught all men everywhere, as Paul says, to be kind, tenderhearted, loving one another, and forgiving one another, even as God for Christ's sake hath forgiven us.—*Correspondence.*

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Lectures to be Delivered

Chattanooga, Tenn.—Jacob S. Shield, Chattanooga Manufacturers' Association Building, 815 Broad street, 8 p.m., Dec. 19.

Detroit, Mich. (First Church).—Virgil O. Strickler, Light Guard Armory, 3 p.m., Dec. 20.

Logansport, Ind.—Jacob S. Shield, Church, corner Ninth and North streets, 8 p.m., Dec. 21 and 22.

New Orleans, La.—Bicknell Young, Church Edifice, corner Nashville avenue and Garfield street, 8 p.m., Dec. 19 and 20.

Ossining, N. Y.—Prof. Hermann S. Hering, Parthenon Theater, Main street, 3 p.m., Dec. 20.

Port Arthur, Ontario, Canada.—Rev. William P. McKenzie, Colonial Theater, 3:30 p.m., Dec. 20.

Sheridan, Wyo.—Clarence C. Eaton, Grand Theater, 8 p.m., Dec. 14.

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Testimonies of Healing

When alternating between absolute indifference as to whether or not I got well and frantic desire for the recovery of my health, Christian Science was brought to my notice and accepted,—accepted not because I had any faith in its healing efficacy, but because there was nothing else left to try. I was suffering from a distressing state brought on by childbirth. Every physical function was disorganized, and my mental condition was distressing.

The healing at the time seemed a slow one. It was eight weeks after Christian Science treatment was begun before I was conscious of any improvement. Then little by little I was able to eat and retain my food, and the horror of sleeplessness left me. Gradually I began to take an interest in the doings of the family, and thoughts of myself and my aches and pains ceased to claim my whole attention. I do not know when I began to read "Science and Health with Key to the Scriptures," for notwithstanding the fact that my health had been greatly benefited by Christian Science, when I took up the text-book I felt impelled to contradict everything I read. I remember reading how Mrs. Eddy said that the healing power of a drug lay not in the drug itself, but in the human opinion held in regard to it. I thought this ridiculous. I had always taken a certain remedy for a cold, and it had always done the work. That very evening the papers contained an advertisement decrying the virtues of this drug and extolling those of another medicine. This showed me that Mrs. Eddy was right; that a cure must have been brought about by the way persons felt about the matter; and if she was right in one thing, maybe she was in another. In place of contradicting the book, I began to hunt in my daily experiences for proofs of its statements, and I found that every statement could be proven. From that time my improvement in health was very rapid, till now my appearance is, as the Bible puts it, that of a "watered garden."

After my opposition to Science and Health was through God's grace overcome, another struggle ensued,—that of religious scruples. I was born and had been reared a Jewess. Our family had always belonged to reformed congregations, still the words Christ Jesus were anathema to us. In studying the Lesson-Sermons, such subjects as Life, Truth, Reality, etc., were easily understood and very helpful, but the lessons of the Sacrament and of Christ Jesus were very hard to read and study with an unprejudiced mind. Many a time I put the books away, intending to drop the whole subject, but then I would think of my wonderful physical healing and how my conception of God had broadened and deepened, and what a comfort it was to know that God is omnipotent, omnipresent, and omniscient Love. Pondering on the full meaning of those three attributes of Love, which seemed to satisfy every demand that a child had a right to expect of a father or a mother, I could not give up the study. I persisted, knowing that somehow and in some way this subject would also be made clear to me; and it was.

I was explaining to a sick friend one day how I as a Jewess could have taken up Christian Science, which I wanted her to try also. As I explained to her what I knew, the matter was as clear to me as if I had always understood it. I found that if the Jewish worship was the worship of the one and only God, I was a better Jewess for being a Christian Scientist; that now I not only say that God is omnipotent, but I prove it; I not only say that God is Love, and that hate, malice, and other forms of mental discord are unreal, because not of God, but I try to put this truth to daily use. It took Christian Science to teach me what God is; that He is a Father who is near, and not far off. The perfect standard with which we may compare our daily doings, and if they do not tally know that they are not true, but that the way to solve our problems is not hard, is to unsee the evil and realize the omnipresence of good. This constant holding of one's thought to the good in life is to me the wonderful part of Christian Science.

For the physical blessings that have come to me and my family through the patience and understanding of a faithful Christian Science practitioner, I am thankful; also for the marvelous and disinterested friendship and help of a Science friend who, seeing my need, helped me without solicitation over the rough places. For the Lesson-Sermons and hymns I am also thankful. I am deeply grateful to the *wonderful* woman, Mrs. Eddy, whose vision was clear enough to perceive the truth of God and put it into practice for the benefit of mankind. In fact, I do not need to have a special day of thanksgiving; each day has become a day of thanksgiving to me.—Mrs. Joseph Herzberg, Milwaukee, Wis.

When Christian Science was first brought to my notice, I was in a nursing-home in London, recovering from a deeply incised wound, the result of an operation. My two sisters came up from the country to see me, and told me about Christian Science. I was greatly interested in what they said, especially in the new concept of God, and at once I felt convinced that it was the truth. At six o'clock the following morning the nurse came as usual to dress my wound, from which on previous occasions there had always been a heavy discharge; but this time the nurse remarked that the wound was getting on very well, for there was no discharge. This struck me as strange. I wondered if it could have been the result of the conversation with my sisters the day before. I now know that it was the power of Truth which healed me.

A day or two later a friend offered to take my sisters and myself for a motor drive in an open car, though the weather was very cold. I had only recently returned from West Africa, and I had not been out for some weeks, but my sisters told me that I could go out with perfect safety. I felt they would not say this unless they knew it to be true, so I went, and greatly enjoyed the drive, suffering no ill effects afterward. That was a further proof to me of the truth of Christian Science. After this I had very little trouble with the wound and was soon able to leave the nursing-home.

Though knowing that Christian Science was the truth, I was not at that time ready to take up the study of it seriously. I was a so-called man of the world, living a careless, selfish, sensuous life, largely of amusement and what I then thought pleasure. I was by no means prepared to give up all this and take to a religious life. Like most men, I was desperately afraid of becoming too good! I may say that this is a fear which, among others, has left me since I have gained a further understanding of Christian Science. While in this condition, knowing the truth and yet living in direct opposition to it, I was very unhappy. Life did not go smoothly with me, as it had always done before, and serious trouble suddenly came upon me. I was confronted with what seemed a tremendous difficulty. Choice, as usual, lay between right and wrong, and the temptations to do wrong were great; but, thank God, I did right. A year later the choice was again before me. I chose the wrong, and quickly descended into a hell of my own making.

Shortly after this I had another experience in Christian Science. I was instantaneously healed of malarial fever, an ailment which had begun to fasten on me after service in West Africa. This wonderful healing, as it seemed to me,

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woke me up a bit, and I at last got myself inside a Christian Science church,—a matter of no small difficulty, as I had rarely been in a church for years. I began to attend the Sunday service regularly, and after another struggle went to a Wednesday evening testimony meeting. That was an experience which greatly impressed me, and after that I went often.

I was still leading the same life as before, but the taste of ashes in the mouth was getting worse all the time. At the end of four months' attendance at the Christian Science church the thought came to me, Shall I go on as I have been doing, or shall I try to see whether Mrs. Eddy is right when she says in Science and Health (p. 330) that "evil is nothing, no thing, mind, nor power"? The general belief of the world is, that if a man has been in bondage to sin and tries to give it up, the devil, an evil intelligence, will drag him back and make him suffer such tortures that he yields to it once more. I determined to put this to the test, and see whether the statement in Science and Health was really true or not. I gave up the sin to which I had been in bondage for years, and started in to try to live the life of a Christian Scientist. The moment I honestly turned to the light, I found that the sin had left me, never to return. Soon after this, other bad habits, such as drink and tobacco, also left me. Later on, the troubles which seemed to loom so large in my life gradually faded away, and a beautiful change came into my whole consciousness.

I am most deeply grateful for all that Christian Science has brought into my life. The world is an entirely different place, and existence, which before had seemed chaotic, is opening out into life eternal. The spiritual enlightenment which has come to me through the study of Christian Science, seems so all-important that I sometimes almost forget the wonderful physical freedom which has come to me. Before hearing of Christian Science I was often ill, frequently on the sick-list, and sometimes on sick-leave; but since honestly turning to Christian Science, and trying to live the life it demands, I have not in the course of seven years missed a single day's duty through sickness. I attribute this solely to the protecting power of Truth. I have also found Christian Science a wonderful help in my home. My little girl, who is eight years old, has never to my knowledge taken a drop of medicine, and is a happy, bonny child. Whenever any illness has come up, it has always been quickly overcome by divine Principle.

I am thankful to God that it is my privilege to live in this age, when the truth stands once more revealed, so that all who will may learn of it. I am very grateful to our dear Leader, who was pure enough to discern the truth, and brave enough to stand for it, alone with God, against the whole world, and who gave it to the world in such a form that every one who is willing may gain the understanding of it and make it his own. Words are empty things with which to express gratitude, but I trust that my real gratitude may be shown in deeds. I write this testimony in the hope that it may help some struggling pilgrim as other testimonies have helped me.

H. B. Des Voeux, Major Royal Engineers, Plymouth, England.

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I wish to express my deep gratitude for all that Christian Science has done for me. In the summer of 1912, while running home from a neighbor's house on a dark night, I fell and injured my leg. The pain was intense, and after coming into the house I said, "Some day I know I will have trouble with that leg." Three weeks later I got what I had been looking for, the swelling and pain being so great that I called a Christian Science practitioner. In two days I gained relief. The suffering was extreme, but it has taught me never to look for error or think it is likely to come.

It is now two years since I was healed of this trouble, and there has been no further difficulty. I was also healed of a chronic throat affection after doctors had said the only way I could get relief was to have the tonsils removed. Then, too, I have been helped in business matters. When everything has looked darkest, the thought that God is the source of all real supply and will lead us to do the right thing, has helped me to solve my problem every time. For these and many other healings in our home, I am truly thankful to God.

Freda Baars, Puyallup, Wash.

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I feel it is time I should tell what Christian Science has done for me. I was a sufferer from erysipelas, but was cured through Christian Science. I have had many wonderful healings. On one occasion my wrist-joint was thrown out of place, and put back without any other remedy than Truth. This text from Jeremiah is a great help to me: "I will cure them, and will reveal unto them the abundance of peace and truth;" also, we are told in Psalms, "God is our refuge and strength, a very present help in trouble." For all this I feel very thankful, and I hope that through my testimony others may be led to look to God for help and put their trust in Him, the giver of all good. My family are all living witnesses of the power of Truth.

I have been a student of Christian Science for fifteen years, and have taken no medicine in all that time. I have recently been out to the mountains of Wyoming and Idaho, also in Kansas, and got along all right, although before coming into Christian Science I was not able to travel. I used to wear glasses, but I have not worn them in all these years. My lungs have also been restored. Words fail to express what Christian Science has done for me in various ways,—for my children, my home, my all. The spiritual unfoldment and uplift is the "pearl of great price." I feel deep gratitude to Mrs. Eddy for this wonderful discovery, and I am very thankful to our heavenly Father for sending this blessed truth to me.—Mrs. J. A. Willis, Niangua, Mo.

I can testify to my mother's healing in Christian Science.

Maude Willis.

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[Translated from the German]

In the following I would like to tell briefly of the blessings I have received through the study of Christian Science, and thereby express my sense of deep gratitude, and help some fellow being.

For many years I had been afflicted with a diseased condition of the glands in the arm-pits, often suffering great pain. Upon the physician's advice I submitted to an operation, but after a year had elapsed the trouble manifested itself in an aggravated form, making it necessary for me to stay in bed during a period of six months, with consequent inability to perform any kind of work. After a short improvement I had a return of the illness in 1911, and suffered so severely that I yielded to despair, more especially because I had completely lost faith in medical skill.

At that time I was advised by a friend to turn to Christian Science, and my chief desire being to be freed from the trouble, I made up my mind to call on a practitioner in Hannover. Although I had no understanding whatsoever of Christian Science at that time, I experienced distinct relief after the first treatment, and the results which attended the

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following two weeks' treatment were simply wonderful. I was able to perform every task without any sense of fear, trusting firmly in God and banishing the trouble from my mind. After two weeks I was completely freed from this ailment, and there has been no indication of it since.

I am deeply grateful, not only for the healing of disease, but more especially for the spiritual understanding which has come to me and to my family since that healing. We are indebted to Christian Science for many benefits in a physical as well as in a spiritual way, and I can testify openly that through these wonderful teachings, happiness, contentment, and health have come into our home. Our desire is that many may attain to the recognition that divine Love is always and everywhere present, and I am very grateful to Mrs. Eddy for showing us the way to divine Love and Truth.

Frau Christine Schrecke, Bockenem (Hannover), Germany.

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I would like to express deep thankfulness to God for the good I have received through Christian Science. One evening, about six years ago, I was eating fish for supper. I had always had great fear of a fish-bone sometime getting fast in my throat, and that very thing happened. I at once hurried to a physician, two blocks distant. He gave me some medicine which caused violent retching, but it had no other effect. He then ran a long steel probe down my throat, but after some five minutes gave it up and told me that he could not remove the bone. By that time I was so frightened that I hardly knew what to do, but I thought of a Christian Science practitioner who about a year before had healed my mother of stomach poisoning. I therefore called him up on the telephone, and told him the trouble. He said I should go home and not be afraid; so I went home and lay down. Not over five minutes had passed when there was a tickling in my throat. I remained very still, and then felt something on my tongue. I put my fingers in my mouth and brought forth the fish-bone, which was almost an inch long.

I have seen some wonderful healing done by Christian Science and have received many blessings, for which I am very thankful. I can only try more each day to live as our dear Leader has pointed the way.

J. S. Allen, Los Angeles, Cal.

I am Mr. Allen's mother, and I was present at the time the bone was removed.—Alice Allen.

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A number of years ago, on the advice of several physicians, I was about ready to submit to a surgical operation, when my attention was directed to two wonderful healings of malignant growths by a Christian Science practitioner. I had never before heard of Christian Science, and naturally understood nothing of its *modus operandi*, but the proof was most convincing and conclusive. One of those healed was a brother, the other an acquaintance; and the condition of both before taking up Christian Science was well known to me. Witnessing these proofs, I knew that a surgical operation was entirely unnecessary, and so asked to have this practitioner sent to my home. She called the following day, and began treatment for me and for my little daughter, two years old, who was a sufferer from what the physicians termed inherited tuberculosis. The child was in a very weakened condition and had a severe cough, but during the practitioner's visit, which was rather long, she was instantly healed, and has been in perfect health ever since. My own healing was accomplished in three weeks' time.

My husband was also in great need of Christian Science, as he was suffering from the same disease as the child, and his mother, sister, brother, with numerous near relatives, had fallen victims to it; but even after all these proofs, it seemed impossible for him to give up his doctors and medicines. Later, however, when these same doctors informed him that *materia medica* could do no more for him, and that it was their belief that he could live but two weeks longer, he immediately asked for Christian Science treatment. The same practitioner was sent for and began treatment, the result being that fifteen days later, Oct. 28, 1901, my husband returned to his office and at once assumed all his former duties. He has been well ever since. His case surely proved that "man's extremity is God's opportunity." Many relatives and friends, witnessing these marvelous healings in our family, were led to seek the truth, and today they are active workers in the vineyard, helping the cause to the best of their ability.

Truly, words are inadequate to express my gratitude; it must be expressed in deeds. My earnest desire is, as Mrs. Eddy says on page 4 of Science and Health, "for growth in grace, expressed in patience, meekness, love, and good deeds," that I may "keep the commandments of our Master and follow his example."—Rose K. Raeder, Cleveland, Ohio.

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In reading the seventeenth chapter of Luke we find that of the ten lepers who were healed, only one returned to give glory to God; and I feel that unless I give my testimony so that others can derive some benefit from it, I have not been truly obedient. Christian Science has done so much for me during my five years' study, that my heart is full of gratitude to our dear Leader, through whose teachings, as set forth in the text-book, "Science and Health with Key to the Scriptures," I have been raised from the grave. Though seemingly dead to spiritual understanding, I have learned in Christian Science that to know God is life eternal.

When I was a child I never wanted to go to church, and while I had a lovely Christian mother, she could only tell me that I ought to go because it was right. Still, I never could see where she derived any benefit from her way of thinking, so I refused to follow in her footsteps. By the time I was sixteen years old I had become so bitter against churches that I had no use for those who professed to belong to one. I had no desire to read the Bible, and never did. It is said that an infidel has some kind of a god that he worships, but if I had any, I do not know what it was, for I did not care for anything or anybody, not even for myself. In fact, I tried to make away with myself once, though not because I thought it would end all, for I did not think that far ahead. After my mother passed on, I thought I would go to church and try to believe there is a God. I was following the theatrical profession at the time, and as soon as the minister discovered I was in the church, he began to attack the stage, and that made me more bitter than ever. A few years later I married, but was so unhappy because of my disposition, that I would get despondent and remain so for a week at a time, having hysterics followed by nervous prostration. When people did me an injury I never forgave them, and I had very few kind words to say about any one. My temper seemed uncontrollable.

While in St. Louis visiting some friends who were interested in Christian Science, I attended First Church with them and found just what I wanted. I read and studied Christian Science, and tried to live up to the truth it teaches, just as a drowning person reaches out for something to save him. I once read that Abraham Lincoln said he would

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never join a church unless he found one whose members "loved their neighbors as themselves," so I decided I never would either. Therefore it is easy to understand how grateful I am to have found that church. I have been able to overcome evil with good, and to love my neighbor as myself. The Bible has opened a new life to me, and it is my ever-present help in trouble. Christian Science has brought me many friends, also happiness, prosperity, youth, and a love for everything that has life.

Three of us in our little company are studying Christian Science. We go over the Lesson-Sermon together every day, and hold Sunday services in our room at the hotel when there is not a Christian Science church in the town, taking turn about in being first and second readers. With our understanding we have been able to overcome discord in many forms, among them scarlet fever and spinal meningitis. Christian Science has been a great help to us in our travels every day, for seemingly everything is against us at times. We get the *Sentinel* and *Journal*, and they are a love-feast to us. We are able to place the *Monitor* in the hotel office, and I have interested several people in Christian Science, and at present have a Science and Health loaned out.

I am surely glad to have found this "pearl of great price," and I want to thank all the dear Scientists for every thought, word, or deed they have given me on my journey. I want, in return, to be worthy of the name Christian Scientist.

MRS. OSCAR GRAHAM PEEKE, Dallas, Texas.

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[Translated from the German]

The deepest gratitude prompts me to write this testimony about the healing of a disease with which I became afflicted in 1913. Through kind people we became acquainted with Christian Science, and after I put myself under the care of a practitioner I recovered, and have been quite well ever since. It was a serious case of appendicitis, and the physicians said that I certainly must submit to an operation; but this has been proven unnecessary. I give this testimony with a heart full of gratitude to God, and with the hope that it may point out to some fellow being the way to Christian Science, which brings to the world blessings only, and peace.

FRITZ DÖPPEN, Kaufdorf bei Bern, Switzerland.

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[Written for the *Sentinel*]

Answers

J. LILIAN VANDEVERE

"PRAY, what is friendship?" As the question came
The hearers thus made answer: "'Tis a ghost
Of buried confidence; a pretty name;
A staff that splinters when we trust it most,
And breaking, wounds. The scars throb on and burn."
So spoke the first. "But must man ever lean
And never give support?" I sadly turn,
Some crumb of comfort from the next to glean.
His tongue was ready. "'Tis the cordon strong
Of kindred souls with which we fence us round."

"Can love, a prisoner, sing its sweetest song;
Can it by our prescription be embound?
Must all mankind be shunned lest one betray?
Are we to choose the hands that clasp our own?
Is there no larger part, no better way,—
Are we to walk secluded or alone?"
Then spoke the last, so simply, and at the sound
I heard my query answered and was free.
"Friendship! It is the open road, which found,
Leads ever on to higher ministry."

From Our Exchanges

[*The Christian Register*]

The spiritual assets of the world are enormous, beyond men's common belief. Religion is like radium. Wherever you try it, wonders are worked; but the world has seen so little of it that most men almost doubt its existence. The faith in goodness at the heart of the universe, the open mind that follows truth, the friendly heart, the law of the constant good will, what men call "the Spirit of Christ" (which we may see even in those who do not profess a belief in Christ), —these things are infinite in their reach and momentum. They change lives; they make homes beautiful; they are strong enough to build cities, to bind states together, to maintain the peace of the world. Religion is like radium, but it is unlike radium in that there is an infinite supply to draw upon. It is herein like a mighty reservoir.

[*Zion's Herald*]

What we do with our religion is a pretty good test of how much religion we have. If we keep it to ourselves, we have not very much of it. A sure way to impoverish our soul's growth is to lock up in our own hearts what little religion we may have, and try to keep it there. It won't stay. We shall find ourselves losing that little which we have, and we shall note that we are growing lean in our souls.

If we believe in religion for ourselves, we should believe in it for all the world. That calls for loyal and loving living on our part. Our tenderest and truest and tineliest efforts should be put forth to introduce others to the winsomeness and worth of the Christian religion. And more than this, it calls for a generous and vital interest in the work of Christian missions at home and abroad. When we are able to say that we have the spirit of Christ in us, we shall find that we are so living that we are truly giving away our religion.

[James E. C. Sawyer in *The Christian Intelligencer*]

Spiritual joy is not to be measured by the noise it makes. When fullest, it is often quiet. Where the river is deepest, it is still. The purest, deepest rapture of the spirit is not noisily demonstrative; it is the joy of profound humility, of complete devotion, of humble self-sacrifice, of perfect trust, of loving and tender responsiveness to the guiding eye. The soul that is silence unto God hears the "still small voice." The joy of complete consecration and constant obedience is a great power. In countless ways it manifests itself in fruitful and unselfish service of humanity. Loyalty to the vision of the guiding eye inspires spiritual enthusiasm.

[*The Universalist Leader*]

Many think that the decline of the church is due to present conditions; but this is not true. The decline of the church is the cause of the present conditions; the church with its supplies of Christian ideals has not kept pace with the expansion of the world, hence degeneration. Following this cataclysm there will be a reaction to religion. Civilization without religion has been tried and found wanting; it is inadequate, it is futile. Christianity has not failed, but civilization without Christianity has failed miserably.

[*The Congregationalist and Christian World*]

We cannot think of the kingdom of God in our own neighborhood, or even our own nation, without dreaming also of Christ as the world-wide king. The whole race must have part in our prayers and desires, our gifts and endeavors. This is the divinest life that man can live,—to hold him-

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self after Christ's pattern in a stewardship for the service of the world. This way lies nobility of character, power, and the promised joy of the Lord for those who carry the cross of his self-devotion and bear his message in their lives to other men.

[*The Living Church*]

Of what use is it to ask questions when we have already determined in our own minds what the answer shall be? Or is it a question that seeks no enlightenment? Herod questioned Jesus with many words; but Jesus answered him nothing. Nicodemus came to him by night and questioned him; and Nicodemus went away puzzled. The accusers thrust the woman taken in sin at the feet of the Saviour and put their question; but they and not the woman left his presence convicted. "Is it lawful to heal on the sabbath day?" was Christ's own question of them that murmured; and he answered with mercy so infinitely tender that his questioners were silenced yet unsatisfied. The Jews searched him with many questions on every occasion; but none of his answers satisfied them. Yet he could sit at the well-side and answer patiently the questions of the Samaritan woman. He looked with love upon the rich young man, even though the young man could not take his advice. No question of his disciples was too absurd or foolish for him to hear and answer; and to those that loved him he opened up the treasure-house of parable and analogy and showed the riches within.

And when we ask questions, is it the truth we seek, or justification? When men ask advice, they receive it; but few follow it, for faith belongs only to the child and the childlike. If we fail to receive an answer to our questions, it is because we cannot hear. There is always an answer forthcoming, if only the damning answer of silence. Herod gained no answer of Christ; yet how fully and completely was he answered!

[*The Outlook*]

The loneliness of Christ came from his perfect knowledge of men and their ignorance of him. He had reached the goal, and they were so far from it that they saw it only as in rare moments they caught far and faint glimpses of it in his stainless and radiant life. He could speak to them only in parables which they but dimly understood, as children get baffling glimpses of great truths which cannot be made plain to them; this made his life a Gethsemane. His joy lay in the knowledge that the disciples were traveling his way and that the knowledge that would reveal him to them was coming day by day. The light came slowly to them as it comes to us, and there were many false dawns; but the day will break in which we shall look into his face and into the faces of one another and understand.

[*New-Church Messenger*]

There are those who seem to have little patience with the doctrine that to make the world better, individuals must be made better. They seem to strive to make the whole world better in mass. Yet it is as true of the nations of the earth as of smaller units of society, that to be reformed and regenerated, the individuals composing them must be made better, "born again."

[The Ven. Archdeacon Wilberforce, D.D., in *The Christian Commonwealth*]

The process of God's forgiveness is cure, not good-natured oblivion. The Father's forgiveness is saving us from the consequences of wrong-doing and wrong-thinking by removing the sin with knife and cautery, and the awakening in us of the higher, healthier life of the immanent mystic Christ. This is how the Father has forgiven, by curing, some of us.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. This book, called "A Defense of Human Rights," contains a table of statutes and testimonies of healing in addition to a general review of the legal status of Christian Science, and will replace the pamphlet "Christian Science and Legislation," which has been discontinued. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

"Christian Science: The True Christianity," a lecture by Clarence C. Eaton, C.S.B., has been published in pamphlet form, and is now on sale at prices shown on the opposite page for our regular pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

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

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

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy-faced, very distinct type. Turkey morocco, size 6½ x 4⅝ inches, corresponding in size and binding to pocket edition of Science and Health. Price $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, price $1.25.

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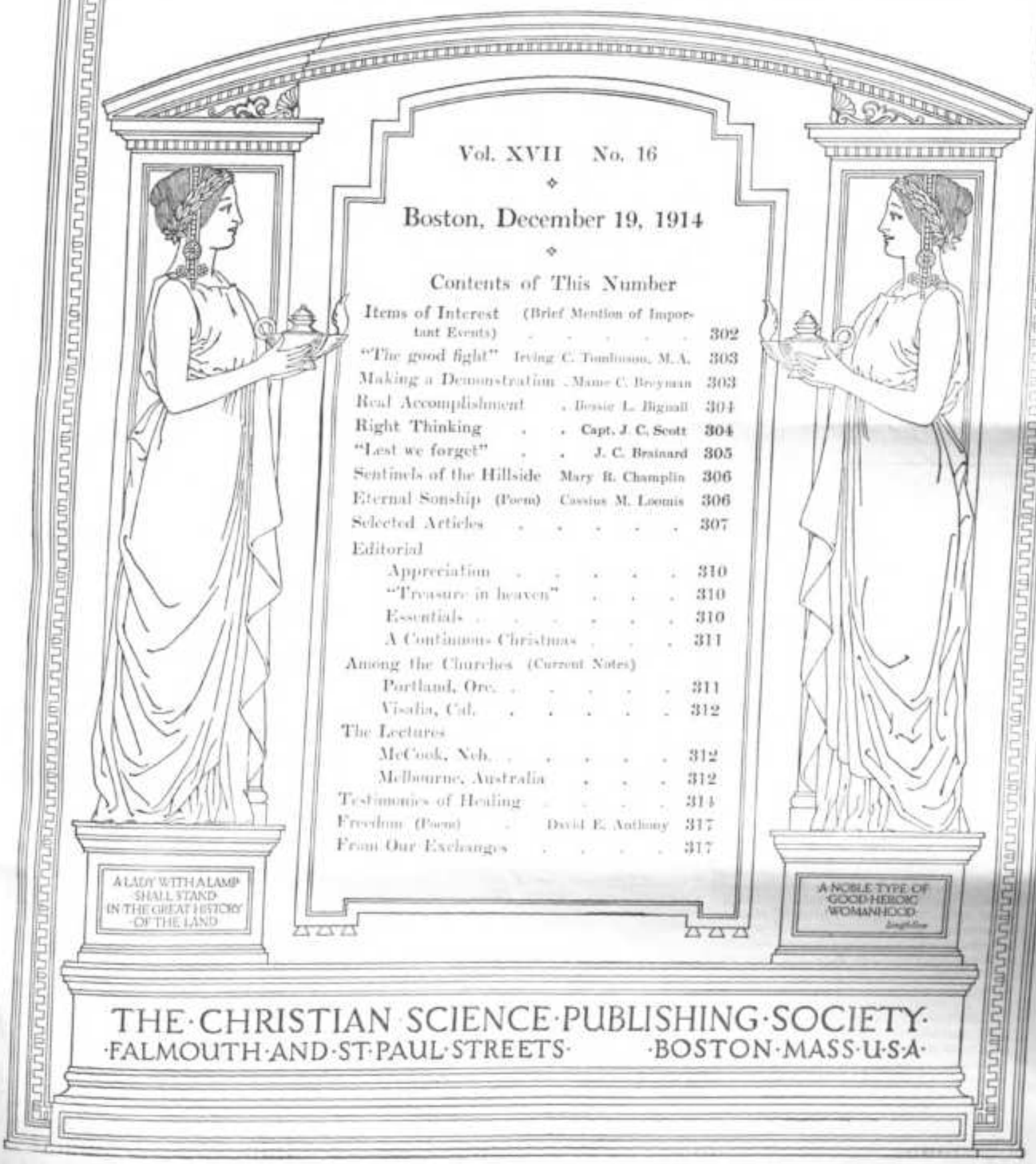
"What I say unto you I say unto all-WATCH" Jesus

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Boston, December 19, 1914

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Christian Science Sentinel

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Items of Interest

Thomas Mott Osborne, the new warden of Sing Sing prison, New York state, on Dec. 8 granted thirteen of fifteen requests made by the prisoners for special privileges and changes in rules and regulations which the men asked as "reforms." Throughout the day not one of the prisoners violated a rule of the prison, for the first time, perhaps, in the history of the institution. The men have been put practically on their honor. A trial court of convicts will be allowed to pass on cases of insubordination and infraction of the rules, and will be under supervision of the prison officials only. So far as the men make it possible, they are to be allowed to govern themselves.

Mr. Osborne, in return for the privileges granted, asked for better general discipline in the prison; better order in the cell block, as a mark of consideration to those desiring to read or study; more cleanliness and less waste, for the reason that a "very small amount of bread wasted by each inmate means in the aggregate the cost of many barrels of flour, the money for which might just as well be put into a greater quantity and better quality of food;" better work, "as one of the concrete tests of the new systems;" longer hours of work on Saturday, since the entertainments of that afternoon are shifted to Sunday, and "the worst thing a man can learn in prison is to do inefficient work."

Nine cardinal causes of industrial unrest most generally agreed upon by employers and employees alike, have been presented to Congress by the commission on industrial relations in its preliminary report as follows:—

Largely a world-wide movement arising from a laudable desire for better living conditions; a protest against low wages, long hours, and improper working conditions in many industries; a desire on the part of the workers for a voice in the determination of conditions under which they labor, and a revolt against arbitrary treatment of individual workers and a suppression of organization; unemployment and the insecurity of employment; unjust distribution of the products of industry; misunderstanding and prejudice; agitation and agitators; the rapid rise in prices as compared with wages; the rapidly growing feeling that redress for injuries and oppression cannot be secured through existing institutions. "In addition," says the report, "it has been stated by many witnesses that the tremendous immigration of the last quarter century, while not itself a direct cause of unrest, has served to accentuate the conditions arising from other causes by creating an oversupply of labor unfamiliar with American customs, language, and conditions."

Owners and drivers of motor-cars in Massachusetts contributed to the state in license and registration fees, during the fiscal year ending Nov. 30, a total of $965,669.59. Whereas the number of motorists licensed increased over 22 per cent, and the number of motor-cars registered over 23 per cent, the amount that motorists paid the courts in fines for infraction of the automobile law practically stood still. The amount paid in fines was $39,704.84. Of the total amount of the fees and fines that motorists paid, more than eight hundred thousand dollars is directly available for road maintenance. Of this amount six hundred and forty thousand dollars is available for maintenance of state highways, and the other one hundred and sixty thousand dollars for the improvement of through roads that are not state highways. There were registered during the year 77,246 motor vehicles, including 8,236 commercial vehicles and 39 cars owned by non-residents. The bulk of the cars registered were of less than thirty horse-power.

In a manifesto issued recently in the *Voice of Juarez*, General Zapata, the day following General Carranza's entrance into the Mexican capital, gave his position as the acknowledged leader of the peons of the republic. In part this manifesto said:—

"This agrarian revolution is not being fought to gratify the ambitions of one person, or a group of persons, or of a political party. It is of deeper origin and has higher aims. The man of the field was hungry and downtrodden; he had been misused and exploited beyond endurance, and at last he took up arms to win the bread which the rich had denied him. He wanted to get hold of the land which the rich and selfish landowners had so long kept from him, and to recover his manhood. He embarked upon revolution, not to win illusory political rights, which fail to provide food, but to procure a bit of ground which would yield him bread, a home, liberty, independence, and a chance to go ahead."

With an increase of more than twenty-five million barrels over the preceding twelve months' output, the year 1913 made another new high record in the production of petroleum in the United States, the total being 248,446,230 barrels. The value of the yield was $237,121,388, producers receiving an average of 95.4 cents a barrel, as compared with $164,213,247, or an average of 78.7 cents in the previous year. Since the beginning of the industry in 1859 there has been produced in this country 3,069,694,605 barrels, having a gross value of $2,575,704,530. The world's production last year was 381,508,916 barrels, of which the United States contributed 65.12 per cent, with Russia and Mexico holding second and third places respectively. California continued its lead among the producing states, with a production of 97,788,525 barrels last year, which was equal to 39.356 per cent of the country's yield.

The work of framing a rivers and harbors bill for the coming session of Congress has been begun by the House rivers and harbors committee, with estimates before it from the war department asking for appropriations aggregating between forty-nine and fifty million dollars for waterway improvements. These estimates do not contemplate any new projects. When the measure is finally reported to the House, it possibly may not carry appropriations to exceed thirty or thirty-five million dollars. The most extensive project contemplated is the improvement of the Mississippi river. The Mississippi river commission recommended that twelve million dollars be appropriated for work extending from the head of the passes to Cape Girardeau or Rock Island, but this sum was cut in half by the army engineers in their recommendations to Congress.

The boundary convention between the United States and Panama passed its third reading in the national assembly last week, and received the President's signature. It is yet to receive ratification by the United States Senate. This convention was signed on Sept. 2 by the Panaman secretary of foreign relations, Erneto T. Lefevre, and by the American minister, William J. Price. According to the terms of the boundary convention, the United States gains control of the waters of Colon and Ancon, together with other valuable rights. The instrument replaces what has been known as the Davis agreement of June 15, 1904, in which the boundaries of the Canal Zone were tentatively fixed, and also amplifies the Panama canal treaty of Nov. 18, 1903, under which the Canal Zone was acquired from Panama.

The United States government has not expressed an opinion on the request of several South American nations for the cooperation of the Washington government in negotiations with the European belligerents for the exclusion of their warships from the waters of the western hemisphere. The Peruvian minister communicated to Mr. Bryan in detail the proposal of his government for the establishment of a neutral zone in the Atlantic and Pacific ocean. In effect it would extend the territorial waters of neutral countries from the present limit of three miles to a designated meridian, within which merchantmen of all nations would be free from molestation.

New Yorkers on whose premises fires occur "due to their own wilful and culpable negligence," will hereafter have to pay the fire department the cost of extinguishing them, according to a statement by Fire Commissioner Robert Adamson. The commissioner based his statement on a decision rendered recently by the appellate division of the supreme court, in a suit which he brought against a corporation for fifteen hundred dollars, the cost of fighting a stubborn fire in a big factory building which the corporation owned.

How to meet the expenses of the government the coming year, where to retrench in public expenditures, what means to employ to make up for a decreasing customs duty revenue, were the leading features of the recent special message to the Argentine Congress delivered by President de la Plaza.

About one hundred and twenty-one thousand trees were planted by the forestry department of the Michigan Agricultural College in connection with its campaign to promote and assist reforestation in the rural districts of the state.

Hearings have begun before the House military affairs committee in Congress in connection with the military appropriation bill. Official estimates of the army call for an appropriation of $104,124,512, including militia.

A permanent organization of city managers was recently effected in Springfield, Ohio, under the name of City Managers Association.

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Christian Science Sentinel

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

Vol. XVII | December 19, 1914 | No. 16

"The good fight"

IRVING C. TOMLINSON, M.A.

LIFE is often characterized as a battle. We are placed here to win a victory in behalf of the Spirit over the flesh. This mental struggle is the real contest of life. The great apostle said, "Fight the good fight of faith," and Mrs. Eddy speaks of Jacob, when he had successfully wrestled with the angel, as "a soldier of God, who had fought a good fight" (Science and Health, p. 309).

The foe that opposes us is neither person nor persons. The enemy with which we battle is the false claim of evil. We become surer of victory as we learn that "there is no power but of God," and are sufficiently imbued with this truth to apply it instantly to every manifestation of discord. We are given dominion over all conditions and circumstances as we conquer fear, ignorance, and sin in ourselves. It is a glorious fact that every battle with wrong conditions reveals, through overcoming, more of good, which takes the place of the seeming evil in one's experience. There is no story in the Old Testament of deeper interest to the general reader than the account of David's victory over Goliath. Our Goliath is the mistaken belief that there is power in evil, the lie that there is life, truth, and intelligence in matter; that there is something other than God, eternal good. No material weapon is of any avail. The "sword of the Spirit," wielded with the strength of omnipotence, is our sufficient equipment and protection.

This "sword of the Spirit" is the word of Truth, wielded with the understanding that every form of warfare is due to false suggestions of mortal mind, and that abiding peace is the eternal reality of being. Knowing this, we have nothing to fear, for evil is without presence or power; hence the knowledge that "one on God's side is a majority." Thus mentally equipped we can go forth conscious of absolute dominion, sure that nothing can hinder the desire and effort to do right. Jesus tendered "the sword of the Spirit" when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" and the Christian Science text-book, "Science and Health with Key to the Scriptures," enforces his words, and is making plain to thousands that the right understanding of God and His spiritual creation arms one to achieve certain victory when he fights "the good fight of faith."

The true soldier is strictly obedient to the supreme authority, serves his country faithfully, and sacrifices all for a righteous cause. Thus our good fight leads to complete triumph when every soldier is loyally submissive to the divine commands. He who has enlisted on the side of Spirit must needs be true to its impulsions. He knows that the enemy can be put to rout only as all unite in yielding instant allegiance to the great commander. Better for the army that a soldier be a stay-at-home than a disobedient man-at-arms. In "the good fight of faith" victory comes only to him who obeys, and surely there is nothing to lose and everything to gain by obedience to Christ, Truth.

Profoundly significant is the fact that the warrior's time of enlistment is called his term of service. The good soldier serves his cause first and always. To think of himself first would prove him unworthy; to act as though his interests were superior to those of the cause would separate him from the ranks. Victory will perch upon the banners of the faithful only as each soldier gives whole-hearted service to the cause of Truth, vitally conscious that every step forward means the breaking of shackles and the tearing down of limitations.

The good fight demands sacrifice. He who enters the army of the Lord gives up all. He is fighting for Spirit against matter, and to cling to the old is to prove disloyal to the new. Yet loss is indeed gain as we steadily win an unwavering conviction that back of all good is God, the strong deliverer with whom man is forever allied; therefore the Master said, "He that loveth father or mother more than me is not worthy of me." Obedience, service, and sacrifice, supplemented by "the sword of the Spirit," will in the end win everlasting victory for him who steadfastly fights this "good fight of faith." We have for support all that is real in the past and in the present. We have as our helpers the Bible, the life of the Master, the heroic deeds of the patriarchs, prophets, and saints of all times, and we also have Science and Health and the other writings of our revered Leader. The establishing of true democracy on earth, the growing sense of the brotherhood of man, the rapidly increasing hosts of Christian Scientists,—all these point to Immanuel, "God with us," and they constitute the support which battles with us for supremacy over all that is unlike God.

What if the false claim of error seems to assert itself today? We have but to gird on our armor more tightly, we have but to grasp more firmly the "sword of the Spirit," we have but to obey more implicitly the divine commander, the captain of our salvation, and the march of error will be proven but a dream, an unreality which will vanish with the oncoming hosts of Truth. Let us know for ourselves that God is continually sending us reenforcements of intelligence and love. In our battle for Spirit let us recognize the spiritual universe here and now, that "with God all things are possible," and we will then joyously awaken to know that already, as Mrs. Eddy says on page 3 of "Pulpit and Press," "the good fight we have waged is over, and divine Love gives us the true sense of victory."

❖

Making a Demonstration

MAME C. BEEYMAN

YOUNG students of Christian Science, as well as friends who attend our meetings from time to time, often ask the question, "What do Christian Scientists mean when they say, 'I went to work and made my demonstration'?" Possibly an experience I had when I was a very young Scientist may help some such inquirer.

We had gone to a new place to live, and shortly after arriving there, some one told us that if newcomers ate much of a certain kind of fruit, they would be poisoned, and also be taken with a fever which was often difficult to overcome.

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We had been in the place but a few months when our little son, then about five years old, did eat a good deal of the fruit one day, with the result that he was taken with terrible cramps and vomiting, and in a short time was in a high fever. I put him to bed, sat down beside him, and tried to realize that God was present, that in His presence is "fulness of joy." I tried to know that there was nothing to fear, and that if I said I believed in God's presence and power to heal, I must act as though I meant what I said. Then I turned to the Bible and read carefully the ninety-first psalm. Next, I read in Science and Health Mrs. Eddy's comments upon the Bible teaching and the Lord's Prayer with its spiritual interpretation (p. 16), then "the scientific statement of being" (p. 468). During this time the child seemed to be suffering greatly, and the temptation would come to me to examine him and see if the fever was lessening, but each time I would say, "No, I can trust God to do the work, and I shall not take the evidence of the senses to see if He is doing it; I will know He is." I thus continued to read from our text-book different paragraphs which had helped me from time to time, and in about two hours the child was quiet and resting peacefully.

When the time came to put him to bed for the night, the thought came to let him sleep with me; but at once I said, No, for that would indicate a fear that God would not care for him as well as I should. So I put him into his own bed with the perfect assurance that he was safe in the arms of divine Love, and after reading for several hours longer from the Bible and Mrs. Eddy's writings, I retired without any sense of fear. The next morning the child awoke perfectly well, being free from any of the symptoms manifested on the previous day, and I never had that condition to meet again during the four years we remained in the place. Thus did I work out my demonstration.

I am grateful that from the first of my experience in Christian Science I learned to rely upon the study of the Bible and Science and Health to meet my every need, and they have never failed me. A familiar hymn tells us that "day by day the manna fell." This has been a guiding thought, and I have tried to "learn this lesson well."

Real Accomplishment

BESSIE L. BIGNALL

How many of us have not faced the questions: "What am I really accomplishing?" "Am I doing all I should?" Perhaps one's occupation and environment seem to cause dissatisfaction, or there is a sense of being hampered in some way, of being unable to bring forth desired results. Perhaps the suggestions are lack of opportunity, lack of education, lack of confidence, lack of influence, etc., which create a feeling of unrest and discontent. How are we to remove and dispose of these stumbling-blocks to success?

Let us first look squarely at our desire to accomplish a given end. What is our motive? Is it prompted by selfishness or unselfishness? Will others be benefited by it? Are we seeking financial gain, social distinction, ease, or have we indeed a righteous desire to prove that "progress is the law of God, whose law demands of us only what we can certainly fulfil"? (Science and Health, p. 233.) Our next step is to follow the injunction of the Master, "Seek ye first the kingdom of God, and his righteousness," and then not only will all we need be added unto us, but others will be benefited by this unfoldment of good. Our health, wisdom, supply, harmony, as well as our right place, exist now in divine Mind, untouched by any opposite evidence. So we are not waiting for any specific good to be created, but merely for that unfoldment of good which results naturally as we realize and honor the true source of good. A tree brings forth fruit in accordance with the law of nature. It cannot of itself cease to grow and produce fruit; neither can we, under divine law, cease to expand into "newness of life" and bring forth the fruits of righteous endeavor. Though we may fail to accomplish what our human sense desires or outlines, when working honestly with Truth we soon find that no loss has occurred; that only a far better result has unfolded than our finite sense could have planned.

Again, the keen distress sometimes experienced in the working out of a problem results not from divine Love, which *is* ever urging us to press forward, but from our own resistance and self-will. Love's way is always painless and harmonious, and in proportion to our realization of this fact we lose all sense of discord and joyously await the unfoldment of good.

Though the way must ofttimes have seemed dark and dreary, Mrs. Eddy, the Discoverer and Founder of Christian Science, trusted in Love divine, and worked and prayed that this great truth should be unfolded step by step to human consciousness. How great is the love expressed in that one sentence: "My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself, when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind" (Science and Health, p. 55). The correct understanding of God destroys all sense of limitation, readjusts all wrong and inharmonious conditions, reveals our rightful work and place, and unfolds the fulfilment of all true desires. When this comes to pass in our experience, we see that the outward manifestation of good is but the natural result of our having worked "together with God," and that real accomplishment is in gaining a clearer sense of Love's omnipotence.

Right Thinking

CAPT. J. C. SCOTT

Our Leader says, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (The First Church of Christ, Scientist, and Miscellany, p. 210). It is evident that this advice, the very essence of practical Christianity, is given to those who are awakening to the demands of Truth, for through Christian Science we have come to know that man in God's image needs no such advice. Mrs. Eddy knew, and those who are trying to put her teachings into practice know, that in proportion as we keep our minds "filled with Truth and Love," in that proportion will sinful and inharmonious conditions be banished; and this improving thought-process is the only way of attaining unto the "perfect man, unto the measure of the stature of the fulness of Christ."

Jesus said to the disciples whom he sent out to establish the kingdom of God in human consciousness, "Behold, I give unto you power . . . over all the power of the enemy." This power is inseparable from right thinking, which is the Christian Scientist's ammunition of Truth and Love, and with it he holds his position against all the onslaughts of the enemy, no matter what the odds; for when thinking right he is with God, and "one on God's side is a majority."

Christian Science teaches that the law of Truth destroys every phase of error. Now, all divine law is absolutely incontrovertible, otherwise God's universe would be unstable. To attempt to override the law of Truth by allowing contradictory thoughts regarding the allness of Truth and good

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to enter into one's consciousness, is certain to be attended with disastrous experiences. Here the law of cause and effect, or of like producing like, appears. If right thinking be the cause, then right results are the effect.

The offending subtlety of mortal mind is seen in evil thoughts which appear in the garb of good. Should any Christian Scientist be tempted to steal or commit any of the more obvious sins, such a suggestion would not be permitted to dwell in thought for an instant. A right thought would correct and drive out this devil. But suppose, for example, such a thought as this presented itself: I see no harm in doing thus and so,—although I know it isn't absolutely right,—because it will please a certain person. In "Science and Health with Key to the Scriptures" (p. 238) Mrs. Eddy says, "Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness;" and in her "Retrospection and Introspection" (p. 86) we read: "There is but one way of *doing* good, and that is to *do* it! There is but one way of *being* good, and that is to *be* good!" In our concessions to material belief, we must guard against laying up for ourselves "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

It was in conceding to matter, believing that by so doing society would be conciliated and the cause of Christian Science furthered, that the writer once found himself on the horns of a dilemma, and after a sharp experience he proved that hard and fast right thinking and acting, in the way we are taught in Christian Science, is the best way in the long run; that to hoist one's standard to the top of the flagstaff and keep it there, proud to serve under it, is in the end more certain to command respect from both friends and foes. If the result of right thinking is accompanied by the disapproval of society and for that reason we are tempted to concede something, before making our decision may we be reminded of the good soldier who would under no circumstances think of conceding a part of his position to the enemy, unless his action was a step toward the ultimate overthrow of this enemy. So, in Christian Science, infinite Mind will direct and show us what should and should not be done in our warfare with the flesh. By offering a bold front the battle may appear to rage more furiously, but, as the captain of our salvation has said, we have power "over all the power of the enemy." Moreover, our ammunition is inexhaustible!

Now the analogy drawn between a good soldier and a loyal Christian Scientist must be rightly apprehended, or we shall very soon be regarding ourselves as martyrs with enemies attacking us upon all sides. Paul's words, "The last enemy that shall be destroyed is death," are tantamount to the statement that in reality there is no enemy, for we know that God, infinite good, creates nothing unlike Himself. Christian Science reveals the fact that in reality there is no enemy, nothing to destroy, but we must gradually prove this by demonstration, right thinking regarding others, before we can expect to rid ourselves of the consequences of past wrong thinking. Take as an excellent example that of a force, detached from the main army, marching through an enemy's country, and owing to its isolated position, unaware for a considerable time afterward that peace has been declared. In reality it has no enemies, yet the same precautions against attack would be taken day and night. If not, what would be the result? In sleeping without first establishing outposts, the fear that the enemy might attack and destroy the force would soon produce panic and disorder, and the only thing that could destroy this fear would be the provision of ample protection until the truth that there really was no enemy had been apprehended.

The Christian Scientist's protection during his march through the enemy's country of erroneous mortal beliefs is systematic right thinking, and this must be continuously employed until the truth that in God's creation there are no enemies has been conclusively proved. The Christian Scientist's declaration of peace is, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and therein we find the assurance that we have no enemies. The writer, since he commenced the study of Christian Science, has always called the ninety-first psalm "the soldier's hymn." If that psalm is faithfully studied, its spiritual import and practical value will constantly be made manifest in experience.

"Lest we forget"

J. C. BRAINARD

Resistance to Truth—that stumbling-block in mortal existence which works subtly or openly in seeming determination to prevent the release of mortals from their self-imposed enslavement to habits which are opposed to God—is the mainspring of error which operates to turn the neophyte or the disciple from the straight and narrow path of righteousness and lead him into the by-paths of material sense. Examples for our warning are many,—whether a Judas in his seemingly persistent and dogged determination to be a willing tool for evil's work; or a Peter confronted with an opportunity to stand as a joyous and fearless witness for the Messiah and his marvelous works, and yet led thrice to deny his sacred association with Christ Jesus; or the close companions of the Master, apparently unable to meet the temptation to sleep in the garden of Gethsemane, thus barring themselves from the privilege of loyal service to one who was taking away "the sins of the whole world," declaring evil's nothingness, and also destroying the delusion of the seeming power exercised by the last enemy, death.

Are we heeding the lessons given to the disciples, or are we also among the unfaithful laborers in the vineyard of Truth? There is no question in the thought of any true Christian Scientist as to the necessity of obeying in thought and in deed the counsels of our Leader as set forth in the Manual of The Mother Church (Art. VIII, Sect. 6), wherein every member is charged "to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." Mrs. Eddy never lost sight of her life mission, never failed to appreciate the importance of her work; yet she never failed to sympathize with the struggles of suffering and sinning humanity in its passage from mortal surroundings and besetments into the haven of rest and safety, in the harbor of spiritual understanding.

The Master said, "By their fruits ye shall know them," and Mrs. Eddy proved to all mankind the efficacy of her words and works. She neither asked nor accepted personal homage, but she did expect and she did receive the gratitude of loyal hearts and consecrated lives; and to such as these the blessings of untiring and uncomplaining service must bring everlasting joy and reward. She well knew what Christian Science would mean to every one who stood fast for Principle; she knew that unending joy and comfort would come to those who were loyal and steadfast in their devotion to the cause of Truth. For this reason, if for no other, her name can never be separated from Christian Science, nor can it be divorced from the fact that she was the author of Science and Health. Nor was she in human affairs an ordinary woman. Had her religion possessed no special claims upon the attention of the world, even then would her followers undoubtedly have ex-

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tolled her memory and memorialized her by some fitting and substantial mark. But here we have a woman whose very life was linked with the birth and establishment of a cause whose teachings and practical results are being seen and felt all over the world; a woman whose foresight and steadfast effort enabled her to establish four periodicals, which are being circulated in every part of the globe. As the founder of a new standard in modern journalism, Mrs. Eddy is entitled to gratitude unlimited, for today *The Christian Science Monitor* is a successful example of what can be accomplished in meeting the daily need for clean news and for an impartial discussion of timely topics of general interest. How well it is voicing to the world what her life has meant to us as individuals and what it is to mean to all humanity!

In the twenty-third chapter of Luke is noted the loving honor which Joseph of Arimathæa is said to have paid to Jesus' memory, and like Joseph, thousands of grateful and loving beneficiaries rise to give thanks and honor to the one who has so freely given of her all in consecrated service for mankind. No sign of our gratitude can be too great to express our heart's love, and we can all express this love at least in our effort to advance the cause of Christian Science at home and abroad.

On the banks of the little stream over which was "the rude bridge that arched the flood" at Concord, Mass., stands a monument erected in memory of the Minute Men who "fired the shot heard round the world." This monument calls to mind the sturdy courage of the patriotic hundreds who at a moment's notice rushed to arms to preserve their own freedom and their country's very life. When Mrs. Eddy started the work of establishing the cause of Christian Science on New England's soil, a shaft of light and love went forth,—"a bow of promise on the cloud" (Poems, p. 7). Well may we echo the words, "For all she did and all she dared, remember her today."

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Sentinels of the Hillside

MARY B. CHAMPLIN

WHILE journeying one time, I was drawn irresistibly to the hills that skirted the quaint old city where I was staying, because of the wonderful brilliancy of the trees, clad in their autumn garments and radiant in the glorious sunshine of the unusually beautiful days of Indian summer. Never had I seen scarlet trees so brilliant, or yellow ones so golden; and as they drew me eagerly up the long stretch of sand-piled road intervening between the end of the car line and the tree-crowned hills, I thought to carry their radiance back to the city, that those who could not climb the hill might enjoy their beauty. As I neared them, every line and fiber stood revealed in vivid clearness, the familiar outline of oak and maple and sweet gum, and the various shades of marking and color gave out such wealth of light and beauty that I joyously gave thanks for the fuller consciousness, gained in Christian Science, of "infinite Mind and its infinite manifestation" (Science and Health, p. 468).

These sentinels of the hillside stood out against the background of evergreen pines like flaming prisms, radiating and reflecting every gleam of God's wonderful sunshine in myriad hues and with lavish hand. I carried some of the branches back to the city and placed them in hallway and rooms, but next day I could scarcely believe the transformation. Plain autumn leaves, such as one sees anywhere in season,—dull reds and yellows,—gave no hint of the beauty delineated when the sunlight streamed through. Were these the leaves that yesterday had beckoned me so irresistibly up that long and sandy road? But I had seen them on the hillside, and their message would never be effaced from memory. Separated from the sunlight, they could not give out its radiance, and were commonplace leaves, even as the statements of Christian Science seem cold and impotent when separated from the Spirit which giveth life.

Then quickly came to mind the dear Scientists whose light was reflected from the vision of the hilltop above the mists which had so often obstructed my own view, and I knew that the view was there and that I would gain it clearly as had they. How eagerly I had been scanning the faces of those I met in this section, where thought had been slow in responding to Christian Science, to see if they had been to the hilltop, if they were reflecting as His image and likeness the *light* that is Life indeed. And gratefully I knew that God's children could not be separated from the light which is their life, and could not become just plain material people again, when once they had become consecrated channels of His choosing. Then I gave thanks to our Father-Mother God that I had also seen and been drawn farther up the heights because of the light radiated by these human sentinels of the hillside.

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[Written for the *Sentinel*]

Eternal Sonship

CASSIUS M. LOOMIS

THE starlit ether on that memorable night
Was laden with a sweetness and a joy
Of life as brilliant as the noonday glare.
The harp of heaven was swept by unseen hands!
Its theme was love, so truly worshipful
That shepherds, wakened from their humble sleep,
Praised God with bended knee and gladdened hearts.
What matters it if Herod's anger raged?
The babe was born! The hosts of earth must needs
Awake to find a life of vaster depths,
A life so real that Satan's hordes shall fall,
And, vanquished, meet the doom of utter night.
Oh, lingering memory of that wondrous past,—
"The Prince of Peace" was born on earth at last!

The Christ lived on. Decades crept slowly by.
The leaven of a gospel deep and pure
Was molding human weal in unseen ways.
And yet, to casual eye our Master's words
Seemed buried 'neath a superstitious awe
That mocked the message God had sent to man.
The leper, healed in Bethlehem's quiet shade,
Was healed no more, while stately powers
Strove hard to shape the drifting thoughts of men.
Indeed, the sun that shone on Israel's plain
'Mid wars and conflict seemed to shine in vain.

The mists have cleared. Once more the Word of God
Hath given to man the truth in phrase so clear
That kings and peasantry alike can reap
The harvest from a tillage centuries old.
The Christ whom error failed to crucify
Now walks among us, healing whom he may.
If in the darkened past the truth seemed hid,
Today it shines the brighter for the cloud
That with a silver lining dimmed its rays.
Love's choicest precepts cheer the troubled heart
With healings that our Saviour said would crown
The lives of all who seek the better way.
No rust of time hath dulled the blest decree
That made the "sons of God" forever free.

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Selected Articles

[Editorial in *New York Tribune*]

There is no publication in the country whose praise of the *Tribune's* new guarantee we value more highly than that of *The Christian Science Monitor*, from which we quote an editorial [see *Monitor*, Nov. 18] elsewhere on this page.

The *Monitor* is not only a national journal of wide influence. It is a paper of the highest standards of news, editorials, and advertising, a leader in the movement toward clean advertising. It has demonstrated to the satisfaction of the advertising world that it is character, the standards and ideals of a publication, and not merely circulation, which gives advertising value. It has rigidly supervised its advertising columns, and excluded everything save what was clean, honest, and truthful. It is one of the newspapers in the United States which could give the *Tribune's* guarantee without fear of disaster. We appreciate its approval, and gladly acknowledge our indebtedness to its courageous policy of clean advertising.

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[Editorial in *The Christian Science Monitor*, Boston, Mass.]

It is only necessary to read the daily papers, all over the world, in order to discover that the war is uprooting many of those beliefs which the prophet Isaiah might have termed the idols of the human race. One of those beliefs is that of the orthodox concept of prayer. For centuries men have regarded prayer as a direct petition of the individual to an omniscient being. The idea has its roots in the remotest antiquity, and bound up with it is the whole gamut of those horrible superstitions with respect to the propitiation of the malignant deities. Sarcasm and eloquence have been hurled against this delusion alike in vain. "*Desine fata deum flecti sperare precando*," wrote Virgil, in the century before the birth of Jesus the Christ,—"Give up hoping that by prayer the decisions of the gods can be altered,"—while in the century after the crucifixion Lucian, in the "Dialogues of the Gods," exerted his unrivaled power of raillery for the purpose of destroying the same legend. Christianity conquered. Zeus and Diana went the way of Baal or Isis. But the idea of prayer as petition instead of assimilation endured, so that even as noble a man as Hugh Latimer could say, "Wherefore I pray you all to pray with me unto God, and that in your petition you desire that these two things He vouchsafe to grant us!"

Latimer himself would have been the very first to admit the omniscience of God. Yet it never seems to have occurred to him that there was anything irrational in doing that thing which Mrs. Eddy questions, on page 2 of Science and Health, when she demands: "Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection?" Nevertheless, every time finite human intelligence petitions omniscient perfection to grant its desires, it assumes the possibility, it even calculates the probability, of being able to inform infinite wisdom or influence divine perfection, instead of realizing that it is human ignorance which must be lost in spiritual knowledge, and the human will which must disappear in obedience to Principle.

The simple truth is that it is the human will which, being human, is insistent in its desires. It bases its prayers on a material sense of right and wrong, of which it commonly constitutes itself the arbitrary judge. "My country, right or wrong," is, consciously or unconsciously, the usual underlying current of all prayers in time of war. There is a remarkable instance of what this ultimates in, in the famous passage in which Lord Macaulay describes the camp service of the allies on the morning of Blenheim: "The English chaplains read the prayers at the head of the English regiments. The Calvinistic chaplains of the Dutch army, with heads on which the hand of the bishop had never been laid, poured forth their supplications in front of their countrymen. In the mean time, the Danes might listen to their Lutheran ministers; the Capuchins might encourage the Austrian squadrons, and pray to the Virgin for a blessing on the arms of the Holy Roman Empire." In a word, here were men whose religious views were anathema one to another, petitioning God to assist them in jointly slaughtering men, in some instances of views identical with their own, all indifferent to the fact that a precisely similar scene was no doubt being enacted on the other side of the field. What prayer could have secured triumph for these arms but the prayer for the Mind of Christ, which would have brought them "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

All these men desired an answer to their prayer. Yet it is doubtful if one of them would have sought it apart from the apocryphal Cromwellian apothegm, "Put your trust in God, and keep your powder dry." Could, however, a Christian conceivably seek an answer to prayer on any basis but a conformity to the Sermon on the Mount? Obedience to the Sermon on the Mount a distinguished bishop once described as an altruistic Utopia. Obedience to the Sermon on the Mount is, as a matter of hard, every-day scientific fact, the one practical basis for a stable society. As the result of obedience to its teaching, men will come into a common understanding of and subjection to divine Principle, and not waste their time in making counter petitions to infinite intelligence with a view to affecting the divine purpose. The man who prays without ceasing is not the man who is most voluble in uttering petitions: he is the man who most completely lets this Mind be in him "which was also in Christ Jesus." The prayers of such are answered, for, as Mrs. Eddy says on page 345 of Science and Health, "when the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick."

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[Judge Clifford P. Smith in *Elkhart* (Ind.) *Truth*]

The feature of your paper entitled "Truth's Saturday Sermon," with its opportunity for presenting the various views of religious truth, seems to be a pulpit from which each speaker may preach the gospel in which he believes. If so, the mere gibe at Christian Science or sneer at Christian Scientists, inserted in a recent "Saturday Sermon," was ill suited to its surroundings. May not a Christian Scientist have the space for one day in which to speak affirmatively upon the same subject?

Every man, whether he looks for evolution or for salvation, expects to live on a higher plane of existence than is visible to the physical senses. We have no reason to be satisfied with the life that appears to begin from mortal birth, which seems to be subject to all evil, fear, failure, sin, suffering, disease, disability, and to end in death. Eternal and abundant life is the prayer of humanity; it is the goal of righteous effort. In this situation the assurance of "things hoped for, the evidence of things not seen," tells us of an existence for man that far transcends the so-called life of mortals. Think the thing through, and it will become unthinkable that man should really be what he seems,—a bundle of contradictions, a mingling of opposite qualities, a meeting of conflicting forces. He must have a more consistent being than this.

For ages without number, humanity has accepted evil as an actual power and a fearful reality. Intelligent truth-seekers have sometimes perceived more or less clearly that the

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government of the universe could not possibly be divided between two antagonistic powers; and sometimes they have inquired how evil can exist in spite of divine and infinite Love; but no explanation consistent with the omnipotence and goodness of Deity has ever been furnished by scholastic theology. So Christendom has taken its choice between evil as an independent power and a concept of God as including evil. In either view, the resistance to the adversary has been largely vitiated by the admission of its reality; for no effort which concedes the truth or verity of error can ever overcome it. Evil can be abolished only with the spiritual understanding which dispels it as illusion. The tenable and provable position is that the divine Mind includes the whole of reality; that evil is a lie, and the father of itself.

We owe a debt of gratitude to Nicodemus for eliciting from Christ Jesus a great lesson on this subject. To him the Master said, "Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In these few pithy sentences the Teacher set forth the truth of man's being; he stated the conditions and method of salvation; he summed up the whole problem and its solution. In these words he denied the testimony of the physical senses, that man is a material selfhood, and revealed the genuine identity of man as determined by Spirit.

The physical senses cannot perceive the real man. They cannot tell whence he cometh or whither he goeth. Jesus illustrated this by his reference to the wind. Man is that which is born of Spirit. Every quality and faculty that really belongs to man is derived from his Maker. Matter is not the product of Spirit, nor evil the outcome of good; neither does the one evolve into the other. Man, the son, is like God, the Father. They are of one substance and being, which is Spirit. This is the gist and meaning of the lesson that Nicodemus received from Christ Jesus. Mrs. Eddy has consistently said (Unity of Good, p. 46): "The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being."

The main question for each of us to decide is whether his view of Life and self should be subordinate or superior to the so-called facts of mortal existence. Christian Science adopts the answer to this question offered by Paul: "Be not conformed to this world: but be ye transformed." How can this be done? Paul answered that question also. He said, "By the renewing of your mind." James answered the same question in these words: "Purify your hearts, ye double minded." "The flesh" is simply the "fleshly mind." It is that which "profiteth nothing." Every item of experience is primarily and essentially mental. All that constitutes self depends on the mental state. If the mental action is true, the effect is harmony, experienced as goodness, joy, health, and the like. If the mental action is false, the result is discord, in the form of sin, suffering, disease, and the like. Therefore human conditions are improved and human experience is transformed "by the renewing of your mind;" that is, as false mentality is displaced by true thought. There is no exception or limit to this rule. As the Master himself said, "Cleanse first that which is within . . . that the outside . . . may be clean also."

This is the way of salvation. The absolute knowledge of the absolute truth,—this and nothing else will make us free; and though we now see as "through a glass, darkly," sooner or later we shall know even as we are known. Then we shall be perfectly free from the illusion of evil; free from all that is adverse to the welfare of man. Meanwhile, by overcoming specific items of evil we shall not only transform personal experience but advance the general progress. A Christian Scientist, therefore, is a Christian who accepts the absolute truth taught by Christ Jesus and uses it scientifically for the betterment of human conditions.

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[W. D. Kilpatrick in *Livingston Tidings*, Howell, Mich.]

Under recent date there was published an account of a sermon delivered in your city, in which Christian Science is attacked. For fifty years it has been subject to assault of this character, and during that time this great movement for good has shown a growth in every direction unparalleled by anything yet witnessed in the religious world. The first direct reference to Christian Science comes in the statement that this religion, associated in the article with several other doctrines and religious beliefs, cannot stand the test of what is called the "Five R's." We find no allusion in the Bible to the "Five R's," and therefore assume that this is a man-made test which the critic would have us accept as final.

The first of the R's mentioned is, "Ruin by the fall." We suppose reference here is had to the incident in the garden of Eden and to the fall of Adam as outlined in the third chapter of Genesis. Christian Science, in its elucidation of this part of the Scriptures, calls attention to the first chapter of Genesis, in which the creation is portrayed, wherein "God saw every thing that he had made, and, behold, it was very good." In the second chapter we find that "there went up a mist from the earth," and a deep sleep fell upon Adam. The first three or four chapters of Genesis, therefore, portray both the true creation and the false concept thereof, the former of God, and the latter a delusion caused by the "mist" and resulting in the Adam-dream, whence comes what modern theology is pleased to call "the fall." This is explained in Christian Science (supported absolutely by the Bible) to be the false or material sense of creation, which sense Jesus the Christ came to destroy.

The second of the R's is, "Redemption through the blood," referring to the absolute deity of Christ Jesus, and his sacrificial and finished work upon the cross. The only redemption taught in the Bible and enjoined by the prophets and by Jesus and his disciples, is the complete redemption from sin through the renewing of the mind, and the substitution of a comprehensive idea of man as created spiritually and in God's image and likeness, as described in the first chapter of Genesis, in place of a concept of man and the universe created and governed materially. The reference in this test to "his sacrificial and finished work on the cross" rather begs the question, as the Bible shows incontrovertibly that Jesus' work did not end with his experience on Calvary. Even after his resurrection we find him among men, explaining his doctrines and working out his salvation to the end that his career eventuated in complete and triumphant ascension above "the world, the flesh, and the devil."

The third test imposed is, "Regeneration through the Holy Spirit, implying the necessity of the new birth." There are probably no points on which our text-book, "Science and Health with Key to the Scriptures," is clearer than those of "regeneration" and the "new birth." All of Mrs. Eddy's writings express the necessity of a complete regeneration through the understanding of truth as spiritual, and the further necessity of being born again. Our concept of the "new birth" as explained by the words and works of Jesus and in our text-book, is that this "new birth" is going on hourly in the consciousness of mankind, in the endeavor to have in them that Mind "which was also in Christ Jesus," and that

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not until all the elements of mortal belief are completely corrected and all sin cast out by this higher understanding of God, man, and the universe, is "regeneration" complete and man born again.

The fourth test is, "Resurrection of the body," by which it is inferred that our critic has in mind the resurrection of Jesus from the tomb. Where the notion originated that Christian Science does not recognize the resurrection of Jesus from the grave, we cannot imagine. It certainly did not develop from a study of the text-book, which recognizes not only the resurrection of Jesus, but points to it as one of the crowning events of his career, wherein he proved life to be deathless and beyond and above the limitations of matter. Jesus' resurrection, Christian Science teaches, was the grandest achievement of his career, and without it his triumphant demonstration of life eternal would have been impossible.

Lastly, we have as the fifth test, "Return of our Lord to judge the world and to set up his kingdom." The teachings of Jesus on this point are clear, unmistakable, and fully and completely adhered to by Christian Scientists. The importance of Jesus' words and works was to declare the ever-presence of the Christ, and the efficacy of divine Truth to save mankind throughout all time. We believe, as Jesus taught, that his final ascension terminated his work on earth, but that "his truth endureth to all generations," that this truth is constantly with man, and that "of his kingdom there shall be no end." It is clear from the Scriptures that in referring to his reappearance, Jesus was very careful to divorce this event from any sense of materiality, and to confine it to the spiritual facts of creation which it had been his task to establish in the consciousness of men. In this connection Jesus said: "Lo, I am with you alway, even unto the end of the world." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth."

The reverend gentleman then says, "Let me call your attention to twenty-three Scriptural facts that Christian Science denies," etc. He asserts that "Christian Science denies the supernatural birth of Jesus Christ." On page 29 of the text-book Mrs. Eddy writes: "The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. . . . Jesus was the offspring of Mary's self-conscious communion with God."

The critic further states that Christian Science "denies his [Jesus'] vicarious suffering upon the cross, his atoning sacrifice for sin." I challenge the assertion, made in this connection, that "this statement can be proven by Mrs. Eddy's book," and affirm that there is no foundation in any of Mrs. Eddy's writings for such a statement. Christian Science teaches that Jesus' crucifixion was necessary as an example to a sinful world that Spirit, not matter, is the master of man, and that divine Love overcomes hate.

Again the critic says, "Christian Science denies the physical resurrection of Jesus Christ." Christian Science, as I have stated, points to the resurrection of Jesus as a glorious example of his sonship with God and his ability to demonstrate to a suffering world the unreality of any power apart from the divine. On page 45 of our text-book we read: "The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion."

Christian Science does not "deny the reality and efficacy of prayer," but it teaches that to "pray without ceasing" is the only means whereby mortals will be enabled to emulate the example of the Master and to obey his commands with "signs following." The very groundwork of the religion of Christian Science is constant prayer, evidence of which may be found at any of the Sunday and Wednesday evening services of its churches and societies throughout the world. The burden of the words and works of Jesus was to prove to mankind that in proportion as one rises out of his false sense of life and intelligence in matter, into the fuller understanding of God, and of man and the universe, created spiritually and controlled by infinite intelligence, will the so-called power of Satan and sin be proven without foundation.

Christian Scientists look upon the miracles of Jesus Christ as absolute proofs that his teachings were based upon divine law. His sublime trust and confidence in the omnipotence of God, shown at the tomb of Lazarus, and resulting in the complete overcoming of death, is many times mentioned in the Christian Science text-book, and referred to as one of the conclusive evidences furnished us by Jesus that death should be overcome, not submitted to.

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[M. L. Cushman in *Atlanta (Ga.) Constitution*]

Having read with interest the different views expressed in your paper by some of Atlanta's good ministers on the "power of prayer" in the present hope for peace, I am led to contribute some remarks on the efficacy of prayer from the Christian Scientist's point of view.

While some modern thinkers are seeking salvation through telepathy, psychology, and other human systems, Christian Science as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy bids us turn humbly to the teachings of Jesus the Christ as the way. "I am the way, the truth, and the life," Jesus is recorded as saying in the gospels. This way, Christian Science teaches, is the example he gave us in his daily life, or in other words, his practical proofs of the power of prayer. No human problem was ever too large or too serious to cause our divine Exemplar to doubt the omnipotence of God.

As the apostle so beautifully expresses it, Christ, God's idea, is "the same yesterday, and today, and forever." So we today are learning there has been "no variableness, neither shadow of turning," with infinite good; and that the divine Principle of goodness as Jesus taught, is established for man to prove that human strifes are evil, therefore unlike God.

Human thought of duty is relinquishing the ancient concept of the God of war, until there are few modern thinkers who do not now accept Habakkuk's understanding of God as being "of purer eyes than to behold evil." Mrs. Eddy teaches us in Science and Health that "nations owe their false government to the misconceptions of Deity. . . . Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse" (p. 94).

Students of Christian Science are learning that God is Principle, and that this Principle can be applied to every phase of human life. The principle of mathematics permits no error in numbers, and so also the Principle of good admits of no evil in reality. In solving a problem in arithmetic one would not appeal to the basic law to be consistent, but would endeavor to understand and demonstrate the law. So, likewise, the Christian Scientist's prayer for peace between nations is not a petition to a personal God, but a clearer and nearer sense of the Principle of peace. "The effectual fervent prayer of a righteous man availeth much."

As Christian Scientists, we do not fail to appreciate all prayer that springs from sincere aspiration; we feel that the world has never beheld a more beautiful testimonial to "The Prince of Peace" than America has given, in humble petition and faithful desire and trust in the God of love, who is able to still all strife and "silence discord with harmony" (Science and Health, p. 495).

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Editorial

Appreciation

THE following cablegram and letters bear witness to the appreciation of our brothers and sisters across the sea of the loving-kindness of the Christian Scientists in America, and also to the effective work of William D. McCrackan, M.A., through whom arrangements are being made for distributing the fund which they have contributed for the relief of those in need:—

"The First Church of Christ, Scientist, Boston, Mass., John V. Dittemore, Clerk.

"*Dear Friends:* Your cable message was received on Oct. 2. We were glad to hear of your kind intention to assist financially the Scientists who suffer from the consequences of the war. With much joy and gratitude I instantly began to make inquiries as to the existing needs, and shall inform you of the result obtained.

"With kind regards, I am,

"DR. CURT GENTSCH,

"Berlin-Karlshorst."

"To the Clerk of The First Church of Christ, Scientist, Boston, Mass.:

"The boards of the Churches of Christ, Scientist, and Societies in the London district, attending a meeting of the members of Second Church, London, desire, after hearing a statement from Mr. McCrackan, to express their gratitude to the Directors of The Mother Church, and to their American brothers and sisters, for seeking to prove that today divine Love meets every human need. They are confident that the mission will prove a great blessing to humanity.

"Clerk Second Church, London."

"To the Editor of the *Christian Science Sentinel.*

"*Dear Friend:* We, the undersigned, on behalf of First and Second Churches of Christ, Scientist, Paris, France, wish to express through the *Sentinel* the deepest thanks of our respective boards, and of all the Christian Scientists in Paris, for the loving sympathy manifested in the gift of the Trustees under the Will of Mary Baker Eddy, and in the action of The Mother Church and the branch churches and societies in the United States, who took part in the collections made in aid of the fund for the benefit of Christian Scientists in Europe who are affected by the state of war.

"With cordial greetings, yours very sincerely,

"ALICE TOURNIER,

"First Reader First Church of Christ, Scientist, Paris.

"WILLIAM H. NORLEDGE,

"First Reader Second Church of Christ, Scientist, Paris."

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"Treasure in heaven"

AMONG the thousands of testimonies to the efficacy of Christian Science which are given at the Wednesday evening meetings and through the columns of the *Sentinel* and *Journal*, not a few are from business men who through the study of this Science have been able to accomplish more, and on better lines, than ever before. To persons who are familiar with Christian Science and what it accomplishes for those whose endeavor it is to understand and apply its Principle and rule, it does not seem at all strange that this should be so.

As an initial proposition it can safely be said that a man who is in such a state of health as to be unable to give his affairs the attention they need, is not in a position to conduct a successful business on his own account, nor to be of great value as an employee. If to this disability is added, as is so frequently the case, the vices which have taken root in conviviality or despondency, failure is quite likely to be the outcome. The banishment of these disabilities is not, however, what business men who make Christian Science their daily guide are most grateful for, as may be seen by a perusal of these testimonies. It has been claimed that observance of the golden rule is incompatible with success in business; but this is not true, unless there is something more precious and more to be desired than the kingdom of God. These men are finding out that it is possible to do business in conformity with this rule, and their heart's deepest gratitude is for the knowledge of God which will not permit them to take advantage of those with whom they trade, and that makes them more intelligent, more diligent, more kind, and more unselfish in their dealings with their fellow men.

If business is done upon any other basis than that prescribed by the Master, "Whatsoever ye would that men should do to you, do ye even so to them," then it is done on the false basis of power in evil, on the basis of a supposed intelligence superior to that which God bestows, and that can bring only an ephemeral success. Can any business man of righteous desire and Christian intent do otherwise than trust God in all his affairs, and give thanks to Him for all things of real value? What business man is there who does not wish to be guided by intelligence? If God is supreme intelligence, then His is the guidance which all desire, whether they know it or not.

Christ Jesus counseled his followers, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," thus pointing out to them that right desire and unselfishness must guide all who would truly succeed. As Mrs. Eddy has said on page 239 of Science and Health: "Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: 'Let the wicked forsake his way, and the unrighteous man his thoughts.'" Christian Scientists are learning, contrary to a belief which is far too common, that it is possible to do business on a fair and equitable basis, and in doing business in this way they are losing nothing, but rather gaining something which is of far greater value than all else,—even "treasure in heaven."

ARCHIBALD MCLELLAN.

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Essentials

ALL thinkers are agreed that if people would consent to deal more with essential truth, not only in religious questions but in those of every-day experience, their differences of opinion would largely disappear. That this is not always the case, only proves that few are willing to look beneath the surface in order to get at the real issues involved, which from the Christian Science view-point means that they cling to the material sense of things and thus miss the spiritual. Material sense argues that the material is tangible and substantial, hence essential. Christian Science denies this, and its denial finds support from Christ Jesus' words, "Labor not for the meat which perisheth." In other words, if we have the essentials, the spiritual things, we shall lack nothing. In the third chapter of Revelation we find a sharp rebuke to the Laodicean church, which had said, "I am rich, and increased with goods, and have need of nothing," when it lacked the real things, and so the revelator declared that it did not even know it was "poor, and blind, and naked."

At the Christmas season people think of what they can give others, and it would be interesting to inquire how many take account of their spiritual possessions at this time to see how rich they are "toward God," as Christ Jesus said. for the real value of all giving can be measured in this way

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alone. Nor is this a far-fetched idea, for it deals with the vital things of life. We must ourselves be true, else we cannot give truly even the smallest token of good will. We must also be truly thankful to the infinite source of all good, if we would radiate even a little of the sunlight of gratitude to those who have been good to us. If we have forgotten to be just in thought, word, and deed, we may well pause to remember that he whose natal day Christians seek to celebrate, came to establish justice in the earth no less than mercy. Lest we forget any of these things, we should turn our faces toward the light at the Christmas season, even as the earth is turning toward the sun. As we do this with real heart-hunger for righteousness, for more of love and truth, we shall recall with a new sense our revered Leader's words in the poem "Christ and Christmas," when she asks,—

> . . . Wherefore signalise the birth
> Of him ne'er born?
> What can rehearse the glorious worth
> Of his high morn?

The unselfish thought which would bestow some kindness upon another is a gleam of light in the midst of mortal darkness, but the poet's prayer for "more light" should be ours until the essentials of Christianity are so recognized, realized, and demonstrated that none can any longer remain in the darkness of sin, sorrow, sickness, poverty, or ignorance, but all the nations will be "saved," as St. John predicted, and all walk in the light of Truth and Love.

St. Paul asks, "Who is sufficient for these things?" Then he says that we are not of ourselves sufficient to think anything, but he adds that "our sufficiency is of God." Even hope would forsake us if we depended upon material evidence alone, either for ourselves or for the world; but as we accept more and more the spiritual evidence (which is always the one thing needful), all the days and all the events in our earthly experience will begin to count for something vital. We are assured by Paul that God hath chosen "things which are not [to mortal sense], to bring to nought things that are." Often indeed do love and truth and happiness seem to be absent, yet no one would deny that these are the essentials of existence, and Christian Science makes it clear how they are to be attained and retained. To God they never cease to exist, and when we learn to desire the real things, the things that endure, the things that God knows and loves, rather than the fading shadows of mortal sense, we shall know that for us God's kingdom is come and His will done, in earth and heaven alike.

ANNIE M. KNOTT.

A Continuous Christmas

THE return of the Christmas-tide this year is sure to remind all thoughtful Christians of the heart-saddening incongruity between the sweet song of "On earth peace," that floated down out of the Judæan skies that first Christmas time, and the outcries of passion and of pain attending the present strife among Christian nations. Surely there will be at least a momentary lull in this strife, when above its dreadful din the echo of those far-away angel voices is heard again, reminding all of the coming of the gentle Christ-child to teach men that only in love for God and love for one another can happiness and peace be found.

The sufficient reason for the Master's moments of apparent depression appears when we remember that, knowing the world's wilful way, its pride and selfishness and love of power, he must have anticipated the unspeakable tragedies of the past nineteen hundred years, when he said, "Ye shall hear of wars and rumors of wars." Nevertheless, there remain his loving assurances: "Peace I leave with you;" "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In these and other kindred sayings he disclosed the vital truth brought near again in Christian Science,—that despite all the turmoils of human experience, the promised Comforter is come, and that it is ours to find the freedom and joy of heaven in the declaration and demonstration of the omnipresence and omnipotence of good.

The phenomena of this mortal life can be known for what they are, the fictions of falsity, and their terrors escaped from only as we prove again the power of the Christ-idea, whose continuous coming constitutes the true Christmas-tide. We can celebrate a far-off event, but we can know and really possess only that which is present in consciousness; hence the significance of those wondrous words: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This is the secret of Christianity, as the Discoverer of Christian Science has declared in all her teaching,—that the true Christmas, the Christ-coming, is not simply a long-time past occurrence to be rejoicingly remembered, but a state of consciousness to be entered into and manifested in affectionate and effective, that is, Christlike, living. It is that spiritual illumination and uplift of sense which makes men more wise, more loving, more pure, more just, more joyous, more gentle, and more inspiring. As the true concept of the Sabbath gathers up all the days of the week and gives them the sanctity of that which is consecrated unto the Lord, so the true concept of Christmas gathers up all the revelations of Truth, all the radiations of that "Light, which lighteth every man that cometh into the world," and scientifically centers them upon the solution of the one great problem, the redemption of humanity.

This is the joy of every Christian Scientist, his awakening to the fact that he is privileged to say to all who are sick or sorrowing, or in any way troubled in heart, "I bring peace, 'the peace of God,' to you," and to heal them through this, his Messianic ministry. As the disciples took bread from the Master's hand and gave it to the multitude, so are we called to feed the hungry, comfort the afflicted, lift up the fallen, heal the sick; in a word, inaugurate Christ's kingdom, supplant the tragedies of warring sense with the peace and joy of a perennial Christmas.

How great the need in all the world today of those who are indeed Christlike, who have a demonstrable knowledge of the Master's teaching, and who have gained something of his patience, his courage, his loyalty, his technique in demonstrating divine law, his skill in winning men! And this is our commission and opportunity, as Christian Scientists, to radiate the Christmas joy, to make it appear what it is in truth, present and continuous, by living again the Christ-life in word and deed.

JOHN B. WILLIS.

Among the Churches

Current Notes

PORTLAND, ORE.—The beautiful new edifice of Second Church of Christ, Scientist, at East Sixth and Holladay streets, will be opened tomorrow [Nov. 1]. With the completion of Second Church, all the Christian Science churches in Portland are now provided with buildings of their own, except Fifth Church, which was organized only last spring. The new building, which faces south, nearly fills the 100 by 100 foot lot. The auditorium has been so planned that from every one of the thousand seats a full view can be had of the

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readers' platform. The site was purchased a year ago, and construction work on the beautiful building, whose cost is forty thousand dollars, started in February of this year.

Services which led to the organization of Second Church of Christ, Scientist, in 1897, were first held in 1893, when a small group of those interested in Christian Science met at the residence of one of their number on the west side. About a year later a hall in the Turney Building on Second and Taylor streets was engaged, and services were held there until the increased attendance made larger quarters necessary. The hall in the Auditorium Building on Third street was then secured. It was while here that a charter was secured and the church organized. Later, services were held in the present Elks' Temple on Stark street until 1906, when the Woodmen's Hall at East Sixth and Alder streets was rented, where services have been held up to the present time.
The Spectator.

VISALIA, CAL.—Attractive in general appearance, homelike in its furnishings, and tasteful in arrangement and decoration, is the new Christian Science church at the corner of School and Church streets, which will be thrown open to the public next Sunday morning [Oct. 11].

The new church is of the bungalow type, thirty-two by sixty feet. The main room will have a seating capacity of two hundred and fifty. The Christian Science Society of Visalia was organized in 1904.—*Visalia Times.*

STROUD, ENGLAND.—The Stroud Christian Science Society announce that owing to the steady increase in the attendance at their services, the society have been obliged to move to more commodious premises. They have accordingly acquired a lease of the Lower Lansdown Hall, which, now that it has been refitted and decorated, makes a large service hall and reading-room, both on the ground floor. The new premises will be open on Tuesday, the 29th of September.
Stroud News.

LIMA, OHIO.—Sunday morning [Nov. 1] the first service of First Church of Christ, Scientist, will be held in the new building on West Market street. This new religious home, which is most commonly known as the old Brice homestead, has been completely made over, and the rear of the first floor has been made into a splendid auditorium, with a capacity of providing seats for at least two hundred people.
Lima Daily News.

RIVERSIDE, CAL.—A pleasing service marked the dedication of Second Church of Christ, Scientist, yesterday morning [Nov. 1].—*Riverside Press.*

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The Lectures

McCook, Neb.

It was an intent, interested hearing, by a good-sized audience, accorded William R. Rathvon in the Temple Theater when he delivered his lecture on Christian Science. The Rev. D. L. McBride of the Baptist church introduced the speaker as follows:—

It is with pleasure that I comply with the request to do this service of introducing the speaker upon this occasion. I engage in it, not as a Christian Scientist, but as one interested in all propaganda that tends to promote and enlarge intelligence. I hold the man or woman to be pitied indeed, to whose educational attainments the word *Finis* has been written. Life in both volume and quality depends more largely upon knowledge than upon any other condition. Eternity would be a drear and desolate Sahara, were it void of the perennial springs of an ever-enlarging knowledge.

Another consideration makes this service a pleasant one; namely, my personal sympathy with any movement the aim of which is to ameliorate the woes of humanity, to displace its sorrow with joy, its despair with hope, its bitterness with sweetness, and its weakness with strength. That the method used by others in this pursuit may not be mine, altogether, is only to point a divergence that prevails otherwheres, where vital issues are at stake. We are all agreed as to results, though we may disagree as to ways and means. But even here we should foster sincere and sympathetic consideration for the methods of those who differ from us, for it is possible that their way, after all, may be better than ours. We should at least consider this possible, and hence grant to all opposite teachings a respectful hearing.

When the great Teacher described the highest place in his kingdom, he named it discipleship, and enforced his meaning by the use of a child, for a child's dominant characteristics are eagerness for knowledge and an unprejudiced attitude toward teaching. Intolerance of free and full discussion of questions in controversy is either a mark of bigotry or of fear for the safety of our cause. Life is the largest enterprise committed to our keeping, and we should welcome all contributions to our better knowledge of it, a firmer grip upon it, and a better program for it.—*The McCook Tribune.*

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Melbourne, Australia

The proscenium and lower gallery of the Melbourne Auditorium were filled by a representative audience, who listened with closest attention to the annual lecture on Christian Science. Prof. Hermann S. Hering delivered the lecture on this occasion, and Hector MacDonald, a well-known Melbourne lawyer, introduced him. He said in part:—

I regard it as a duty to express, on behalf of those who sympathize with all ethical agencies, our good will to this important modern movement in respect of its basis of ethical thought and purpose; for its essential idea is that which underlies the thought of all religious organizations,—the endeavor to lead humanity into a better way of living. It is that conception of the spiritual which insists that Mind is the master and not the slave of material surroundings, and which is triumphantly challenging prevailing materialistic obsession, and lifting men and women to a plane above that welter of hate and strife which produces a disordered and unlovely civilization. Under its teaching we find Christian Scientists, instead of living self-regarding lives, now living for the betterment of others; and where they were formerly held in bondage to constant fear and anxiety, they are now facing the conditions of existence with courage and serenity, and enjoying peace of thought with consequent mental and physical health.—*Correspondence.*

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Sheboygan, Wis.

The lecture on Christian Science by Virgil O. Strickler, at the Opera House, was listened to by a large audience. Ernst Best, second reader, introduced the speaker in the following words:—

There has perhaps never been anything brought before the public that has met with so much opposition and criticism as has Christian Science. This is largely due to the fact

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that the teachings of Christian Science are in direct opposition to material ways of thinking. Despite this fact, the number of adherents to this faith is constantly increasing.

Today one can meet with scarcely an individual who has not heard of Christian Science, and formed for himself some conclusion as to what it is, and who is not invariably ready to express his sentiments regarding it. Some are entirely prejudiced, pronouncing it the height of folly, the works of the devil; others are a little more lenient, admitting that Christian Science may be well applied in ailments not of a very serious nature; but beyond a certain stage, to rely on the power of Truth, as taught and practised by Christ Jesus over nineteen hundred years ago, to heal disease today, is looked upon as being impracticable and unworthy of further investigation. It is for the purpose of setting aright these misconceptions and acquainting the public with facts concerning Christian Science that these lectures are given.

Sheboygan Press.

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Darlington, England

Col. William E. Fell lectured on Christian Science before a large audience in the Mechanics Hall. Mr. Haworth-Booth, in introducing the lecturer, said in part:—

It is the smallest part of Christian Science that drugs and medicines are discarded. I am deeply grateful to say that I was able to abandon all of these seventeen years ago, when I began to study Christian Science. The happiness and mental poise, the health of mind as well as health of body, the hopefulness of the future, as well as the certainty of the divine omnipresence here and now, enfolding, protecting all,—these are among the things most highly prized by Christian Scientists; and when we see so much misery and sickness around us, we would fain give to others of these our blessings, for we know that the day will come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Correspondence.*

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Twin Falls, Idaho

The introductory remarks of Edwin N. Day at the High School Auditorium on the occasion of the lecture on Christian Science by Francis J. Fluno, M.D., were in part as follows:—

One of the greatest griefs that can come to any heart is that of being misunderstood. There never was any one who was more misunderstood than Jesus the Christ. Even the twelve men whom he chose and taught for three years, who came in contact with him personally, failed to comprehend his teachings until after he had gone to the Father. Our misunderstanding comes largely from our failure to grasp the Bible text in its spiritual meaning. We are living in an age of progression. The spirit of inquiry is abroad, and we, like Pilate, though more earnestly, are searching to know what is truth.

All the Christian world recognizes Jesus Christ as the one sent from God to bring the light that was to light the whole world. That light was truth, and Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Upon the teachings of Jesus rests our hope of heaven and eternal life. Our love and loyalty, to be true, must stand the test our Saviour gave: "If ye love me, keep my commandments;" yet we have been separating the commands of Christ to "preach the gospel" and to "heal the sick." That light of truth has been obscured by our spiritual blindness. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" also, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover," and many other similar assurances familiar to us all. Does Christian Science stand these tests? Are they doing the "works"?

I am not a Christian Scientist myself, and I know very little of the subject, yet I am in most hearty sympathy with its basic teachings, and believe that I am voicing your sentiments when I say that you, by your presence in this assembly this afternoon, are giving expression to deep thinking and to a broad-minded inquiry into Christian Science.

Correspondence.

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Toledo, Ohio

The remarks of Mrs. Nellie Bell Brigham, president of the Woman's Educational Club, in introducing Jacob S. Shield, who lectured on Christian Science before an audience of about twelve hundred, were as follows:—

We rejoice that we are witness to the marvelous achievements of this twentieth century, a period unparalleled in research, discovery, and invention along all material lines. It would seem that the wheels of progress are harnessed to a speed never before attained. But a greater joy is ours that with this, or back of it all, has come an unprecedented awakening in the intellectual and spiritual realm—a search after truth and realities. Nothing has given such an impetus to this effort as has Christian Science, a religion which has brought healing, peace, and comfort to countless thousands in all the walks of life; a religion so much talked about and yet so largely misunderstood.—*Correspondence.*

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Chicago, Ill.

In introducing George Shaw Cook, who lectured on Christian Science in Logan Square Theater for Eleventh Church, J. George Dietrich, chairman of the board of directors, said in part:—

Christian Science was discovered and founded by Mrs. Eddy in the year 1866. Since that time, its growth has been steady, until today there is hardly a place in the civilized world where it is not known. The question arises, Why is this so? Because, through a practical, provable understanding of God, it offers to tired suffering humanity a remedy for every ill. Christ Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Scientists have accepted the loving and tender invitation of the Master to come unto the truth, and this truth is daily freeing them from the bondage of fear, sin, and disease. Mrs. Eddy says in her book "Science and Health with Key to the Scriptures" (p. 203), "If God were understood instead of being merely believed, this understanding would establish health."—*Correspondence.*

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Lectures to be Delivered

Beaumont, Texas.—Bicknell Young, Woman's Reading Club, 8:15 p.m., Dec. 18.

Cotuit, Mass.—Rev. William P. McKenzie, Freedom Hall, 8 p.m., Dec. 28.

Harrisburg, Pa.—Virgil O. Strickler, Majestic Theater, 8:15 p.m., Dec. 28.

Nampa, Idaho.—George Shaw Cook, Opera House, 2:45 p.m., Dec. 20.

Pittsfield, Mass.—Clarence W. Chadwick, Colonial Theater, 3:30 p.m., Dec. 27.

Sing Sing Prison, Ossining, N. Y. (auspices Second Church, New York, N. Y.).—Virgil O. Strickler, 2 p.m., Dec. 27.

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Testimonies of Healing

I wish to testify to the healing and saving power of Christian Science. Shortly after I first heard of it, I was almost instantaneously healed of a bowel disorder of long standing. My little boy was healed at the same time of the same difficulty. This was in the summer of 1905. Last year I had a very severe attack of hemorrhoids, for which I was obliged to write to a Christian Science practitioner for help. Almost as soon as I applied for treatment I had relief, and though I was not quite healed for a little while, the trouble eventually left entirely. Only recently I had a wonderful proof of God's care and protection, when my little boy, aged nine years, fell from a tree, and according to the doctor's diagnosis dislocated his elbow very badly. The doctor was surprised at how little he suffered and how quickly he progressed. I, however, helped as far as my understanding went, and I also wired a practitioner for treatment.

I have had many proofs of the healing power of Christian Science, and also of the comfort this teaching affords in times of trouble and anxiety. I am deeply thankful to our Father, and also grateful to Mrs. Eddy.

Mrs. B. D. Craven-Phillips, London, E.C., England.

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[Translated from the German]

Praise be to God, our all-loving, omnipotent Father, who always helps us manifestly and wonderfully out of distress, however great. It is my privilege to give my testimony of healing, and I do so with a joyful heart. At the New Year, 1913, I felt ill, and a distressing condition of the throat manifested itself, also of the face. I seemed to improve during the following week, when there was a discharge from the nose, which was diagnosed by a physician as catarrh of the frontal cavity. I followed his prescription, but the only result was dizziness and loss of appetite. I was advised to go to a specialist, who after a thorough examination stated that the upper jaw was involved. After the fourth distressing procedure, instruments being used, the bone was pierced, whereupon the physician informed me that I must immediately go to a clinic and submit to an operation. I was very much alarmed at the prospect of worse things than those I had already experienced, and refused to do this.

On my way home, while in this hopeless condition, though praying fervently to God, I met an acquaintance and told her my tale of woe. She said that I could be healed through Christian Science without having to resort to a painful operation. The afternoon of the same day found me at the home of a practitioner, who lovingly undertook to treat me, and who with untiring patience elucidated to me the subject of Christian Science, for which I am deeply grateful. In the beginning I had two very bad nights,—there was a struggle between truth and error in my consciousness,—but after that I enjoyed good sleep, and the healing went on slowly though perceptibly, until there seemed to be a standstill. I experienced a certain fear, wondering whether I was worthy of such spiritual healing; but thanks be to our all-loving Father, this fear was overcome, Truth gained the victory over the supposed evil, and I was healed in mind and body.

I have learned that God is Love, that only good proceeds from Him, and that we are subject to no other power but His, and light shines into my gloomy life. Formerly I was always ill and depressed, but now I feel neither old nor weak, and am able to walk great distances, something I had not done since childhood. I am thankful to God for Christian Science, and wish to express my gratitude for those who joyfully and with untiring zeal comply with the Master's command to preach the gospel and heal the sick. I am sincerely grateful to Mrs. Eddy, whose teachings lead us out of unrest into peace, out of darkness into light, out of error into truth, out of death into life, and which usher us into the heavenly kingdom while we are yet on earth.

Frau Helena Lipski, Zurich, Switzerland.

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From the age of twelve, I was for many years a sufferer from rheumatism, and was confined in bed for periods of from one week to two months. I also suffered a long time from catarrh and stomach trouble. I employed several physicians, but never received more than temporary relief.

It is now over thirteen years since I first heard of Christian Science. I became interested in it through the healing of a former neighbor, who was cured of an abnormal growth, and through the healing of several relatives. I asked for treatment for catarrh, and in two days was able to breathe freely through my nose,—something I had not been able to do for many years. Soon I was entirely healed of this, as well as of all the other ills. I have depended on Christian Science alone ever since, and during all these years have lost but one day from business on account of sickness. I am now in perfect health.

I am very grateful for my healing, but much more for the spiritual uplift I have received through the truth revealed to us by Mrs. Eddy in Science and Health, which has indeed been a "Key to the Scriptures" to me. These teachings have brought to my consciousness an understanding of God as ever-present Love, which heals and purifies.

Harry S. Weidenthal, Cleveland, Ohio.

✧

We often hear the question asked of Christian Scientists, "What of accidents,—can Christian Science help you then?" I should like to give the following testimony to show that an understanding of God's protecting power, gained through the study of Christian Science, does protect one in case of accident.

Some time ago, after an hour of earnest prayer, I was studying the Lesson-Sermon for the following Sunday, when I was so suddenly diverted from my study by a thought of accident in connection with my child, a boy of nine years, who was away from home with others of about his age, that I was impelled to do quick and earnest work. I immediately met the fear by declaring that there are no accidents in divine Mind, and after further mental work along this line I dismissed it from my thought with this passage from Psalms: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

About an hour later the boy came in, shivering with cold and dripping wet. I asked no questions, for I thought he had been wading and had fallen down. Later, when he had changed his wet clothing for dry and had opened a copy of Science and Health, he gave an exclamation of surprise and joy. I asked the reason, and he read aloud, "Man, reflecting God, cannot lose his individuality" (p. 337). Inquiring why this should hold such interest for him at this particular time, he said, "If it had not been for that I should have been drowned." Then I learned that at about the time I was thinking of him, he stepped off a ledge into water over six feet deep. He could not swim, and had never been in any such depth before. After going down he rose to the surface, and was carried about sixty feet down-stream, where he caught hold of a tree branch overhanging the water, and held there until his playmates put out a pole and pulled him

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ashore. He suffered in no way whatever from this experience and was as calm and fearless as a child could be.

This proves conclusively to me that "the God of Daniel . . . is the living God, and steadfast forever," and that "he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth" (one of the references I was studying just at this time) today, even as in the day He delivered Daniel from the lions. This right understanding of God, as gained through the study of Christian Science, came into our home over twenty-eight years ago. It has been caring for us in all ways since, and has been our only physician. All of our healings have been permanent, and we have experienced some that were certainly remarkable. The truth has never failed us. My mother had been very ill for many years and was a great sufferer, but Christian Science healed her, and she has not had a day's illness in all these years.

For this wonderful protection, and for the manifold blessings Christian Science has brought to us and to all the world, I am indeed grateful.—Beatrice Varner, Kansas City, Mo.

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It has been some time since my first personal experience with Christian Science in 1909, and for the many blessings that have come to me in this time, I wish to give thanks. The bitter and futile efforts to obtain happiness from materially conceived gods, forced me to accept Christian Science when no power seemed possible to save me. Having lost everything that seemed real to me,—happiness, respect, health, and means of support,—I turned to God with that desire which Mrs. Eddy says "is prayer" (Science and Health, p. 1), and the result was that the liquor and drug-taking habits were at once destroyed. Conditions which made it apparently impossible for me to escape either a prison or an asylum, vanished with the night. Here I wish to say that owing to my mother's beautiful healing, I had known of the power of Christian Science for several years before accepting it, and occasionally read the text-book, "Science and Health with Key to the Scriptures."

Comparatively recently, in January, 1913, the smoking habit was eliminated, although not without a struggle. For a long time I complacently waited for this habit to disappear. When I started to read the text-book, at first I had to pass over certain passages speaking of the tobacco habit; then these were read very hurriedly; later more carefully, as the fumes of tobacco on my clothes began to annoy me. Finally, a practitioner to whom I had gone on business said to me one day, "My dear friend, smoke cannot hide God from you." I came home and kept to that true thought all day, and by evening, confident of the healing, I threw out the tobacco and cigarette papers, and sent an acknowledgment of gratitude to the practitioner.

Here I would say that all such desires are permanently replaced by higher ones. My physical condition has so changed in this time that people who have known me since I first turned to Christian Science for help, have marveled. An emaciated body has changed to a normal condition; an eye trouble has been eliminated, and a severe catarrhal condition has vanished. These improved mental and physical conditions give great reason for rejoicing, but my greater gratitude is for the understanding of God which enables me to help in the redemptive work of mankind. I have had the privilege of class instruction this year, and I have never failed to see harmonious results when the Principle of Christian Science, as our Leader, Mrs. Eddy, has made it known to us, has been obeyed.

Christian Science means everything to me, as I came to it with nothing, and asked nothing but to know what real happiness was. It is with increasing measure giving me every opportunity to reflect peace and joy. The physical healings and benefits are but the necessary results of the right thinking that the discipline of Christian Science brings to one. Not words, but deeds alone, can express the measure of my gratitude for this redeeming truth that our Leader, through her sincere efforts to know God aright, has left,—a rich legacy to all who will but partake.

Edward Earle Daniell, Philadelphia, Pa.

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Early in 1907 the outlook for the future seemed very dark for us, and the "silver lining" hard to find through the heavy clouds. We were arranging to leave our home town, the place where I was born and had always lived; but "man's extremity is God's opportunity." A friend told me that Christian Science would keep me from being homesick when among strangers. Although I did not understand, I believed, and began the reading of Science and Health and other Christian Science literature, together with the faithful study of the Lesson-Sermons, seeking for something that would relieve the longing for my old home and friends when away from them.

Divine Love met our need. We did not move to the East, and now that we are Christian Scientists, we know more joy, content, and peace than ever before. To mortal seeming we have been obliged to give up many things which we considered necessary to our happiness; but with the going of material things there has been a reaching out for something better, something which this world cannot give and which can never be taken from us. A glance backward over the past few years brings such an overwhelming rush of good things for which I wish to express my gratitude, that there seems to be a sense of confusion as to which to tell about. This has been the case repeatedly, when I desired to write my testimony for the *Sentinel*. Thus the weeks, months, and years have passed, but with the passing every hour has brought added blessings.

We have had many splendid healings of physical ills, and have proven to our entire satisfaction that Christian Science does heal. I am grateful for the overcoming of fear, and for the thought of protection that this understanding of God gives, the knowledge that God is ever present, ever loving, and ever ready to help when we are in trouble of any kind, if we but turn to Him. From the beginning of my study of that wonderful book "Science and Health with Key to the Scriptures," I have never doubted one word.

During a time of sorrow, God's love was a sustaining power; it destroyed the sting of death. I prayed that I might "follow and rejoice," as Mrs. Eddy says, "all the rugged way" (Poems, p. 14). These wonderful words, sent by their author to one in a time of need, were given to me at this time: "He still lives, loves, labors" (The First Church of Christ, Scientist, and Miscellany, p. 295). I was young in Science, but they gave me the thought of Life, to which I clung until the sense of loss and separation was destroyed; and it has never returned.

It seems impossible to write this thank-offering of mine in the singular. This "Comforter" which Jesus promised, came to my husband and myself at the same time. We joined The Mother Church and our local church, and had class instruction together, and there is an entire oneness in our thought, aims, and desires. We wish to have our lives express our thankfulness to God, and our gratitude to our dearly beloved Leader. We are never so happy as when it is our privilege to tell others of the blessings that have come to us through this Christ, Truth.

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With thousands of others, I rejoice that Mrs. Eddy has made it possible for us to have our *Sentinel*, *Journal*, and *Monitor;* they are ever welcome as they come with their healthful, helpful messages of encouragement. The "wakeful shepherd" beholds, feels, and knows, as Mrs. Eddy declares (Science and Health, Pref., p. vii), that "to those leaning on the sustaining infinite, today is big with blessings."

NETTIE WEST LICHTY, Des Moines, Iowa.

✦

[Translated from the German]

I am indeed glad to add my expression of gratitude for the help received through Christian Science. Since childhood I suffered from what the physicians defined as a nervous stomach trouble, which during the latter years took the form of gall-stones. Five years ago the attacks became so severe that I was bedridden for six months, and weak heart action having set in, the physicians believed in the necessity of an immediate operation. Two days before the operation was to be performed, a friend from out of town called on me and expressed the desire to ask a local Christian Science practitioner for treatment in my behalf, to which I gladly consented. Absent treatment was given the same night, and for the first time after a long period I had a sound sleep, lasting several hours. Then I woke up suddenly, with a peculiar stirring sensation in the body, and my first thought was that this might mean the end; but after a while I experienced such freedom and well-being that I felt I must wake up my people and tell them of the wonder that had occurred.

The next morning the kind practitioner came, and with four weeks' treatment, including the elucidation of the glorious teachings of Christian Science, I was enabled to go out of doors, and even to start on a journey. I also partook of all kinds of food, something which had been impossible for thirty years. When after four months the same trouble tried to manifest itself, it was quickly overcome, and other minor troubles have had to yield to the power of Truth. Almost five years have elapsed since my healing, and I have felt better during that time than ever before in my life.

I may say, therefore, with the apostle: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." My heart goes out in thankfulness to God for all the blessings which the understanding of the saving truth has brought me, and I am deeply grateful to Mrs. Eddy, the Discoverer of Christian Science.—FRL. GEORGINE KAST, Stuttgart, Germany.

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It is with sincere gratitude for the blessings of Christian Science that I submit this testimony. I had been in a nervous, wretched condition for many years, as the result of a serious illness and operation. In February, 1912, my family physician advised an immediate operation for an abnormal growth. My husband strongly objected to my being operated on again, and I also dreaded the ordeal. We were then spending the winter at a hotel in San Francisco, where I met a lady who told me she had been healed of the same trouble in Christian Science ten years before, and had since enjoyed good health. She gave me the address of a practitioner, who explained to me something of Christian Science, as I knew nothing about it. Its teaching as to Principle, God, good, appealed to me at once, and I asked for treatment. After a few visits, the severe pains disappeared, also the depressed mental condition, and my friends remarked on my improved appearance. I became intensely interested in the study of this healing religion, and I was indeed happy when, under the guidance of divine Mind and the kindly help of the practitioner, I gained an understanding of the Science of being and was enabled to overcome and prove the nothingness of discordant conditions. A year later I again visited the physician for an examination, and he was greatly surprised to find that the growth had disappeared.

Recently I was obliged to have some dentistry done, and with the help of the faithful practitioner I experienced very little discomfort, though I was in the dentist's chair two hours. The dentist said he had dreaded doing the work, and complimented me on being such a good patient, but I replied that the praise was due to Christian Science.

I thank God daily for directing me into this Science, and I revere the memory of Mrs. Eddy, who by her noble efforts made it possible for suffering humanity to understand and find peace and health through the teachings of our Lord Christ Jesus.—MRS. F. L. OLMSTED, San Mateo, Cal.

✦

With ever increasing gratitude, I would add my voice to the song that is swelling throughout the world today, coming from the hearts of those who have found freedom from bondage through the teachings of Christian Science. I can say with the psalmist: "Bless the Lord, O my soul: and all that is within me, bless his holy name. . . . Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." I derived benefit from this teaching from the very first, and have steadily gained in physical health and understanding of the truth.

In looking back over a period of three and a half years, God has indeed done all this for me. At that time I was a pitiable wreck, feeling that death was inevitable, and I was striving to bow to what I supposed was God's will, although I was crushed with the thought of leaving my dear husband and two little children who I felt needed me. I had prayed for light; I had besought the great Physician for healing, so when a dear sister brought to me these words: "God does not want to take you from your children; it is not His will that you should die," they were words of such comfort and solace that I at once took courage. A trip that had been planned for me was made without fatigue, and the necessary time was thus afforded me for the study of Christian Science. While from childhood I had loved God and tried to live a Christian life, ever looking to the Scriptures for guidance, yet I can truthfully say that the Bible was never so dear to me, never such a priceless treasure, as it is today, as its treasures unfold to me more and more in the light that Christian Science throws upon its pages.

From invalidism I have little by little resumed an active life, until today I manage my own home, am educating my two children personally, and attend to a little business besides. I am busy from six in the morning until nine at night every day but Sunday, when I give all the time I can spare to the study of our literature. Christian Science has been the only physician for myself and two children during these three and a half years, with one exception, when the law required that a doctor be called. He was then dismissed and none of his medicine taken, and every law of *materia medica* was made null and void through the power of Truth. In a recent siege of persecution, where prejudice and jealousy tried to upset my peace of mind and rob me of my rights as a citizen and parent, I was sustained by divine Love. The "everlasting arms" bore me up, and knowing that I was in the right, I waited upon God until things were adjusted. Needless to say, I came out the victor, and in reading an

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article in a copy of the *Sentinel* I thought how true are the words, "No weapon that is formed against thee shall prosper." I am very grateful for all our Christian Science literature. Living as I do, where I cannot attend the church services, these messengers of Truth are a great blessing; and to know that we are all united in the study of the Lesson-Sermon each week is very helpful.

Is it any wonder that those who have gained so much from this new-old truth which has again been revealed to us through Mrs. Eddy, should feel grateful to her for her loving service to mankind? Only those who have thus gained their freedom can appreciate her faithfulness to the cause of Truth. To those faithful Christian Scientists who have helped and encouraged me on the way, I am also grateful. It is my earnest prayer that I may ever increase in the knowledge and love of God, and may be a profitable worker in the Master's vineyard.

EILEEN G. VAN WYNEN, Kerhonkson, N. Y.

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I desire to relate an incident where Christian Science overcame a so-called contagious disease. Over a year ago I was taken ill while at my place of employment, and became delirious. My family did not know what ailed me, but I was put to bed with a high fever. They tried to help me, but during the night the conditions became very alarming, and they telephoned to a Christian Science practitioner for treatment. For three days and nights I lay in this condition, not being able to swallow at all, and on the third day my sister was taken ill with the same disease. A physician was then called to diagnose the case, and he pronounced it scarlet fever. At the very first we suffered terribly, and I nearly lost my eyesight; but in spite of this my sister was confined to her bed only seven days, and I ten days, when we both got up and dressed. From then on we were well physically, although it was three or four weeks before all the dead skin fell away. I wish to add that none of the ill effects which this illness is supposed to leave, affected us. My eyesight has been as good since then as it was before, that is, perfectly normal.

This is merely one of innumerable experiences in which Christian Science has proven itself a competent physician, when it might have gone hard with us had we relied on material instead of spiritual means.

CECIL E. MACMAHON, Chicago, Ill.

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[Written for the *Sentinel*]

Freedom

DAVID E. ANTHONY

PRAISE be to God, and blessèd be this day
When men, released from the despotic sway
Of mortal mind and error's thrall, may rise
And climb the mount to Truth's own paradise.
At last with laurel him alone we crown
Who by Love's works shall merit true renown,
And know the freedom which the Father gave,
And loose our thought from shackles of the slave.
Untrammeled, free as mountain air, we find
Our lives illumined by the Christlike Mind,
And stretching out before us we may see
The path which leads to God's sweet harmony.
And as we journey o'er it, speed, O day!
As lightnings through the storm-clouds play,
With truth, with nobler thought, mankind inspire,
And toward the great eternal lift us higher.

From Our Exchanges

[*New-Church Messenger*]

The Word represents the Lord as being in a secret place. The dwelling-place of the Most High is spoken of as a secret place, and it is said that the Lord makes the darkness His dwelling-place. The question is asked, Why does the Lord hide Himself from man? Why does He dwell in a secret place? Why are His ways in secret? If He desires us to know and follow Him, why does He not clearly manifest Himself and His ways? Is it likely that one who loves us will clothe Himself in darkness and hide in secret places, and make His ways "past finding out"?

Is it not surprising that such questions as these should continue to arise, for that the Lord should hide Himself from any one is contrary to enlightened reason. It is a good sign of the times when it is perceived that one who loves us cannot consistently hide Himself from us, and that one who desires us to follow His ways cannot make them past finding out, in the sense that we can never know anything about them. It is not the Lord who makes the darkness round about Him; rather the erring ways of men, the wrong notions concerning God, are that darkness. The darkness is in our own uninstructed minds, and we ourselves are the authors of that darkness. God is light and dwells in light, but when we turn from that light through rejecting it, it can be but darkness. Again, the ways of the Lord are in secret, because they seem so impossible to us, because they are so different from our ways.

[*The Christian Register*]

For one mighty collapse of the time we should take intense satisfaction,—the collapse of the idea that God brings about great evils, and that, however wicked and cruel and needless they are, we must accept them as His way of bringing about good. This idea, it is true, is still entertained. There are men whose throats will not choke, whose intellects will not falter, whose sense of humor will not rise, as they mouth the wretched commonplaces of this disgraceful and absurd theory of Providence; but such men are few, and their hearers in overwhelming numbers will do some keen and uncomplimentary thinking of their own. They will marvel at the comatose state of mind of men who can show such helplessness, and they will call on their common sense and their reverence to demolish such folly and blasphemy.

What is against God's will surely cannot have been ordered by it; what is disobedience certainly cannot be rechristened and given divine title; what is so plainly and flagrantly against all His orders cannot be furbished forth as wearing the uniform of God's commands. The facts are too monstrous to be held up longer by a silly, inane notion of God's will as anything that may happen by the chance and device of wickedness. The mechanical and arbitrary theories of Providence and God's will have collapsed. All men can see their ruins. No argument is needed. There are the pieces, the fragments, never to be reconstructed. Now more people than ever will go to work helping God's will to be done, turning man's will away from what it has done to what it ought to do.

[*The Christian Work*]

It is something of a question whether a Christian has anything to do with his rights in any form or not. There is not the slightest indication that the Founder of Christianity was ever concerned with them. He was much exercised over the rights of others, but there is no passage in the gospels, so far as we remember, that would indicate that he ever worried over

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his own rights or gave them even a thought. Indeed, the testimony is all to the effect that it mattered not what happened to him so long as other people got their rights. Once, when his accompanying disciples wanted him to call down fire on a certain city and assert his rights, he rebuked them, and intimated that he was not here for that sort of thing, but to get rights for others. Once when Peter drew his sword to assert his Master's rights, Jesus told him somewhat sharply to put up his sword. The idea of rights seems simply never to have occurred to Jesus. He was here to see that his brethren in all ages got rights, and he forgot his own.

[*Zion's Herald*]

The world has a rather plentiful supply of impatient idealists, people who expect the millennium to come by the passing of a few resolutions or the turning of a crank, but the real need is for practical idealists, who show their faith by their works, who are glad to make progress slowly rather than not at all, and who, while earnestly laboring for the right, manifest a considerate patience toward those who do not see eye to eye with themselves regarding the methods to be used in converting ideal into deed. It is possible, though perhaps not usual, to combine the fine, even fierce, ardor of the high idealist with the calm and sagacious policy of the eminently practical man of affairs.

[*The Universalist Leader*]

The habit of finding the faults in people and the evils in experiences, easily becomes a slavery which narrows life, and makes an otherwise very satisfactory person most unsatisfactory. There is more health in the simple food which satisfies than in the luxuries which breed discontent. Happiness awaits the one who passes from one genuine satisfaction to another, though little discontents border his pathway. It is wise even to be sometimes satisfied with self, however foolish it is to be self-satisfied.

[*The Standard*]

Let us see to it that there is something more Christian to Christmas than simply the name itself; rather, that in its entire observance it breathes forth the message of him who on that holy night came into the world, in lowly manger lying, the babe of Bethlehem. Let us ring in again the Christmas that points back to him of whom the angels caroled: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

[*The Congregationalist and Christian World*]

Good it is, that all the world over many are praying who never prayed before, and many who prayed before are finding unprecedented comfort and strengthening in prayer. Out of a terrible world situation will arise a new conception of prayer and a wider employment of this approved method of better understanding the heart of God and of coming into sympathy with His purposes of good for all His human children.

[*The British Congregationalist*]

In the midst of the abstract and intricate study of theology it is so easy to forget that only by the childlike spirit is the kingdom of God entered, and only as this spirit pervades the teaching of the pulpit will the real kingdom of God be extended in the world.

[*The Universalist Leader*]

No church can live which lives unto itself alone; it must either grow or die. The growing churches are those which have given themselves in a whole-souled way to the extension of their faith.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is *$7.50 per* copy, with a discount of 25 cents each when *included in an order* for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. This book, the sub-title of which is "A Defense of Human Rights," contains a general review of the legal status of Christian Science, together with a table of statutory provisions relating thereto; also testimonies of healing through Christian Science. It is intended for general circulation, and will replace the pamphlet "Christian Science and Legislation," which has been discontinued. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

"Christian Science: The True Christianity," a lecture by Clarence C. Eaton, has been published in pamphlet form, and is now on sale at prices shown on the opposite page for our regular pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 17

Boston, December 26, 1914

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Items of Interest

In his annual report Postmaster-General Burleson announces the second consecutive postal surplus of his administration, and points out that now, for the first time in its history, the postal establishment has been securely placed upon a self-sustaining basis. The report records an astounding growth of the parcel post; points to the service performed by the postal savings banks in steadying financial conditions during the crisis precipitated in this country by the war in Europe; tells of reorganizations and improvements introduced in the railway mail service and in the larger city post-offices, which have assured prompt handling of the additional bulk of mail created by the parcel post; and reveals the aggressive and effective work of the department's law officers and inspection service in renewing the enforcement of the fraud-order statutes.

Among the numerous recommendations made to Congress are the following: That early action be taken looking to government ownership of all telegraph and telephone facilities; that the telegraph and telephone systems of Alaska, Porto Rico, and the Hawaiian Islands, including the Alaskan cable now operated by the war department, be immediately taken over and operated by the post-office department; that, partially to eliminate the forty million dollar annual loss in the delivery of rural mail, the contract or "star route" system of delivery be substituted for the present salaried rural delivery service; that while the present salaried system remains in operation, Congress sanction the method of computing rural carriers' pay adopted in the postmaster-general's order, which grants "the maximum compensation only in case of the maximum performance," and which, by making pay somewhat dependent upon the bulk of mail carried, will stimulate the development of revenue-producing business in the rural districts; that the limit upon the amount which may be accepted in a calendar month from a depositor in a postal savings bank be removed, and that the maximum balance which may be accepted from a depositor be increased from five hundred to two thousand dollars, limiting the amount on which interest shall be paid to one thousand dollars.

In his annual report, Secretary Houston of the department of agriculture sounds a note of warning to agriculture in the United States. "After all our efforts," he says, "while there is an increased diversification of agriculture and both a relative and absolute increase in important products, such as wheat, forage crops, fruits, dairy products, and poultry, we still note not only a relative but also an absolute decrease in a number of our important staple food products, such as corn and meats. This situation exists not in a crowded country, but in one which is still in a measure being pioneered; in one which with nine hundred and thirty-five million acres of arable land has only four hundred million, or 45 per cent, under cultivation; and one in which the population per square mile does not exceed 31 persons, and ranges from .7 in Nevada to 508 in Rhode Island.

"Just what the trouble is, no one is as yet sufficiently informed to say. It can scarcely be that the American farmer has not as much intelligence as the farmer of other nations. It is true that the American farmer does not produce as much per acre as the farmer in a number of civilized nations, but production per acre is not the American standard. The standard is the amount of produce for each person engaged in agriculture, and by this test the American farmer appears to be from two to six times as efficient as most of his competitors. Relatively speaking, extensive farming is still economically the sound program of our agriculture, but now it is becoming increasingly apparent that the aim must be, while maintaining supremacy in production for each person, to establish supremacy in production for each acre."

Although the railway mileage of Peru is far short of what it should be in view of the great natural resources awaiting further development, the republic has the distinction of having put through one of the greatest engineering enterprises in America. The rugged nature of the country is undoubtedly responsible for the slow progress in adding more railroads. Most of the railways of this republic are controlled by the Peruvian corporation, which was formed in 1890 by the holders of the external debt of Peru. The principal railway taken over by the bondholders is the Oroya or Central system, which is called "the highest railroad in the world." The plan was that the holders of the bonds would receive from the government all the railroads for a term of sixty-six years, which term has since been extended to eighty-three years, together with mining privileges, land grants, etc. In return, the bondholders were to deliver over to Peru one half of her obligations abroad and to look to Chile for a settlement of the other half.

About one million two hundred and fifty thousand dollars has been wasted by Mexican functionaries since the beginning of President Madero's administration, under pretext of carrying out the work of the drainage of Lake Texcoco, and nothing has been accomplished toward that end, according to an interview given out by Ignacio Bonillas, acting minister of communications. He said that the waste of money involved culpability on the part of the functionaries administering the fund of two million five hundred thousand dollars which was voted for the work in President Madero's time, and in view of the fact that nothing has been done to drain the lake, the functionaries mentioned were bound, in his opinion, to give an account of their dealings. Minister Bonillas still has at his disposal the use of the remaining one million two hundred and fifty thousand dollars.

Discussions at the seventeenth annual meeting of the Massachusetts Forestry Association at Boston recently, brought forth a general expression of the opinion that cities and towns should take advantage of the authority granted them by the last Legislature to appropriate money or issue bonds to establish town forests, and so assist the forestry movement, which the state has already aided by an appropriation of ninety thousand dollars for the purchase of land. As a method of arousing enthusiasm and interest in the movement, the association voted to reforest free fifty acres of land in a town or city which before next June starts the best "town forest."

The National Yellow Pine Lumber Manufacturers Association, with headquarters in St. Louis, has been formally dissolved, says the *Star*. The dissolution of the organization is attributed to a recent ruling of the supreme court of Missouri, in which the association was criticized severely for issuing price-lists. Many lumber companies in Missouri were fined heavily, and others were ousted during the litigation growing out of complaints against the issuance of price-lists by the Manufacturers Association and alleged adherence of the members to these fixed prices.

Only one person in every thousand in Denmark is unable to read and write, compared with seven out of every thousand in the United States. Of two hundred and sixty thousand Danish children of school age, only three hundred and seventy failed to attend school during 1911. Compulsory attendance upon school between the ages of seven and fourteen is strictly enforced. Teachers have high social rank, are leaders in both church and state, and are invariably pensioned for disability or age.

After a considerable delay, a government loan for three million dollars has been placed in New York, and work on the railroad from Boquete to Pedregal, Republic of Panama, will be continued forthwith. Payment of the loan is guaranteed by the annuities covering the annual payment by the American government for the rights in the Canal Zone. It is distinctly stipulated that the money raised is to be used for no other purpose than the railroad in the province of Chirique.

With the lessening in ocean traffic in the North Atlantic due to the near approach of winter, work will shortly be begun on the improvement of the Canadian government wireless telegraph station at Cape Race, on the southeast coast of Newfoundland. It is planned to double the present radius of communication. Most of the work of Cape Race can be done without interference with regular operations.

Members of the American Bar Association are taking active interest in the enactment at the present session of Congress of the bill to modernize court procedure and prevent delays of justice in federal courts. The measure was favorably reported from the House judiciary committee and is now on the House calendar. The Senate judiciary committee is understood to be favorable to it.

Congressmen at Washington have been notified by the chief of army engineers, that the adverse report on the project of deepening the Merrimac river channel from Lowell to the sea has been returned to the district engineer for further consideration.

Greece has turned to Chicago for its wheat supply, and is negotiating for the purchase of one million six hundred and sixty-six thousand bushels a month.

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Christian Science Sentinel

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

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Resolve and Action

CLARENCE W. CHADWICK

Good resolutions are always commendable, but until put into practice they weigh little in the scales of progress. The coming of each new year may suggest the turning over of a new leaf and the firm resolution to do better in the future, but until resolve is expressed in action the new leaf really remains unturned. The student of Christian Science well knows that good resolutions are always in order every day of the year, and that the accepted time to live up to them is now; yet this does not prevent his joining the happy throng of those who hail the advent of each new calendar year as a fitting occasion for a modicum of retrospection and sober resolve to bring out a better and happier future. Indeed, the Christian Scientist should welcome this opportunity to take one step higher in the long ascent of human endeavor, and he does so in a very practical way.

A most searching and eminently pertinent question for us all to ask ourselves at this particular time has already been pointed out by our revered Leader on page 496 of the textbook, "Science and Health with Key to the Scriptures." She says: "Ask yourself: Am I living the life that approaches the supreme good?" Here is a question which may well cause us to halt and to engage in prayerful self-examination. It is a direct and positive appeal to our honesty and sincerity as Christian Scientists. There can be no dodging or faltering. We must face the issue manfully and joyfully, let the answer be what it may, for upon it hinges the future destiny of our sacred cause.

What does it mean to be "living the life that approaches the supreme good"? We shall need to rise above sense-testimony in order to answer this question intelligently, since no outward or visible conduct on our part is of itself a sufficient guaranty of a righteous life; for the veriest hypocrite may assume a form of righteousness and yet in thought deny the most vital essentials of a Christian life. That which defiles and defaces the Christ-image within must be reckoned with, if we would arrive at just and accurate conclusions as to our standard of living. The heart must be right, must be pure, else the outward life is a sham and pretense. The Master said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Here, then, is a mirror into which we can all look for the return of a just verdict, be it "guilty" or "not guilty." If evil, murderous, adulterous thoughts are finding expression through us; if we are giving way to outbursts of uncontrollable temper or are at enmity with our fellow man; if contentious and fault-finding, hypercritical and intolerant,—if any of these errors, or others of a host which could be mentioned, are a part of our daily thinking, we must stand self-condemned, and the verdict of "guilty" cannot be made light of if we would lay claim to the Christian title of consistency.

It is very generally admitted by mankind that they know what they are thinking, but it is a well-established fact in Christian Science that one who has failed to shut out of consciousness the secret invasions of "aggressive mental suggestion" (Church Manual, Art. VIII, Sect. 6), may unwittingly voice and act out certain conditions of thought which a normal, peaceful, loving mentality would spurn to entertain. The essential mission of Christian Science is to save the individual from any such experience, and it will do so in every instance where love, humility, and unselfishness are stationed as sentinels at the door of consciousness. If selfishness, dissatisfaction, personal criticism, or kindred errors are entertained, these only serve as an opening wedge for the further intrusion of more aggressive phases of evil which would obstruct or crucify the Christ-idea. This phase of mental aberration is mentioned in explanation of the fact that it is possible for one to imagine that he is living a Christian life when in actuality he is manifesting anything but love and a sound mentality. Some rude awakening may arouse such a dreamer, and then he faces about, resolved to return to his Father's house, whether the journey seem long or short.

According to Bible teaching one might have faith to remove mountains, and yet if without love he would be counted as nothing. This proves that one cannot judge by the appearance, but only according to the fruits of righteousness. A righteous work means vastly more than the disappearing of some physical malady, for this of itself may or may not be a true sign of the Christ-healing. That moral and spiritual transformation of thought which extirpates sin,—those things which defile a man,—this is the proof from on high that one is living the life of a consecrated Christian Scientist.

The standard of Christian Science is a high one,—too high for mortal attainment. The old man of sin (the belief that man is mortal) must be put off, and the new man (the understanding of man's spiritual unity with God) must be put on through righteous thinking and living, before the Christ standard of perfection can be brought out in scientific demonstration. A radical purification of thought as an essential of right living cannot be overlooked by any student of Christian Science, and the sooner he reaches the place where he knows that no other can do his thinking or Christlike living for him, the sooner will he be able to protect his mental abode from the wilful aggressiveness of personal domination, and to live above the demoralizing demands of the senses. If any of us have not yet reached this mental height, it behooves us to resolve at once to do so, without waiting for the ringing out of the old and the ringing in of the new year. God's day is the ever-present now, and it is the only time any of us will ever have in which to put resolve into action. A firm resolution to do what is right is good; to live up to it is still better; to let others do the same, unmolested by the plague-spots of envy, jealousy, and hatred, is best of all, for it is the acme of Christlike humility, forgiveness, and consistency.

It is safe to say that all Christian Scientists who will take the time to make an inventory of their mental possessions, will uniformly acknowledge the need of more brotherly love and kindly Christian demeanor one toward another. If they will

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then resolve to express this love and consideration toward all mankind, and will relegate to the silent chambers of a forgotten past all of the petty jealousies and contentions which have tried to rend the ties of true human friendship and to separate them from their common parent, divine Love, they will find no obstacles in the way of their becoming normal, loving, joyous, genuine Christian Scientists, brothers and sisters of one holy household. What a loving New Year's contribution this would be to the world's present meager supply of "righteousness, and peace, and joy in the Holy Ghost"!

Beauty and Truth

MADGE M. ELDER

MANY are willing to worship beauty who have no desire for truth. Beauty for beauty's sake has too often been the aim of many of the world's great artists and poets, and too often has their work been acclaimed by an unseeing multitude, yet beauty and truth are one; only the true is beautiful, just as all that is really beautiful is true. That which seems to be beautiful but has no truth behind it, is but an outward deceptive appearance, and can be accepted only by those who have a false estimate of the nature of beauty. To understand that truth is beauty puts beauty on a sure foundation, for it is then seen to be indestructible, eternal. An understanding of the "beauty of holiness" enables us to recognize the spurious forms that have no real value, substance, or permanency; and it bids us desire a divine model after which we can shape our work, for we have learned that whatever we would do that is to be beautiful, to help and to bless mankind, and to endure, must be true.

No matter how beautifully an artist paints, how wonderfully he blends his colors and mingles light and shade, or how skilfully he limns his forms, if his work does not express a true ideal, it is null and void. It has not in it the power to accomplish anything for the elevation of mankind. The poet may bring to his command the most exquisite language, the most melodious rhythm, but if it is only to embellish an idea that is not sound at its core, however finished and beautiful men admit the work to be, it leaves them no higher or better for it. The test of all beauty, and of all we think or say or do, should be this question: "Does it heal?" If it does not help to lift some load of sin, of fear, of sorrow or disease, it is devoid of beauty, truth, and spiritual power, and has proved itself nothing but an empty form.

We have only to think of some of the great masterpieces of literature, and ask ourselves if they have done anything to heal us, and then to think of the simple words of Jesus that healed, and are still healing, thousands, to understand what true beauty means. There is no beauty in any literature of the world like the beauty of the truth which Jesus expressed, and at his words we know that men were freed from life-long sin, were raised from beds of pain, and were glad to forsake all and follow Christ. Jesus has been styled a master poet; even those who do not recognize his Messiahship have been forced to admire the beauty of his language, the perfection and power of parable and argument employed. Jesus himself said, "Heaven and earth shall pass away, but my words shall not pass away," for he knew that the word he spoke was the word of God, and that "word is truth."

Many of us are perhaps too apt to think of the outward appearance rather than the inward worth, to strive for effects, to play with words; but none of these artifices ever reformed a sinner or healed a sick man. To the Christian Scientist the Bible and "Science and Health with Key to the Scriptures" are daily companions, and because they are so, and he devotes so much time to the study of these two books, the Christian Scientist is often accused of a want of appreciation of the vast storehouse of noble literature which the world contains; but nothing could be farther from the fact. Christian Science deepens one's appreciation of all that is best in literature and art, as it decreases the taste for that of a lower standard; and the Christian Scientist recognizes that as Truth has been in some measure reflected by all the truly *great philosophers, artists, and poets throughout the ages, he is always* grateful for the lessons they teach him. But it is pure and uncontaminated truth which every one needs, the truth which Jesus declared would make us free,—and the Bible and the Christian Science text-book have been proved by the test of healing to contain this truth. We have strayed so far from the simple teaching of Jesus that we need to be educated back to primitive and true Christianity, and this is the work that Science and Health is doing, interpreting and demonstrating to men the beauty and truth of the Bible.

The most beautiful sentence in all literature is this: "God is love." Nothing that any poet ever wrote is half so beautiful as that. Men have not yet comprehended or fathomed it. To realize its infinite meaning would heal us of every ill, and reveal the ever-presence of the kingdom of heaven.

Healing of Lack

FRANCES M. GORRELL

EVERY case of healing of whatever nature is the result of a human need, felt and expressed. It passes through various stages,—first a consciousness of discord, then a desire to be freed from it, later an application for help, and finally obedience to the demands of Truth.

In the second book of Kings we have the story of a widow, who, feeling her need and desiring that it might be supplied, went to Elisha for help. He at once gave her something to do, and she, willingly obedient, did as he commanded. There was no questioning on her part, no arguing, no dissatisfaction, no quibbling over the command, but straightforward, willing obedience. She went to her neighbors and borrowed all the empty vessels she could, filling them from the one pot of oil that she had, and the oil, when sold, supplied her present need. Jesus' first healing of which we have any record, was also one of lack. At the marriage in Cana of Galilee the supply of wine was insufficient, and Jesus, with his knowledge of the all-power of Mind, bade the servants fill the waterpots with water, draw out, and bear unto the governor of the feast. This they did, and the result was all that could be desired. In both cases that have been cited, the need was taken to the highest known source to be supplied. Now the same God, the same power, the same Principle is present today, and there is no real reason why any one should experience lack, since man is the expression, the idea of God.

We learn in Christian Science that abundance is as much an attribute of God as is goodness, and in striving for that Mind to be in us "which was also in Christ Jesus," we are as much in line for abundance as we are for goodness. It is not a lack of money that needs to be supplied in any case; it is a lack of understanding of the allness of God. God has no sense of lack, and if we were more alert to refrain from admitting a condition of poverty, even in thought, there would be less expression of it. No thing and no circumstance can hinder us from expressing the fulness of God's idea; and in order to prove this we, as students of Christian Science, must know, as did Elisha, and later Jesus, that God is All, and that nothing can limit the perfect unfolding of the spiritual idea.

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Obedience is the final step in order to complete the experience of healing. Again we hear the words, "Whatsoever he saith unto you, do it;" and it is in proportion as we heed these words that we are able to make the demonstration. In "Miscellaneous Writings" (p. 118) Mrs. Eddy says, "Obedience crowns persistent effort with everlasting victory."

Profiting by Opportunity

JOHN H. HISTED

GREAT thanks are due Mrs. Eddy for her loving foresight in providing so many means by which to aid students of Christian Science in their search after Truth, and to enable them to progress in understanding with the greatest possible speed and thoroughness. Those who are not able to attend the church services are not debarred from worshiping God; for even if we are many miles away from any Christian Science church edifice, we can, by the aid of the *Quarterly*, read and study the same Lesson-Sermon which is being read to thousands of others at the same time all over the world. God is ever present, and will reveal Himself to the ranchman reading it alone on the wide stretches of the prairie, just as surely as He will to the great congregations of our cities. Many of the lectures are also published in pamphlet form, and besides the Bible, and Science and Health and the other works of Mrs. Eddy, we have the *Journal*, the *Sentinel*, and the *Monitor*, with our other literature, to afford us reading matter, any of which can be read or borrowed at the Christian Science reading-rooms.

It is evident that hearty appreciation is felt by Christian Scientists all over the world for the able endeavors of the Publishing Society, the Board of Directors, and the Board of Lectureship. The Sunday services, the Wednesday evening meetings, and especially the lectures, are as a rule attended by large audiences. The attendance at the reading-rooms is relatively small, and for the reason in part that the privileges there offered are not realized or appreciated as a whole. Blessings are sometimes lost sight of because we fail to perceive what is within our immediate reach. The writer was brought to see some opportunities afforded by the reading-room, and having taken advantage of them and been greatly helped and blessed thereby, would like others to profit by his experience; and this hope prompts the present writing.

It is not so difficult for us to realize our spiritual existence when we are at home in the morning or evening with Science and Health and the Bible open before us; but it is during the day, when we are surrounded on every hand by seeming materiality, that we are most in need of wisdom and guidance. It is at such a time that our faith and our understanding of Truth are tested. We are judged by our actions, and if we would be true to our convictions, our actions must correspond with our professions. In the midst of the rush and bustle of a busy day we long for a few moments to clear our consciousness of mortal thoughts, to gain a fresh realization of God's presence, and to become renewed with the spirit of love that for the time may seem to be lost. For many of us the reading-room might be the avenue for substantial aid at such a time of need. Ten to fifteen minutes thus spent every noon hour would help a great deal toward solving any problem of the morning and clearing the vision to meet the problems of the afternoon. We cannot all avail ourselves of this privilege, but in so far as we can, it is well worth our while; and many more surely would avail themselves of this opportunity if they knew of the blessings they are missing.

One day several months ago I stepped into a reading-room in New York city to read a certain article in "Miscellaneous Writings" by Mrs. Eddy. It was during the lunch hour, and to material sense the day was intensely hot, so that irritability had seemed to be expressed all the morning by everybody, including myself, and things in general had gone wrong. It was with a rather turbulent and unsettled consciousness that I entered the room, and the contrast between the glaring sidewalk and the coolness and quiet of the place was most pleasant. The calm, peaceful atmosphere of rest and unworldliness that pervaded the place was, however, far more refreshing to my troubled sense. An attendant immediately pointed out where I would find the book I wanted, and by the time I had read the article, all sense of heat and irritability was gone; my thought was filled with the realization of the fact that God is present and there is nothing but harmony, because God and His ideas are always normal, calm, and express everlasting love. The article read was, "Love Your Enemies." I quote the following sentence from this beautiful message, because it so vividly revealed to me at the time the unreality of all evil: "Even in belief you have but one (that, not in reality), and this one enemy is yourself—your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science" (p. 10).

I left that reading-room with a new God-given strength to meet whatever difficulties might arise during the rest of the day, and since then I have made it a habit, whenever I am able, to spend at least a few moments in this way whenever I can. Lately I moved to another city, where I find that the reading-room is situated only two blocks from my place of business, which gives me the privilege of going there frequently, and for this I am most grateful. I have of late read a section of the Lesson-Sermon at noon as well as in the morning, and have found it most helpful in concentrating thought on that which is real and good.

A good way to express our gratitude for all the opportunities placed in our path is to take advantage of them, for thus we shall fit ourselves more thoroughly to be true and practical Christian Scientists.



Enlightenment

MOLLY J. ALLURED

IN the prophecy of Isaiah we read: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Before we knew of the truth as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," many of us walked in darkness, because of our belief in material laws, so called, laws of health and of sickness, and that they had power to create and to destroy. The constant dread and fear which this belief brought in its train, made our plight a sorry one by reason of its utter hopelessness. As understanding grows, however, through study of the law of Life as taught in Christian Science, it enables us to demonstrate with assurance and certainty the truth of being, to know that "the flesh profiteth nothing," Spirit alone having all power. Then we are set free from the bondage of fear.

In Science and Health (p. 255) Mrs. Eddy says, "'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres." This sentence was brought vividly to thought some time since, when traveling over the St. Gothard railway. The morning was gray and cold, and everything was hidden under a heavy mist that entirely obliterated the mountains. Entering the tunnel under these weather conditions, sunshine seemed very far away. The time occupied in passing through

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the tunnel was about twenty-five minutes, and as the train rushed along the noise was so great that the travelers with one accord lapsed into silence.

Thought was busy, however, in spite of the darkness and noise, and the writer was reminded of the time when Christian Science was first brought to her notice, when darkness and discord seemed to be in her life. Emerging suddenly from the tunnel, the carriage was flooded with a blaze of sunshine, and we looked out on to a new world. The sky was cloudless, and the mountains stood out boldly, the snow-clad peaks gleaming in the bright sunshine. The hillsides were covered with vineyards, whose leaves, glowing in the rich tints of autumn, contrasted strongly with the dark green foliage of the cypress trees. The scene was impressively beautiful. We had passed out of darkness into light, and we were reminded of the gratitude due Mrs. Eddy for the wonderful revelation of Truth given to the world in Christian Science, making the journey from sense to Soul possible here and now. No matter how dark the outlook, nor how apparently difficult the problem with which we are faced, there is a way out of the bondage of material sense into the light of spiritual freedom and peace. Christian Science shows us this way, and if we are patient and honest in our search for truth, we shall find it and walk therein, reflecting as we go the love that the Father has for all mankind.

And so thought ascends in a pæan of praise to the Giver of all good, and we are impelled by a sense of gratitude to go up higher in the scale of being, rejoicing in the opportunity to let our light "so shine before men," that they may glorify our Father which is in heaven, the Father who is infinite Love, and whose tenderness is for all who put their trust in Him and thus realize their spiritual sonship.

Spiritual Vision

HELEN HAYDEN HILTON

I WOULD like to speak of the first time I felt the healing touch of the Christ in Christian Science. When a very young girl I was sent away to school because of the lack of educational advantages in the small town where my parents were then living. During that time I was told by physicians and specialists that unless certain impairments of the vision were corrected, I would be totally and hopelessly blind in a few years. Instead of being corrected, however, these difficulties grew worse until my last year in school, when at the age of nineteen the darkness to which I had been doomed began to fall about me so rapidly that much of the time I should have spent in school I was shut away in a darkened room.

My mental condition at this period was most unusual for so young a person, and I wish to speak of it, because the mental state is the only one to be considered. When scarcely more than a child, I had joined a church, because it was according to "the traditions of the elders" to do so. But as soon as I learned to think for myself, I thought my way straight out of it, so that at the age of nineteen I had arrived at a state of complete skepticism regarding every bit of religious doctrine I had ever received. This was specially terrible to me, because I came from a family of churchmen who had been pioneers in founding and building up one of the well-known denominations of our present day, so that by heritage, training, and association I had been thoroughly equipped with religious teaching. I suppose, however, that the independence of thought which caused my forefathers to depart from the prescribed teachings of their day, served me in rejecting the teaching they had built up. At any rate, I did reject it.

I did not, however, lose my belief in God. In fact, the more I rejected current theology, the more I longed to know God and the more I believed I could not see Him. Then the more I believed I could not see God, the more I believed I could not see anything; hence the blindness which the doctors called physical. I was comparatively indifferent to what the doctors said, terrible though it was. The thing which dominated my thought was the longing to know God. Now the beatitude says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" *and when* I had reached the point where with all my *mind and heart* I longed to know God, divine Love heard and answered my cry for understanding, and through one of His little ones presented to me for the first time the definition of God in Science and Health.

This truth about God was the Spirit of God moving upon the darkness of my unbelief, declaring, "Let there be light: and there was light." In that light I saw,—saw God, man, "a new heaven and a new earth." From that moment I was healed, and from that moment I was a Christian Scientist. The best Christian Scientist in our ranks today has yet to learn a tithe of what God has wrought for this age through the teaching of Mrs. Eddy. But those who know it best are carrying on, through Christlike living and faithful work in healing the sick, the redemption of the world from sin, disease, and death.

[Written for the *Sentinel*]

The Ego God

ELIZABETH EARL JONES

How golden is the sunshine that coaxes out the flowers!
The sky is blue with fleecy clouds, the birds sing in the bowers,
While children laugh in pure delight and love the happy hours:
Oh, life is blooming everywhere, in gleams and glimpses glad and fair;
We see it in its varied sheen, but back of all is Life unseen,
And Life itself is God.

How reverence we the honest heart that dares to stand for right!
Our land is full of monuments to liberty and light;
We've cherished aye the Christ-idea, throughout the world's long night:
Now, truth is speaking everywhere in hieroglyphics grand and fair;
We know it through God's changeless laws, but back of all is Truth the cause,
And Truth itself is God.

How tender is the mother-love that teaches babes to stand;
How comforting the comradeship that prospers hand in hand!
How holy is the unselfed heart that points to "promised land"!
Yes, love is glowing everywhere, in kindly deeds and accents fair;
We feel love's hallowing touch entwine, but back of all is Love divine,
For Love itself is God.

No more seems God a distant king to whom we prostrate pray,
No more a cold abstraction must we tremblingly obey;
But evermore encompassing, and lighting all our way,
Is this glorious All of being, good,—Life, Truth, and Love now understood;
We feel His healing presence, power, with us every passing hour,—
Blest trinity,—one God.

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Selected Articles

[Judge Clifford P. Smith in *The Herald*, Greencastle, Ind.]

The sermon delivered by an evangelist at Greencastle, as reported in a recent issue, contains several references to Christian Science which show that he was tempted to speak without knowledge. The propriety of an attack on Christian Science by a spokesman for other denominations may be left to him and to his employers, or it may be referred to all members of the community who are able to discern the signs of these times. The majority of the people are likely to hold that one who does not want Christian Science for himself is not thereby licensed to hinder other people who do.

In the present case, the attack consisted chiefly of the speaker's personal opinions, so expressed as to be liable to acceptance for statements of fact. For example, the statement that Christian Science is a new name for Buddhism, cannot be more than a personal opinion; it was evidently uttered as a mere matter of invective. Christian Science and what is commonly called Buddhism are not the same, or even similar.

Any one who will read "Science and Health with Key to the Scriptures" by Mrs. Eddy, will find that Christian Science is based on the Bible no less than are the faiths which differ from it and from one another. This book, the Christian Science text-book, can be found in most public libraries or in any Christian Science reading-room; and the sincere reader can observe for himself that Christian Science is simply an interpretation of the religion which was taught and practised by Christ Jesus. There are many interpretations of his teaching and example; hence it is fairly to be concluded that Christian Scientists prefer the one presented through Mrs. Eddy's writings, because they have found it most satisfactory. No compulsion rests upon a Christian Scientist concerning his choice of teaching or preaching, other than the force of reason, revelation, and demonstration.

This evangelist's public statement respecting the former church relations of the members of The Church of Christ, Scientist, evinces but little knowledge of the actual case. Christian Science is distinctly Christian. It has therefore appealed to many people from the different variations of Christian faith, but it has been accepted by a considerable number of Jews as well as by many thinking men and women whose concept of God had not previously been satisfied by the creed or doctrines of any church.

The attitude of a Christian Scientist toward the item of human experience called death is simply the view inculcated by original and unadulterated Christianity. When Christ Jesus said, "If a man keep my saying, he shall never see death," and when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he lifted up an ideal which will sooner or later draw all men. But no one has been drawn to it by losing sight of its perfect Principle, or by accepting mortal beliefs as if they were the living truth. The truth of man's being exists; it has now become known in a practical degree; and "first the blade, then the ear, after that the full corn in the ear" will be the manner of its perfect attainment.

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[John L. Rendall in *The Sun Herald*, Lime Springs, Iowa]

There has recently come to my notice a pamphlet which has been assiduously circulated in your locality, the title being, "Christian Science and Christianity Compared: Twenty Fundamental Differences Clearly Proven." A careful reading of this pamphlet convinces me of two things: first, that its author has not in the least grasped what Christian Science is teaching; secondly, that the supposed differences which he calls fundamental, are purely hypothetical. What he intends to convey is, that Christian Science differs in some respects from orthodox theology. This I readily concede, but I emphatically deny that it differs in any degree from fundamental Christianity.

The critic's first point of contention is: "She [referring to Mrs. Eddy] calls God a principle." This is misstatement number one. Mrs. Eddy calls God "Principle," or "the Principle of the universe, including harmonious man" (Science and Health, p. 276). The term "a principle" is just as objectionable to Christian Scientists as would be the term "a god," for from the Christian Science view-point there is but one absolute Principle, or God, the creator of all. Misstatement number two reads: "Again she contradicts the Bible regarding the creation record." I wonder which of the creation records this critic thinks Mrs. Eddy contradicts. There are two distinct and varying accounts in the Bible of the creation and origin of man. When he reads Science and Health understandingly, he will find that Mrs. Eddy accepts and emphasizes the record of spiritual creation as given in the first chapter of Genesis.

The critic's third objection states: "She contradicts the Bible regarding the creation of man." He notes, however, the fact that Mrs. Eddy adheres strongly to the Bible in regard to the creation of man as related in the first chapter of Genesis. This being true, it is impossible to accept logically and consistently another account which is entirely at variance with it. In a fourth misstatement he says: "She denies the Bible regarding the existence of man." In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read: "Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God" (p. 516).

In misstatement seven we find: "Again Mrs. Eddy denies the Bible regarding the origin of sin, for she makes God the originator of sin, sickness, and death." How this critic could possibly have read into Science and Health something so utterly at variance with its teachings as the above, is inconceivable. There is not one statement in the Christian Science text-book that will in any degree justify such an utter misconception of Christian Science. What Mrs. Eddy makes very clear and plain is, that the only supposed origin of sin is in evil mortal belief. She teaches that the sum total of evil, sin, disease, and death are comprised within what St. Paul terms "the carnal mind," of which he states, "To be carnally minded is death; but to be spiritually minded is life and peace." Mrs. Eddy also teaches that the destruction of sin, sickness, and death is a purely mental process, even the attainment of the spiritual-mindedness above referred to. This is consistent Christianity.

The basis from which our critic derives his conclusions is intensely materialistic, because of the literal interpretation of passages in Scripture which were never intended to be taken literally. In this literal interpretation the spiritual significance of the Scriptures is obscured. Mrs. Eddy, through her deep spiritual insight, has taught the spiritual meaning of the Scriptures to such an extent that the Bible has become a new book to hundreds of thousands of people who formerly had failed to find in it that which was most needed for their spiritual welfare, as well as for the physical, mental, and moral healing and regeneration, the possibility of which the Bible teaches.

Between these two views there is no point of agreement. Christian Scientists are not therefore trying to reconcile their

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teachings with those of orthodox theology, but they are consistently endeavoring to follow the teachings of Jesus Christ, and to practise Christianity as he taught it, and as demonstrated by his disciples and apostles. That they have succeeded to a wonderful extent in this endeavor is attested by the fact that hundreds of thousands of people are now alive and well, living happy, contented, and harmonious lives, full of gratitude to God for His infinite goodness, who formerly were sick and discordant, almost without God, and without hope in this world. This great multitude of people give overwhelming testimony to the fact that Christian Science in its teachings emphasizes and practises fundamental, basic Christianity in the highest concept of what this means, by healing the sick and reforming the sinner, and by giving joy and peace and an abiding conviction of God's infinite ever-presence and power to all mankind.

For one to attempt to belittle the cures in Christian Science is as hopeless a task as can be undertaken, for the testimonies of healing are irrefutable and irresistible. Moreover, they are so thoroughly attested that even the most insistent critics of its teachings have in many instances become convinced,—and why should not this be so? Surely "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Surely God has not so changed as to become a "respecter of persons." Surely the statement, "Jesus Christ the same yesterday, and today, and forever," has not been abrogated. If it be true that God ever helped and saved mankind, it is true today, for that which is true is eternally true. It is said of God that with Him "is no variableness, neither shadow of turning." This is the very plain teaching of Christian Science.

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

A recent edition of your paper, in reporting a sermon by a clergyman, quotes him as making remarks that show a lack of correct information as to the teachings and practice of Christian Science. Our brother seems to be very much grieved that Christian Science is proving so attractive to members of other churches, for they are turning to Christian Science in large numbers. Perhaps an explanation of the cause for the lament is to be found, in part at least, in the spectacle of a Christian minister substituting for the Master's commands to "preach the gospel" and "heal the sick," an attack upon a noble woman whose work has brought forth the commendation of many of the world's greatest thinkers, some of whom, while not accepting her teachings, regard her as humanity's real benefactor.

Christian Scientists acknowledge Mrs. Eddy as the Discoverer and Founder of Christian Science, but there is nothing in this acknowledgment that deifies her in the slightest degree. It is only natural that those who have been healed of sin, physical suffering, and mental inharmonies, should experience and express a strong sense of love and gratitude for the one whose tireless devotion to the task set before her furnished to them the means of freedom.

It is a fact, that Christian Science churches, as a rule, are filled to their capacity, and it is not infrequent that they are unable to admit all who desire to attend. The growth of Christian Science during the last year is the greatest in its history. This has not been brought about through any form of entertainment in the service, by concerts, oratory, amusements, or attacks on anybody or anything except sin, sickness, and human misery; but there are hymns, prayer, and readings from the Bible, with correlative passages from "Science and Health with Key to the Scriptures" by Mrs. Eddy. At the Wednesday evening meetings testimonies of healing are given.

Christian Science teaches that God could not and did not create sin or disease, and this teaching is based upon a spiritual understanding of the Scriptures.

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[Ezra W. Palmer in *The Gazette*, Colorado Springs, Col.]

In a recent issue, under the caption "How to Keep Well," by Dr. ——, advice was given that "ill-balanced, self-centered, morbid people" needed mental therapeutics, and that they could get it from studying "Key to the Scriptures." Beyond doubt this is a reference to "Science and Health with Key to the Scriptures," the text-book of Christian Science.

The inference that Christian Science is of value to "ill-balanced, self-centered, morbid people," is a reference which might be interpreted in several ways. If the medical critic who wrote the article for *The Gazette* is really sincere in the expression that Christian Science is of assistance to people of unbalanced minds, he is conceding more than *materia medica* has been inclined to grant in the past. On the other hand, if his statement is intended to convey the inference that Christian Science is available only for nervous and mental difficulties and for people on the verge of insanity, he is very much mistaken. Christian Science has proved its healing value, not only in nervous and mental difficulties, but for all functional and organic diseases. In fact, there is practically no disease known to the medical profession which has not been healed through the prayers of Christian Scientists.

The medical critic is further in error when he infers that Christian Science is a species of "mental therapeutics." Mental therapeutics is usually defined as the action of hypnotism or mental suggestion. In other words, it is one human mind acting upon another through will-power. With this process Christian Science has absolutely nothing in common. Christian Science recognizes God as the divine Mind, and through knowing and understanding this Mind the healing is accomplished. This was the manner in which Jesus healed. He ever reflected the infinite Mind, and presented an exact, scientific understanding of God. The apostle Paul referred to this spiritual healing and scientific unity with God when he said, "Let this mind be in you, which was also in Christ Jesus."

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[Avery Coonley in *The Sentinel*, Chicago, Ill.]

Kindly grant me the courtesy of sufficient space for the correction of some inaccuracies of statement with regard to Christian Science which appeared recently in *The Sentinel* in an article entitled "The Jew and Christian Science," reprinted from the *Jewish Chronicle*.

In the opening paragraph the writer refers to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as "a new Bible." It is not a Bible, and is never so described by Christian Scientists. No Lesson-Sermon is ever given in a Christian Science church which does not embody liberal reading from the same Authorized Version of the Bible that is used by other denominations. In endeavoring to refute the Christian Science view of matter, our critic does not make much progress. Christian Scientists understand the belief in matter to be a mistake, an entire misconception of reality. The critic's admission that "what things are in themselves, our sensational perceptions can never inform us," backed up by the findings of the most advanced physicists, who now analyze matter into centers of force, does not leave him a very firm foundation upon which to base an argument. Since force is not matter, the

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physicists themselves have explained it by explaining it away. If this is all the stability which can be assigned to matter, there is little basis for proving the actuality of disease.

In describing Christian Science as a "pantheistic creed," the writer of the article in question entirely mistakes the basis of Christian Science, which denies the existence of the universe as matter, recognizing the material conception of it to be erroneous and the true universe to be in fact spiritual,—the reflection of God. Since the Christian Science religion and the practical demonstration thereof in the healing of sin and sickness are based upon the omnipresence, omnipotence, and actuality of God as Spirit, it not only is clearly not pantheistic, but is the very antipode of pantheism. Where the writer gets the impression that Mrs. Eddy or Christian Scientists "denounce medical science as a huge fraud" I cannot imagine. They have found that God more effectually heals their diseases than does the physician, and therefore quite naturally they prefer to rely upon God in case of sickness; but they do not denounce either the physician or his work.

Our critic unfortunately falls into an error which was years ago quite usual, in undertaking to dispose of the healings of Christian Science as "faith cures" confined to derangements of the nervous system. The day has passed when Christian Science healing can be thus lightly brushed aside. It is of too long standing, too well authenticated, and has cured too many serious cases of disease to be ignored. If this aspect of Christian Science is to be discussed at all, it must be as one of the world's great healing agencies, having to its credit thousands of cures of cases which had been given up by the physicians as hopeless,—an honorable record of over forty years' standing.

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[Thomas F. Watson in *San Francisco* (Cal.) *Argonaut*]

The *Argonaut* contains an article on the "Go-to-Church Movement," in which you account for the wonderful prosperity and growth of Christian Science by saying: "Christian Science . . . requires of its communicants no adhesion to outworn creeds. The Christian Scientist may believe what he likes."

Now, while we appreciate the spirit with which this writer handles the subject, giving Christian Science credit for accomplishing much good by giving, as he puts it, a "certain spiritual and moral uplift" to the individual, still it is quite misleading to state that "the Christian Scientist may believe what he likes." While it may be said that Christian Scientists have no "doctrinal beliefs" (Science and Health, p. 496), yet in order to join the Christian Science church one has to subscribe to the tenets as given in the Church Manual (p. 15), and in Science and Health (p. 497). The first tenet reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." The second tenet, an outgrowth of the first, reads: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." And the sixth is as follows: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

The Christian Scientist is expected to live his religion, thus proving his words by his works. Nevertheless, as long as the Christian Scientist has to eat and pay rent as do others, he will have to be paid for his services as are other people, if this is the point to which our friend refers when he accuses Christian Scientists of having "too close an alliance with the rules of thrift," and also charges them with turning out too many "eagerly thrifty practitioners." It may be stated that the Christian Science practitioners have all done much of charity work among those who have no means. The Bible says, "The laborer is worthy of his hire." In Jeremiah we read: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."

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[Frank Bell in *The Truth*, Scranton, Pa.]

In a recent issue an evangelist is permitted to express his personal opinion that Christian Science is a humbug. He is mistaken. Humbug is defined in the dictionary as, in its milder phases, a trick or hoax, and in its more serious aspects as a fraud or an imposition. Now, in the very nature of the case, Christian Science could be none of these, for the reason that it is the one system of religious teaching which makes no call whatever upon the credulity of its adherents, but leaves them entirely free to base their conclusions upon that which is demonstrated in their individual experience.

The Christian Scientist is not required to accept anything in blind faith, to subscribe to a creed or endorse a dogma. His convictions are expressed, not in sets of words, but in the results attained through the application of his religion. In brief, Christian Science asks no one to believe that which is not capable of present proof. Inquire of the Christian Scientist why he is one, and he is not likely to reply that it is because his parents were Christian Scientists, or that one really should belong to some church, because he fears what may happen to him in the next world, etc. The answer more probably will be that Christian Science has shown him how to overcome sin, to heal disease, to incorporate the golden rule in his conduct, to think clean thoughts, to be more charitable and kind, to be more efficient and less afraid; being and doing these things not from a sense of duty, but through growth in love for all that is genuinely good. These are scarcely the fruits of humbug.

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[Written for the *Sentinel*]

The Sower

EUGENIA M. FOSBERY

I PLANTED once a seed and went my way.
Time passed; the cheerful sun shone down,
The rain did play upon the fallow ground.
I traveled far, and when again one day
I thither came, lo, there a tree I found
With leaves adance, and in the branches light
That clasped the sky the singing birds did sway.

I planted once a seed of truth, and went my way
With eyes agaze upon the glory of the sky.
I tarried not, but fervently within my heart,
"O Lord of Life, give Thou the increase," did I pray—
I knew not how the seed above the soil would start,
Or when 'twould grow into a tree with fruit on bough
To gladden all the wanderers who passed that way.

In after years with joyous smile one greeted me;
"The truth that thou didst voice," he cried, "hath
made me free!"

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Editorial

"Ye shall know the truth"

Among the many misconceptions of Christian Science, one of the most prevalent is that which regards it as being simply a willingness on the part of its adherents to be optimistic about the every-day affairs of mortal existence. It is true that those who have gained through the study of the Bible and Science and Health the strength and assurance which an understanding even in a degree of the omnipotence of Truth bestows, carry about with them an atmosphere of peace and good cheer that cannot fail to convey to those with whom they come in contact the impression that Christian Science does enable its followers to meet with equanimity circumstances which to mortal thought would seem unendurable. It is quite natural, therefore, that those who have seen the truth thus tested should desire it for themselves when in deep waters, though their knowledge of the truth and its application is often so vague as to lead them into many mistakes. It does not surprise us so much, then, when we hear, as we frequently do, the remark, "I am trying Christian Science," made by some one who we have reason to think has no knowledge of what Christian Science really is.

It is quite apparent to those who know out of their own experience what are the teachings of Science and Health and what they can accomplish for the relief of the sick and the reformation of the sinning, that many times the person making this remark has merely fallen into the popular belief that to be an optimist is to be a Christian Scientist. Christian Scientists, however, have learned that optimism and the simple belief that all is good, will not do the work that Christ Jesus did, and that there must be constant prayer and a scientific demonstration of the allness of good, the omnipotence and omnipresence of divine Mind, thus bringing to light the consequent nothingness of evil, in order to improve human conditions. The mere determination to be happy, despite one's environment or condition, will not of itself bring happiness. The conditions that have produced the inharmony of body or mind must be remedied—the cause removed—before the effects can be right.

Frequently, too, we have heard persons say that they were trying Christian Science, when in fact they were doing nothing more than to abstain through will-power from the taking of drugs. Will-power is not Christian Science, neither is Christian Science will-power, and the optimism of Christian Science is not the cause of the general good health and prosperity which attend the practice of its teachings. Good health and prosperity are simply effects, and so is the ability to be optimistic in the face of what seems to be a disheartening state of affairs.

Mrs. Eddy has defined Christian Science on page 1 of "Rudimental Divine Science," "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." And on the same page she writes of this Principle: "It is God, the Supreme Being, infinite and immortal Mind, the Soul of man and the universe. It is our Father which is in heaven. It is substance, Spirit, Life, Truth, and Love,—these are the deific Principle." From this it will be seen that Christian Science is not haphazard; it is not something lightly to be taken up and as lightly laid aside; it is on the contrary the most serious and important subject before humanity today; and a thorough study of its Principle and rules is as necessary to its understanding and demonstration as similar study is necessary to the understanding and demonstration of any science.

Christian Science requires that those who follow it shall know, as Jesus taught, "the only true God," the giver of eternal life, and that they shall know Him so thoroughly that they may apply this knowledge, not only to their own affairs, but also to the betterment of conditions for others who are in need. Those who gain this understanding find for themselves that the world offers nothing that is so well worth while; that in the keeping of the commandments there is "length of days, and long life, and peace,"—every *good thing* that the heart of man could desire.

Archibald McLellan.

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Evil's Unreality

In view of the seeming immensity of evil, its significance to human experience and its persistence in world history, it need not surprise one that many should have reached the conviction that it must have a place in the divine plan, and affirm that there is warrant for this conclusion in the fact that moral achievements are a direct fruitage of resistance to it. The claim is, that as joy could not be known for joy were it not contrasted with sorrow, so "if there were no such thing as evil there could be no such thing as goodness;" evil is therefore "indispensable" to a moral world.

Thus John Fiske and others contend that as hearing and sight are dependent upon an indescribably rapid succession of contrasts, the alternate rarefactions and condensations of air or ether, so in its very nature all knowledge is the result of "minute subconscious discriminations of likeness and unlikeness." It is thus argued that without the background of evil, good would be undefined, characterless, and indistinguishable; hence unknowable. This sounds plausible, in harmony with the physical facts, and it seems to honor good in assuming that its gain is well worth the calm endurance of the awful tragedies of human suffering as pertaining to the best order that Love could devise.

In the light of Christian Science, however, its adherence to the ideality and unvarying consistency of the divine nature and activities, this explanation of evil is seen to be utterly untenable. If, as affirmed, evil is indispensable to good, the service it renders must determine its character, and it can no longer be regarded as evil, as something that ought not to be; hence the moral discrimination between good and evil must be abandoned, the basis of their contrast, namely unlikeness, given up. This does not deny that evil is to be resisted, since as claimed this is also a part of divine order; but it certainly does make it out of keeping to denounce it as having no rights. The teaching of the Scriptures, however, is certainly at-one with the deepest moral sense of the race in declaring that evil should be resisted as an offense to justice and truth, an abomination for which God has neither use nor tolerance. If, therefore, evil is necessary to moral education and achievement, this Scripture teaching seems to become a pretense and Christ Jesus a deceiver regarding it.

In harmony with the almost universally accepted teaching of the divine immanence, Christian Science declares that whatever serves the divine purpose has place in the divine consciousness; that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). It is apparent, therefore, that if evil is thus essential to the human attainment of moral character, it must be a part of the divine nature; and one of the most fundamental assertions of the Bible and of Christian faith, namely, that God is too pure to behold iniquity, can no longer be maintained. It is true that the acceptance of the reality of the material order logically leads to this explanation of evil, and it is equally true that it effectively disposes of good, and lands the truth-

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seeker in chaos. It adequately explains the devil, but in doing so it has dethroned God.

On the other hand, having declared that evil is unreal, that it has no existence in God's kingdom, Christian Science is entirely consistent in refusing to undertake to explain it. The effort is not only profitless, it involves contradiction, since explanation pertains only to that which is, and not to that which is not. In teaching that, regardless of the demand of the mortal concept, in God's world darkness is not essential to light, ugliness to beauty, ignorance to wisdom, and hate to love, Christian Science is not only true to the implications of all the Scriptures, and especially to those involved in the destruction of evil which Christ Jesus effected, but it is true to the profoundest intuitive sense of the Christian world, which has always separated between heaven and hell, and anticipated a time when evil will be no more.

To the Christian Scientist, proof of the falsity of the asserted reality of evil is supplied by every healing of sickness and sin. Individual experience is the epitome of world history, and he who through Christian Science has found the freedom of good in the overcoming of evil, has gained a satisfying assurance that "in him [divine Truth] is no darkness [no evil] at all."

JOHN B. WILLIS.

Healing and Gratitude

THERE is no denying that Christian Science awakens in the human mind new and healthful sentiments, and quickens those that already exist. This is especially noticeable with respect to gratitude, thankfulness for relief from suffering usually being its first manifestation. Gratitude and healing may indeed be called inseparable; they are in fact so closely related that it is not always easy to determine which is cause and which effect. It would be quite impossible to think of one's being healed in Christian Science without being grateful for the healing, and the intensity of the thankfulness would really measure the extent of the healing.

This does not in any way refer to wordy gratitude, for in some instances we had best follow the advice of our revered Leader, when she bids us "put the finger on the lips and remember our blessings" (Science and Health, p. 3). We must not, however, fail to "remember," and if we find our gratitude at all lukewarm, it were well to seek with wholehearted devotion for more spirituality, for this is what brings the healing which makes one "every whit whole." The story of the ten lepers who came to Jesus and besought his aid is of intense interest to students of Christian Science, because they know that the divine Principle manifested in all the work of Christ Jesus is as truly available today as then; also because this demonstration is truly typical of the healing work undertaken and accomplished in Christian Science. Of the ten men, nine were presumably Jews, familiar with the requirements of Levitical law, which seem to point to the possible healing of this dreaded disease; but in their case nothing beyond their segregation had been reached, until Christ Jesus responded to their pitiful appeal.

As we read in Leviticus the regulations for the leper, we find that in most cases the priest's office was to pronounce the man unclean, but there is no hint of this in Jesus' treatment of these unfortunates. We read that on one occasion he put forth his hand and touched the suppliant and pronounced him clean. In the case of the ten men it seems that there was no physical evidence of their cure when they were started on their journey to the priest, but it came with their obedience and the grain of faith implied thereby. To one of them, however, more than this came. It was that spiritual baptism which so flooded his consciousness that he returned to Jesus, no longer pitifully crying for help, but with a loud voice glorifying God. All the rest of his earthly journeyings were as nothing, whether characterized by joy or sorrow, compared with these steps which brought him to the feet of the Master, steps quickened by the awakening of that abundant sense of life which Jesus had come to bestow. It was meet that the first-fruit of his gratitude should be offered to the divine Love that had healed him, and then that it should be poured out upon the one who had made known to him the truth of man's being, by healing him.

That Jesus looked for gratitude as a proof that real healing had taken place, is evident from his inquiry as to the nine who had been cleansed but who had not returned to give thanks. His regret was not on his own account, but that none save the Samaritan were ready "to give glory to God." The one who was grateful was pronounced whole by Christ Jesus, and this should never be forgotten by us as Christian Scientists. If we cannot give thanks for physical healing, we can at least rejoice and give thanks that the light of Truth has dawned anew upon the world, and that our share of this priceless heritage is equal to that of any other child of the loving Father. Paul and Silas sang their thanks for Truth in the depths of a dungeon. Though their flesh was lacerated with the cruel scourge, their gratitude was strong enough to shake the very foundations of the prison, to open all its doors, and to loose every one's fetters.

It is surely both strange and sad that today professed Christians should think so much upon bodily conditions, and then wonder why sometimes the healing comes slowly. They should instead see that a true sense of gratitude and healing will enable them to prove the all-power of divine Love.

ANNIE M. KNOTT.

Lecture in The Mother Church

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science, by Clarence W. Chadwick, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Friday evening, Jan. 1, 1915, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

WALLA WALLA, WASH.—For a number of years it has been the practice of First Church of Christ, Scientist, to maintain a booth at the Walla Walla County fair, for the purpose of distributing authorized Christian Science literature, answering inquiries concerning Christian Science, and affording those who desire such, an opportunity to read the periodicals. The proof came on every hand that it is not always money that is needed to maintain the various activities in the cause of Christian Science, but always loving service. There were ordered for distribution 600 *Monitors*, and there were donated 244 *Sentinels*, 61 *Journals*, and 56 *Monitors*. At the close of the six days only 140 *Monitors* remained on hand, making the total number of pieces of literature distributed 821. Many were heard to praise the *Monitor*.

Correspondence.

FARGO, N. DAK.—The Christian Scientists have contributed to many cities an architecture as novel as their theology, and if the latter is as sound as the former is beautiful, it will surely pass muster. The church they have been erecting in Fargo is near enough to completion to show that there is nothing superior to it in the city, if there is in the state.

Daily Courier-News.

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ALTOONA, PA.—The two former Christian Science organizations in Altoona have consolidated into one organization, to be known as First Church of Christ, Scientist, Altoona, and for the present they will hold their services and maintain their reading-room and free circulating library in their rooms on the third floor of the Lippman Building, corner of Eleventh avenue and Thirteenth street. The Christian Science movement is growing very rapidly here.—*Altoona Mirror.*

AKRON, OHIO.—Members of the congregation of First Church of Christ, Scientist, who have been holding services temporarily in Music Hall, will have a new home to worship in by the early part of next year. Church directors are now having plans drawn for a forty thousand dollar structure, which will be erected at Fir street and Buchtel avenue. It will be a brick fire-proof, stone-front building, and will seat six hundred and fifty people.—*Akron Beacon Journal.*

EAST ORANGE, N. J.—Early last spring First Church of Christ, Scientist, moved from a hall to a little colonial cottage on Main street which had been altered to meet their needs. The attendance at the services has more than doubled, the membership has increased, and the Sunday school is steadily growing. There are more calls for our text-book, "Science and Health with Key to the Scriptures," than the loan library can supply.—*Correspondence.*

MELBOURNE, AUSTRALIA.—The proposed new premises for First Church of Christ, Scientist, are to be erected on land at the intersection of St. Kilda road and Dorcas street, South Melbourne. The façade to St. Kilda road and Dorcas street has been designed in a treatment of modern classic and in accordance with the styles adopted in the United States for churches of this denomination. The auditorium, which is of amphitheater design, is planned to seat six hundred, and the Sunday school room some three hundred.—*Correspondence.*

ALBERT LEA, MINN.—The local Christian Scientists have purchased the fine site at the corner of Adams avenue and Clark street—the Morin estate—for nineteen hundred dollars, and they will erect thereon a modern church edifice. The work of building will begin early in the spring.

Albert Lea Tribune.

OAKLAND, CAL.—Preliminary plans of the new Second Church of Christ, Scientist, have been prepared. The structure, which will be put up at Thirty-fourth and Elm streets, near Telegraph avenue, will cost seventy-five thousand dollars.—*San Francisco Examiner.*

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The Lectures

Durango, Col.

A good-sized audience heard the lecture on Christian Science given at the Gem Theater by William R. Rathvon. The lecturer was introduced by the Rev. R. S. Fairchild, pastor of the First Methodist Episcopal church, who said:—

It is a great pleasure to me to respond to the request of your committee that I make the remarks introductory to the lecture of the evening. Known among you as the pastor of the Methodist church, the occasion may warrant a few remarks that are in their nature more or less personal. Though not of your denomination, I assure you that I entertain for your work the kindliest feeling. In this day, when the lines of denominational markings are so dim, the spirit of brotherhood extends over all. It has been my fortune so to have grown up that I can express little denominational preference. Born a Methodist, educated in a Baptist university, affiliated for some time with a Presbyterian choir, spending the first few weeks of my ministry in the Congregational church, numbering among my best friends and most attentive auditors some of the Christian Science faith, it were difficult to express preference.

All denominations have in the past served their various purposes in a great way. At their inception they emphasized different and important phases of truth, but today their streams, as they progress, are found to be uniting, and to be flowing in the same great channel of truth. Every denomination has made its contribution to the great whole, and you Scientists should be very proud of your contribution. The greater truths which you have emphasized and are emphasizing, for the most part have been let lie dormant by others. It has been your mission to help arouse the churches from a negative work to one that is positive and constructive. Your mission has been to try so to fill the world with good things that evil should have no room. With you the text "Overcome evil with good" has been taught with added emphasis. Again, you have brought to the world with increasing attention that man's kingly realm is the realm of mind. Any church that lays great stress upon the texts: "As he [a man] thinketh in his heart, so is he;" "Blessed are the pure in heart: for they shall [or do] see God;" "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things,"—that church does a great service to the world.

Now, we are all searchers for truth, and are winnowing it from the chaff. I for one am willing to appropriate it from whatever source found. Truth, like pure gold, is the same the world over. Prejudice should never blind our eyes to it. I am sure, therefore, that we shall all listen attentively to the speaker who comes to address us this evening.

Durango Herald.

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Melbourne, Australia

As a sequel to his lecture before thirteen hundred people in the Auditorium, Prof. Hermann S. Hering addressed a large meeting of business men and women in the Athenæum Hall during the luncheon recess on the following day. W. Taylor Stone, president of First Church of Christ, Scientist, introduced the speaker in a few appropriate sentences, and the address was listened to with the closest attention throughout. The audience, which included several Christian Scientists, was comprehensive and representative, ranging from office boy and young lady typist to grave and reverend seigniors of the counting-house, financial chamber, and legal and medical consulting-room. The midday address is a new departure in the lecture program of the Melbourne Christian Science church, and the result on this occasion evidenced public appreciation as well as a general interest in Christian Science. The same interest is also manifested in the large attendance at the Wednesday evening meetings, which weekly crowd the Athenæum Hall to overflowing. A press representative, present at the midday meeting, was heard to express surprise that the subject of Christian Science could draw such an audience on the floor and in the gallery, during the luncheon hour, when eminent church speakers, local as well as from the states and overseas, could only get together a scattered sprinkling in the body of the hall. The introductory remarks were as follows: —

The Christian Scientists of Melbourne have invited you here today, not to make Christian Scientists of you, but that you may have an opportunity of being told "the old, old

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story" in a new and scientific language. The Discoverer of Christian Science, in her book "Retrospection and Introspection," tells us that she named her discovery Christian Science,—"*Christian*, because it is compassionate, helpful, and spiritual" (p. 25), thereby bringing into the realm of demonstrable truth the Christ-spirit, or Christ-mind. Professor Hering, in his chair at the university to which he belonged, explained and dealt with the intricacies and technicalities of electrical engineering. Today he will tell you how, in the great machinery of business life, you can demonstrate harmony, success, and progress by the utilization of mental or spiritual rules and laws. Professor Hering has not come here of his own initiative, nor has he been sent; he is here on the invitation of the Christian Science church of this city to remove misconceptions concerning Christian Science.

Correspondence.

Pasadena, Cal.

Bicknell Young spoke on the subject of Christian Science at the local church. He was introduced by Elmer Grey, who said:—

Many years ago I broke down completely in health. I had previously known a number of Christian Scientists,—in fact, was doing work for a corporation composed of Christian Scientists at the time,—but I had always felt that whereas my Christian Science friends were very pleasant people to know socially and to transact business with, they must intellectually be somewhat deficient—otherwise they would not be Christian Scientists! So when they proffered me help in my trouble, I refused it, and two years of invalidism followed. I spent months in sanitariums, took a cruise on the Atlantic and another long one to the islands of the South seas. Even after I had partially recovered my health and had broken down for the second time, I would have nothing to do with Christian Science.

I remember going into the office of a Christian Science practitioner and telling her that the only reason I had come to see her was to satisfy the entreaties of friends, and that I did not intend to take the matter up seriously, because I knew what Christian Science was and that it had nothing for me. More months of aimless drifting and fruitless living followed. Then my attention was called to the case of one who had gone through almost the same experience that I had, and who had at last found restoration to health through Christian Science. Now it happened that I had a very high regard for that person's intellect. She was a graduate of Smith College, and when I heard that one of that type had taken up Christian Science and found relief in it, I at once concluded that perhaps, after all, it was not so foolish a matter as I had for years imagined. My prejudice thus removed, I gave it some unbiased attention, and much to my surprise, and also to my great joy, I found almost instant relief.

Now, it is to remove such prejudices as this, and also to tell people something of what Christian Science really is, instead of what some may perhaps think it is, that the Christian Science board of lectureship has been established.

Pasadena Star.

Pittsburgh, Pa.

At a lecture on Christian Science at Palm Garden Park Hall, by Virgil O. Strickler, the introductory words of Norman T. Davy were as follows:—

Certain idealists have said that the highest ideals of the human mind never reach beyond their possible realization. To attain these ideals has been man's unceasing struggle through the ages. All through the Bible we find promises of the realization of these ideals, of man's eventual freedom from evil of every description. We are told that "as he [a man] thinketh in his heart, so is he." Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" also, "The kingdom of God is within you." How to ask, how to knock, at the door of the kingdom, and to realize its presence here and now, is the message Christian Science brings to us today.

Correspondence.

Los Angeles, Cal.

A large audience listened to an interesting lecture on Christian Science delivered by William D. McCrackan, at the Shrine Auditorium. Don E. Gilman, who introduced the speaker, said:—

Doubtless many of those present are to hear for the first time an authoritative exposition of Christian Science. To such there may naturally arise the question, What is there about this subject to attract so large an audience? An answer may be found in the words of the Master, "And I, if I be lifted up . . . will draw all men unto me." Christian Science is a "lifting up." It is "lifting" (freeing) men from the bondage of sin, sickness, and despair; it is replacing sorrow with joy, fear with courage, sickness and suffering with health and strength, evil with good. With authority it says to the struggling, strife-torn hearts of men: "Peace, be still." The same works which caused the people to throng the Master and follow him in multitudes, are causing the overflowing meetings and lectures of the Christian Scientists.

Los Angeles Examiner.

Lectures to be Delivered

Boston, Mass. (The Mother Church).—Clarence W. Chadwick, Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., Jan. 1, 1915.

Chicago, Ill. (Eleventh Church).—Bicknell Young, Logan Square Theater, Milwaukee avenue, near Logan boulevard, 2:15 and 4 p.m., Jan. 3.

Evanston, Ill.—George Shaw Cook, Church Edifice, corner Chicago avenue and Grove street, 8 p.m., Jan. 8.

Highland Park, Ill.—Bicknell Young, Church Edifice, 125 Hazel avenue, 8 p.m., Jan. 4.

Indianapolis, Ind. (First and Second Churches).—Bicknell Young, Murat Theater, 3:15 p.m., Dec. 27; also Second Church, Church Edifice, Delaware and Twelfth streets, 8 p.m., Dec. 28.

Lawrence, Mass.—George Shaw Cook, Church Edifice, Green street, 8 p.m., Jan. 4.

Poplar Bluff, Mo.—Virgil O. Strickler, Fraternal Opera House, corner Fourth and Poplar streets, 8 p.m., Jan. 7.

Providence, R. I. (First Church).—Clarence W. Chadwick, Church Edifice, corner Prospect and Meeting streets, 4 p.m., Jan. 3, and 8 p.m., Jan. 4.

Salem, Ohio.—Virgil O. Strickler, Grand Opera House, 3:15 p.m. (Eastern standard time), Jan. 3.

Sharon, Mass.—William R. Rathvon, Unitarian Church, corner Depot and Main streets, 8 p.m., Jan. 4.

Sherman, Texas.—Clarence W. Chadwick, Sherman Opera House, 8 p.m., Jan. 3.

Taunton, Mass.—William R. Rathvon, Odd Fellows Hall, 3:30 p.m., Jan. 3.

Winona, Minn.—Virgil O. Strickler, Masonic Temple, 8:15 p.m., Jan. 4.

Yonkers, N. Y.—George Shaw Cook, Warburton Theater, 3:30 p.m., Jan. 3.

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Testimonies of Healing

Several years ago I heard about Christian Science as a healing agency, from a lady who had just become interested in the subject. When she told me that I could be healed through the reading of its text-book, "Science and Health with Key to the Scriptures," I laughed at the idea. I even thought that she was somewhat unbalanced mentally; but she did not argue with me, although I did my best to make her do so. I, however, wanted to read the book in order to get a better understanding of the teaching, so that if I got her into an argument I could get the better of her, and show her that she had fallen into a great error. But she was firm and I could not get her into any argument, so I temporarily gave up trying.

At that time I was in great need of physical help, as I was suffering from a number of ailments, but mental discord was the worst of all. For about two years I had been treated by several physicians, and I took their medicine many times a day, but grew worse all the time. No two of them agreed about my diseases, for each gave a different name and a different cause, until I lost faith in them all, as well as in their medicines. In my disappointed state of mind I yet believed there must be something by which I could be healed. I thought of hypnotism, so went to the library and obtained two books on the subject, written by some eminent doctors. I studied them carefully for several weeks, and also tried to practise will-power to a certain extent, and to think myself well; but instead of gaining my freedom I grew worse, especially mentally, so I lost faith in that method also.

I then started to investigate Christian Science. I attended one Wednesday evening meeting to learn of what kind of people the congregation was composed,—if they really were intelligent enough to judge between right and wrong. To my surprise I discovered that they were indeed intelligent, and not only this, but the happiest lot of people I had ever seen in any gathering. This impressed me very much. Every evening thereafter I borrowed my landlady's copy of Science and Health, which I read from cover to cover. There were some things in it which I could not account for at that time, but I was confident that it was due to my lack of understanding in regard to those things; so I accepted the whole, as it were. Next, I decided to take treatment in order to get rid of a chronic throat affection which had tormented me day and night for about four years. As a result, in about five weeks my throat was well, and I was also healed of rheumatism, stomach disorder, kidney trouble, and liver complaint, besides a chronic headache which seemed unbearable at times, also bleeding at the nose. I had worn glasses for about two years, but after several months' study of Christian Science, I laid them aside.

After experiencing all these physical benefits, I began to study the Bible and Science and Health with a great desire to know how and in what way the healing is accomplished, because not only had I been relieved of the physical ailments, but I was happy mentally; all day long I could sing hymns which I learned while attending the church meetings. I then began to work to get rid of using profane language. This seemed very hard at first, and it was nearly two years before I felt that the habit had been entirely overcome. I have also been helped in financial matters, as well as in a general business way.

I have great reason to be thankful for the physical benefits, but they are not to be compared with the peace and contentment of mind which I have gained through the study of Science and Health. It has made me more kind and unselfish toward others; in short, a better man. For these many blessings I am indeed thankful to God, and I am grateful to Mrs. Eddy for her untiring effort to give us this healing truth.

M. Peia, Los Angeles, Cal.

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[Translated from the German]

Through the understanding which the study of Christian Science has brought me I have been completely healed of a severe stomach trouble, of rheumatic pains, and of the effects of an eruption. Before I came to Christian Science I suffered a great deal from the effects of tobacco, as I used to smoke very heavily. My vision became blurred, I had spells of dizziness, and was very excitable. I am now free from these troubles and have no desire for tobacco.

I am indeed grateful for these instances of healing, but still more so for my spiritual growth in divine Love. For all the good which I daily receive through Christian Science I give thanks to God, and am deeply grateful to our beloved Leader, Mrs. Eddy.

Paul Rusch, Berlin-Tempelhof, Germany.

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It is with a heart full of gratitude that I tell of some of the blessings which our family have received through the study of Christian Science. On one occasion I was protected in a gasoline explosion, which occurred while I was cleaning a garment. The garment, being saturated in gasoline, became a sheet of flames in my hands, completely enveloping me. Every burnable substance in the room caught fire, and it seemed at first that the whole house was in danger; but the blaze was finally extinguished. My mother and I were all the while realizing the Bible truth as taught by Christian Science,—that God is all powerful and ever present, and that nothing can prevail against His power when He is earnestly sought. I was not hurt, none of my clothing was scorched, and my hair was only slightly singed. My sister and a visitor whom she was entertaining in the front part of the house were surprised when my mother and I went into the room and told them what had happened. In studying the Bible I had always been much impressed, and more especially after coming into Christian Science, by the account of the delivery of the three young Hebrews, Shadrach, Meshach, and Abed-nego, whom the king had sentenced to be cast into a burning furnace because they refused to worship any other but the true and living God; also by Daniel's deliverance from the lions. So, when passing through this experience I realized the power and presence of the true and living God to save His children from all harm.

My brother, a boy of fifteen, was healed by Christian Science from the effects of wounds caused by bullets from a rifle. He was accidentally shot twice within a year, the bullet entering and lodging the first time in the thigh, and the second time just beneath the shoulder-blade. A doctor came and tried to extract the bullet on each occasion, but failed to do so. Both bullets are still embedded in the boy's body, but they have never given him any trouble. The first time he was shot, he was confined indoors about four days, and the last time about half a day. He had no other help than Christian Science.

For these healings, as well as for many other blessings, we are indeed thankful to God, and grateful to Mrs. Eddy, who has shown us by her clear understanding and explanation of the Bible in her wonderful book, "Science and Health with Key to the Scriptures," how to lay hold of and apply this truth, which has always been within reach of all, but like a

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buried treasure needed to be revealed. When understood and intelligently applied to the ills of mortal existence, it is able to prove its divinity and efficacy.

LIZZIE E. SMITH, Uvalde, Texas.

I am writing to verify my daughter's testimony, also to express thankfulness to God, and gratitude to Mrs. Eddy, and to all the dear Christian Science friends who have helped me as well as my loved ones in our journey from sense to Soul. Our blessings are so many that it is impossible to tell them all. The coming of no friend could be more welcomed in our home than the arrival of the Christian Science periodicals.

KATE A. MOLLOY, Uvalde, Texas.

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A few years ago my wife was very ill, and after having medical treatment for about eighteen months without any permanent results, she was in such a condition that the physician advised an operation. After hesitating for a few days, I decided to consult another doctor, a reputable surgeon, and he also advised the operation.

A day or two later, my wife was sitting up to have her bedding changed, and being near a window, she saw a Christian Science practitioner pass by. Seeing her helpless condition, this lady asked what the trouble was. My wife beckoned her to come into the house, and just afterward had a bad spell and became delirious, as she frequently did; but in the presence of the truth reflected by the practitioner, this attack seemed to have no power. The practitioner then presented Christian Science to her, and after it had been explained somewhat, my wife felt better. The next day the practitioner gave her treatment, with the result that she got up out of bed every day thereafter, and stayed up. She has since been doing all her housework and taking entire care of our two small children. This was in April, 1912, and several times since then we have had help from the practitioner. On one occasion our elder boy showed every symptom of chicken-pox, but he was perfectly healed in three days. About two weeks later the baby was taken with the same ailment and was also quickly healed.

We all try to live the truth the best we know how. It has brought wonderful good tidings to our home; for where there was continuous discord, harmony now reigns, and we are hopeful, contented, and much happier. We are all grateful for the blessings we have received from Christian Science.

RUDOLPH RICHTER, St. Louis, Mo.

I was permanently healed of the disorder from which I was suffering when Christian Science was presented to me. Although I do not attend church services regularly, as circumstances do not permit me to do so, I read Science and Health and try to live its teachings the best I can. I also wish to state that there have been many more demonstrations of healing in my family besides my own.

MRS. RUDOLPH RICHTER, St. Louis, Mo.

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Beset on all sides with the doubts and fears of mortal existence, Christian Science found me physically and mentally in a most unhealthy state, so that I was on the verge of nervous breakdown. I was a victim of stomach and catarrhal trouble, also of violent headaches, and was unable to read or work comfortably without the aid of glasses. During the winter months I was subject to severe coughs and colds. I also experienced much mental suffering, largely due to my seeming inability to express my thoughts and so become successful in the work I had chosen to do. I was regarded as a failure, a dependent, as being unable to find my place in the world. In my own consciousness, however, I knew I was not a failure, and I prayed earnestly to be shown the way to success, to gain the power to prove myself to the world; and this prayer was answered.

As Christian Science has come to many struggling alone in the darkness of human suffering, so it came to me, and with its message of Truth and Love lighting the way, it led me out of the gloom into the understanding of Life, God, the dawn of eternal day. Healing came, all things were changed, and I can now truthfully say that "the former things are passed away." God's words, "Behold, I make all things new," have been demonstrated to me, and I have come into man's rightful heritage of health, happiness, and present success.

The knowledge that "I can of mine own self do nothing," but that with God lies the power which enables me to demonstrate success in all my undertakings, is much to me. Christian Science to me is one with the teachings of the Master, a religion of Love, of God the impartial Father, who forgiveth all our iniquities and healeth all our diseases. The overflowing gratitude I feel for all blessings that have come to me through Christian Science I wish to express in watchfulness, work, and prayer,—"the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (Science and Health, p. 4).

INGEBORG CHRISTENSEN, Chicago, Ill.

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[Translated from the German]

It is a pleasant duty to testify to the blessings which have come to me through Christian Science. In October, 1911, I became afflicted with a diseased condition of the nasal passages and adjacent cavities, and had to have an immediate operation performed; but instead of being removed, the trouble grew worse. I was under medical treatment for two years, and during this time had to submit to three more operations. An air-cure which had been prescribed, and which, I had hoped, would bring an improvement, proved a failure. Upon the advice of our family physician I made another trial with one of the most eminent professors. After the first examination he held out to me the prospect of a cure within eight weeks, but when this time had elapsed, he informed me to my dismay of the necessity of another operation. This news almost drove me to despair, but an acquaintance who had found healing through Christian Science, told me of the benefits received from it.

I was, however, very diffident about going to a practitioner in Basel and asking for help, but when I left her, there was a sense of great hopefulness and of gratitude to God for the step which I had taken, and which was not to be followed by disappointment. From that hour on my trouble began to yield, and I gained the conviction that every ill can be healed in Christian Science through the power of God. With the loving help of a practitioner I was completely healed in two weeks' time.

Those who have experienced healing will be able to appreciate the sense of peace and happiness which has come to us through Christian Science. I give thanks to God, and am grateful to our Leader, Mrs. Eddy.

ELISE VOGEL, Blansingen (Grhzgt. Baden), Germany.

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Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy, also to the friends who have helped me to an understanding of Christian Science. Eight years ago I turned to this teaching for physical healing, as I was not able to work half a day at a time. After a few weeks of reading and church attendance, I again took up my work of

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dressmaking, and have worked at it very constantly ever since. I have had no occasion or desire for medicine in any form whatever. The realization of the great spiritual truth that "I can of mine own self do nothing," is indeed a great blessing to all; also to know that God is the source of our supply, and that "man is the offspring of Spirit" (Science and Health, p. 63).

I have had many healings and blessings since I came into Science. The more I study, the clearer it seems to me that the permanency of our healing depends on how closely we realize the ever-presence of divine Love, and know in our own consciousness the truth of being instead of the old false beliefs that were the cause of our trouble and sickness. I am more grateful than words can express for this grandest teaching of the ages. The Principle of healing as explained by Mrs. Eddy in the first chapter of "Unity of Good" has been such a help to me in many times of darkness and persecution! I am very grateful for the overcomings because they bring us nearer to that divine Love which never faileth.

ELLA CASTETTER, Indianapolis, Ind.

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About two years ago I had an attack of rheumatism, which lasted over two months. After trying various remedies without any apparent result, a friend who was a Christian Science practitioner came to my home for a short visit. I asked for treatment, and in less than a week the rheumatism left me, and I have had no return of it. I would sincerely recommend those who are afflicted in any way to try the Christ-healing as understood by Christian Science. I am a member of another church, but am interested in the truth as taught in Christian Science, because of the many blessings it has brought to me and mine, and for which I am truly thankful to God.—MRS. A. MOREHOUSE, Atlantic Highlands, N. J.

✧

I have often thought that I should tell of the benefits I have received from Christian Science. Some twelve years ago I applied to a Christian Science practitioner for help, and was gradually healed, after about three years of sickness. I had had measles and typhoid fever, and finally I was ill with an abscess in my head. Then I was ready to try Christian Science, of which I had heard before; but not being able to understand its Principle, and still looking to personality, it took me a long time to see the way. As I had no one to help me and was not able to work or take care of myself, I can truly say that God's help and wonderful ways led me to accept Christian Science. This truth was most surely in my case that heavenly manna (bread) which fell from heaven down on the desert of want and sickness, and gave me hope and health.

I am now well and strong, and these sicknesses which I had and of which I was healed through treatment and the study of Christian Science, have never returned. I am trying to apply Christian Science to all my every-day problems.

AUGUST BARK, Forks, Wash.

✧

When I wish to overcome some difficulty, I often turn to the testimonies in the *Sentinel* or *Journal*, and I am sure to get the help I need. I therefore send my testimony, that it may in turn help some one else.

I had been in poor health for a number of years, and in the spring of 1900 I slipped on an icy step and fell, badly injuring my right wrist. Our children were in school and the housework depended on me, so in a few days I was using the hand, but it was soon in such a condition that I could do so no longer. The doctor said that rheumatism had set in and he could do nothing for it. I did my work until about the middle of the summer with my left hand, when that completely gave out, and I was so helpless that I could hardly feed myself. The trouble gradually spread all over me, so that I could not walk, and later it was very painful for me even to sit in a chair or lie on the bed, as I had to do most of the time for ten years. I tried different doctors but never got any permanent help.

In the summer of 1910 I went to visit my sisters, one of whom was studying Christian Science. Up to that time the most I had heard about the subject was antagonistic to it, and I was very much prejudiced against what I thought its teachings to be. As my sister talked to me, however, I began to wonder if I could be healed. Two months later she came to see me. I was so helpless and so anxious to get well, yet at the same time afraid to try Christian Science for fear it was not the teaching of the Bible. Nevertheless, before my sister went home I asked for help, which was kindly given. About two weeks later I began to read Science and Health, and the following day I was healed. I did some housework that day, and was soon doing it all, but I had to study and know the truth for myself. I am unable to express my thankfulness to God, and my gratitude to Mrs. Eddy for the spiritual interpretation of the Bible, which makes possible today the same work which Jesus did.

MRS. A. BARNHART, Minden, Neb.

✧

When my daughter was a baby she seemed to have stomach disorder. Food did not agree with her, as it caused distress and did not nourish her. I had had one baby pass on from this trouble and I feared this one would go the same way, but after trying different kinds of medicine I asked a Christian Science practitioner to treat her, and she was healed in a short time. When about fifteen months old she ate a quantity of green grapes and seemed quite ill, but the practitioner treated her for that, too, and she was soon well.

I am thankful to God for giving us "Science and Health with Key to the Scriptures" through Mrs. Eddy, wherein we may learn of Christ, Truth.

ANNA TELSCHOW, Ebenezer, N. Y.

✧

I am so grateful for what Christian Science has done for me that I can no longer keep from expressing my gratitude. One evening my son came home and said he did not feel well. As I looked at him, such fear took possession of me that I could not treat him, as I felt he had acute lung trouble in an alarming form. He had had this illness before, and the doctor had said he would be subject to it all his life. We called a Christian Science practitioner (this was Thursday), and Saturday he went to work, perfectly well.

My husband was working in a butcher shop, and one day he ran his second finger into the sausage-mill, grinding off the end of it, except for a piece of skin on one side. He called up a practitioner and asked whether he should have the end taken off or put back and dressed. She told him to put it back. He asked her to treat him and then went to a doctor's office. After waiting about an hour the doctor took a stitch in one side and tied the finger up, telling my husband to come back in the morning, as he would have to take the end off, since nothing of that kind ever healed. The next morning the finger looked quite a bit better, and the doctor said he would leave it another day; the third day it had improved so much that he took another stitch in it; and the tenth day it was entirely healed without a scar, and except that the nail showed where it had been slivered in being crushed, no one could tell it had ever been hurt.

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My daughter has been healed of different ills, among them spinal meningitis. I have also been healed of several ailments, for which I am grateful; but most of all I am thankful for the spiritual understanding I have received from the Bible through Mrs. Eddy's interpretation of it in Science and Health.—KATHERINE GRANDJEAN, El Reno, Okla.

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From my earliest recollection I suffered more or less from a throat affection, and each attack seemed worse than the preceding one, until I lived in constant fear. A few years ago I was awakened, shortly after retiring, by a great sense of pain, and with all the symptoms of the disease I so dreaded. I immediately began to declare the truth and deny the testimony of the senses. I grew alarmingly worse, however, and my first thought was that I must call a friend over the telephone and ask for help, as I felt I could not handle the case. To do this I would have had to pass my mother's room, and as she, being critically ill at the time, would have been disturbed and caused to feel anxious about me, I was obliged to put into practice my little knowledge of Science. The pain was so severe I could not seem to get a clear thought; the only thing I could do was to repeat the "scientific statement of being" (Science and Health, p. 468). This I continued to do, working until about midnight, when every sense of pain left and I grew as calm and peaceful as a child. After giving thanks to God for the love and care He gives His children who trust Him, I fell asleep.

The next morning I arose as usual and attended to my duties during the day, no one knowing of the struggle I had had with error. If we could only learn to put our trust in God, who is an ever-present help in time of need, instead of asking for help from some one else whenever we come in contact with error, we would daily grow stronger and learn to put in practice our understanding of Science. In writing this, I hope I may help those who are laboring to overcome fear and discouragement.

I send this testimony with a heart full of love and thankfulness to God, and of gratitude to our revered Leader that we have been shown the way to live aright.

Miss C. B. FRAZIER, North Attleboro, Mass.

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[Written for the *Sentinel*]

Mirage

MARTHA WEBSTER MERRIHEW

BEHIND a desert storm, the sea before,
A heat-dim beach and vibrant air between;
I glimpsed, then clear as thrown upon a screen
A city, as of smoke, masked yonder shore.
And drunken bold it seemed, illusory mirage;
Yet soon its seeming changed in picture there,
Till but distorted shapes and blurred were where
Had feigned majestic walls,—then scarce a lodge,—
Nor sign imposed upon the atmosphere.
Mirage, a falsity, finds no continuance here.

Oh, false the evidence of waking dreams
When pain's mirage would image forth its bond,
And doubt abandon sense to deep despond!
Illusion ne'er may prove that which it seems.
Our God, the Truth, e'er He our health renew,
Demands a cleansing; then His gift of peace
Is ours, and the suffering senses cease.
Dispel we must the false to claim the true.
Mirage-like sense, but argument, must fade
From out our ken when Truth is known, obeyed.

From Our Exchanges

[Rev. W. Harvey-Jellie, A.M., D.B., in *The Homiletic Review*]

Let us bear clearly in mind the fact that there is a very definite distinction between praying and uttering audible requests. Prayer does not consist in an attitude of devotion, the bowed head, the bent knee, and the uttering of words and expression of thoughts which are pious in tone and beautiful in phrase. These may often be valuable accessories of prayer, but they do not constitute prayer, and are not even essential to it. No one ever taught more clearly than Jesus of Nazareth that wordiness and prayer are often so different as to be antagonistic. "When ye pray," said he, "use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Such wordiness is a mockery and a sinful waste of time in the sight of the Almighty. Yet we still find men who regard it as prayer. We have many who will "lead in public prayer" without ever praying. The beautifully worded compositions of our great and ancient liturgies and prayer-books are repeated by many a thousand lips which never express a true heart-appeal to God. No Sabbath ever wears toward evening without a multitude of vain repetitions uttered under the ignorant superstition that they are prayers which Jehovah deigns to hear.

No! We must get behind the form, behind the mere indifferent vehicle of expression, if we would discover the reality of prayer. It must be remembered that true prayer is the heartfelt, trustful utterance of felt needs, with heart and life and mind behind them, into the ear of an omnipotent hearer. This is the sense in which I am asserting that all men must and do pray.

[*The Christian Register*]

If there is one lesson that we need to learn more than all others in civic and national life, it is that real reform is of the center, and not of the circumference. In other words, the source of social righteousness is found in the individual citizen, and not in the collective citizenship. While the culmination is necessarily of the mass, the forces that make the culmination possible are always to be found in the aspirations and efforts of the individual. Life is ever more powerful than law. Legislation is powerless to work beneficent results unless the life of the individual and average citizen backs it up and is worthy of it. Always, law lags behind life. If it runs ahead, it falls to the ground, being without support. Where the law is the result of the imperative demand of righteous life, it becomes a factor in real progress, or better, it registers in terms of the social will what has been determined by the individual unit.

[*The Congregationalist and Christian World*]

Serious days, indeed, are these for the church,—the one institution that claims to represent Christianity. Because of that claim, because it is bound to serve Christ's ideals, it should not resent the words of those who say it is on trial. We do not disown the past of Christianity when we apply drastic tests to the religion of our time and summon believers to rise to the challenge of the hour. We simply declare that the emphasis has been misplaced and that the woe and welter of Europe are due in part to this wrong emphasis. It has been put upon creed, ritual, organization, outward form and ceremony and conformity, and too little on the Christian life—the life with Christ—itself.

When young or older people come into the church, they need to understand that pleasing emotional reactions are not the main concern, or even intellectual assent to certain doctrines, but a will firmly set to do the things Jesus wants done. Will you strive in his companionship and for his sake to be

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pure and humble, meek and merciful, patient and brave, forgiving and loving? Do you intend to think and live as Jesus did, to care less for material good than for spiritual attainments, to go to the furthest limit of love, forgiveness, and ministration to others? Questions of this type must be faced today, not only by those who seek to join the church, but by the millions already within its fold.

God be thanked that the church has never lacked Christians of the finest type. But there have not been enough of them, and their impact upon the world has not been sufficiently powerful to shape the practices of society and to control the policies of nations. But they have kept alive the ideals of Jesus, and we may hope that from the cockpits of Europe to the coal mines of Colorado the beauty and power of that kind of a life is appealing to all classes of men as never before. In its actual embodiment in thousands of lives who will now for perhaps the first time catch the vision, lies the hope of Christianity and of humanity.

[*The Advance*]

Thankfulness is a habit. The thankful man is the man who is in the habit of considering; the thankless man is the man who rushes on, so eager to secure the next thing in sight that he fails to remember to be grateful for that which already has come to him. We need to cultivate thankfulness toward each other. We are too much disposed to take the kindnesses of our fellow men for granted. We accept without acknowledgment a thousand favors which cost somebody something, when both they and we would be the richer for a word of thanks.

Thankfulness to God is a habit,—a habit which too many men forget. God has filled life with a thousand joys. They spring from every sense; they blossom about us in the flowers; they play about us in the breezes; they smile upon us in the glory of the sunlight. All human comfort and hope springs from the blessing of Almighty God. It ill becomes us children to snatch our food from a Father's hand and snarl as we eat of His bounty. Men have been given minds capable of knowing the will of God in order that they may freely share the Father's joy in the good world which He has made and in the hopes which He has caused to abound in human life.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

Progress is to be measured by what deepens contact with God, quickens imagination, lifts life to a higher level. Not that which denies the past, not that which can only live by cutting itself off from the past, but that which takes up, carries on, and reinterprets the past, is true progress. Reformation rather than revolution is the great religious word; and we must always remember that if we are too occupied with expression at any time, we shall get carried out to the circumference of things. The letter killeth, even when it is a very good letter, if ever it is made all. Before we attempt to restate or reexpress religion, we need to be certain that we know the secret, that we understand what we are talking about; and this may be measured by the width of sympathy which we can find with all real religious life everywhere.

[*The Universalist Leader*]

Blessed is he or she, however great or noble or consecrated, who, over the hill, somewhere beyond the maddening crowd, knows a spot where the gentle mother heart of the world will brood and bless. Twice blessed are they who walk the silent, solitary places of life with a sense of the near presence and the eternal care of God. This is the meat which they eat, that most of us know not of.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ *inches* long by 8 inches wide. The price of this edition is *$7.50 per* copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

❖

From the Publishing Society

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. This book, the sub-title of which is "A Defense of Human Rights," contains a general review of the legal status of Christian Science, together with a table of statutory provisions relating thereto; also testimonies of healing through Christian Science. It is intended for general circulation, and will replace the pamphlet "Christian Science and Legislation," which has been discontinued. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

"Christian Science: The True Christianity," a lecture by Clarence C. Eaton, has been published in pamphlet form, and is now on sale at prices shown on the opposite page for our regular pamphlets.

❖

From the Clerk of The Mother Church

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

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

❖

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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Pamphlets

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

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

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

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

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

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

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 18

Boston, January 2, 1915

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The season of 1914 carried greater danger from fire to the national forests than any year since their establishment. To meet this emergency and to prevent great loss of public property, the department of agriculture was obliged to exceed the amount appropriated for fire protection and incur a deficiency of $349,243. The total number of fires which threatened the national forests and which had to be handled by the protective organization of the forest service, was 6,112. Eighty-one per cent of these were extinguished by the protective organization before they had covered ten acres. The percentage of fires that burned over more than this area was smaller than in any previous year. While detailed reports have not yet been received appraising the exact loss to the government through these fires, a preliminary estimate shows that the loss of merchantable timber will probably not exceed four hundred thousand dollars. In 1910 the corresponding estimate of loss was nearly fifteen million dollars, but later estimates materially reduced the amount. In Montana and Idaho alone, it is said that the value of specific bodies of timber which were threatened by the approximately two thousand fires which started and were extinguished, aggregated the enormous sum of over fifty-nine million dollars. It was in this section that the largest amount of money had to be spent to prevent a recurrence of the great disaster of 1910. In Oregon and Washington, the twelve hundred fires which were handled by the department threatened upward of twenty-four million dollars' worth of timber.

Influenced by the prospective heavy demand for grain by the conditions in Europe, American farmers this fall have sown a record area to winter wheat. It is estimated by the department of agriculture at 41,263,000 acres, which is an increase of 4,135,000 acres over the area sown last fall, and on which the record crop of 684,990,000 bushels of winter wheat was harvested this year. The area sown is 5,255,000 acres more than was harvested this year. A feature of the planting of winter wheat this year is the great increase in acreage in the southern states, where farmers are decreasing their acreage of cotton. The acreage in South Carolina has been increased 200 per cent, compared with the 1913 planting; in Alabama, 185 per cent; Mississippi, 125 per cent; Georgia, 118 per cent; North Carolina, 75 per cent; Arkansas, 44 per cent; Texas, Tennessee, and Oklahoma, 20 per cent, and Virginia, 60 per cent. In the great wheat-growing states the increases in acreage range from 5 to 15 per cent, except in the greatest of winter wheat states, Kansas, where a 2 per cent decrease is shown.

Why the general education board founded by John D. Rockefeller makes it a policy to give only a part of the funds required by a specific institution, is explained under the heading of "Conditional Giving" in the third instalment of a report outlining in detail its policies and achievements. The board says that, as a result of its efforts, institutions have themselves started campaigns to raise additional sums, and individuals have made bequests in their wills for their own institutions. Refusals by the board to make contributions, it is explained, "may be based on one or more of several reasons." The report gives these, in conclusion saying:—

"The board may have already contributed more than a fair share to the section represented; the institution may occupy a more or less unpromising situation; it may be in too close proximity to a stronger institution; it may be without backing; it may be one of several denominational institutions, which ought to be merged rather than separately developed. Some of these schools may at the moment be performing a useful function; yet unless they appear to be necessary factors in a well-organized and well-distributed permanent system of higher education, the general education board is compelled to pass them by."

The four years' efforts of about one hundred and twenty-five eastern railroads for a general advance of 5 per cent in freight rates has been won. The interstate commerce commission allow the increase, with a few exceptions. The commission made it plain that this action was taken to relieve the commercial crisis brought on by the war. Commissioner Clements dissented. The exceptions will include rates on bituminous coal and coke, anthracite coal, and iron ore. A flat 5 per cent increase is allowed on joint rates between "official classification territory,"—the East,—on one hand, and southeastern territory, the Southwest, and points on or east of the Missouri river, on the other; on interstate rates to and from New England from and to points in trunk-line or central freight association—mid-West—territory; on rates to and from New York, and throughout "official classification," or eastern territory.

The government's Sherman law monopoly suit against the Lehigh Valley Railroad Company and a number of other defendants engaged in the mining and transportation of anthracite, has been dismissed by Judge Charles M. Hough in the United States district court at New York city. In dismissing the suit the judge said: "No monopoly of interstate commerce, nor any attempt to monopolize, is shown. The proof of the pudding is in the eating thereof, and it is impossible to find any of the normal results of monopoly without also finding violations of the commodities' clause, and none is discovered. As to the restraint of interstate trade in coals transported over the Lehigh road, there can be no restraint without control, and since the railroad does not control the coal it carries, it has no means of restraint."

The fuel value of two pounds of wood is roughly equivalent to that of one pound of coal. Certain kinds of wood, such as hickory, oak, beech, birch, hard maple, ash, elm, locust, long-leafed pine, and cherry, have fairly high heat values, and only one cord of seasoned wood of these species is required to equal one ton of good coal. It takes a cord and a half of short-leafed pine, hemlock, red gum, Douglas fir, sycamore, and soft maple, and two cords of cedar, redwood, poplar, catalpa, Norway pine, cypress, basswood, spruce, and white pine, to equal a ton of coal. Equal weights of dry, nonresinous woods, however, are said to have practically the same heat value regardless of species, and as a consequence it can be stated as a general proposition that the heavier the wood the more heat to the cord. Weight for weight there is very little difference between various species.

Information available regarding the Japanese budget statement for 1915-16 shows that the revenue is estimated at 556,896,000 yen. The expenditure balances the revenue at the same figure. As compared with the budget of 1914-15 there is a decrease in revenue and expenditure. That in revenue is largely the result of reduction in taxation and partly the effect of war. The naval program includes the construction of eight destroyers and two submarines, besides three battleships already voted.

In his first annual report, Attorney-General Gregory favors legislation aimed at railroads controlling coal companies. He proposes an amendment to the "commodities clause" act that would prohibit railroads from transporting, in interstate commerce, articles which they manufacture or produce, or from having the same directors. He also urges the passage of a law giving broader search powers to federal officers seeking evidence against advertising swindlers.

Reduction of public expenditures continues to be a topic of interesting discussion at the capital of the Argentine Republic. In the war department, the reductions planned in the budget in force reach the sum of $2,226,066. As for the navy department, the present law allots it $29,533,955, but the new decree will make it $26,440,432.

The pack of California fruits in 1914 is a record breaker, being 20 per cent larger than that of last year. The heavy pack is said to be due to a decline in the price of raw material of 25 to 40 per cent below the range obtaining before the war began, and to advance sales to Great Britain and the Continent, the heaviest ever known.

The Spanish Senate has ratified the London convention relative to safety at sea. The international convention for sea safety, which was framed at London, was largely the result of the Titanic disaster. One of its principal clauses calls for sufficient life-boats aboard ships to handle all persons on board.

The handsome new Central station at Tokio, Japan, of the imperial government railways, will shortly be thrown open to traffic. It has been six years in building, and will cost, when completed, two million seven hundred thousand yen. The second story will be devoted to hotel accommodation and office suites.

The counsel of the Society of Naval Architects and Marine Engineers, in session at New York recently, endorsed President Wilson's plan for a merchant marine, and the services of the society were offered in behalf of it.

This year's principal farm crops in the United States are worth $4,945,852,000. The values are based on the farm price of the crops on Dec. 1.

The value of Kansas farm products in 1914 was $638,253,206, which was $58,000,000 greater than in any other year.

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Christian Science Sentinel

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

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Finding the Higher Meaning

ROBERT NALL

BECAUSE Christian Science is the Science of Life, embracing the whole of man's spiritual and physical needs, it is of the highest importance that we bring to bear in its study and demonstration a sincere desire for well-balanced judgment and a clear apprehension of the truth. As our prayer in this respect is answered, we shall avoid two errors,—that of minimizing or ignoring certain facts, and that of failing to understand the spiritual meaning of fundamental terms. It is impossible to read Mrs. Eddy's writings without seeing that she recognized this danger. There was no obliquity in the wide sweep of her vision; rather, because of the spiritual altitude to which she had attained, she was able to steer with unerring accuracy between the Scylla of erroneous and misplaced emphasis on the one hand, and the Charybdis of belief that the disastrous effects of much unregenerate human thought can be lightly set aside as of little account.

Mrs. Eddy frankly admits the difficulty of expressing metaphysical statements in current language. "Mortal thought," she says, "does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension" (Science and Health, p. 349). She took extraordinary pains, as we now know, so to use the symbols of words in imparting revealed truth to the world that no earnest inquirer after spiritual good can be disappointed. Christianity is a religion of basic truths rather than of mechanical rules, and Mrs. Eddy in expounding the Science of Christianity here followed the example of the Master. She repeats many times certain statements which are the bases of all effectual work for God and humanity. It is these that we need to understand and apply in their right relation, and about which some corrective thought may be requisite.

What is sometimes forgotten is that the affirmation of truth should always be accompanied by the denial of error, until the manifestation of error yields to the power of Truth as scientifically declared. Much emphasis is very properly laid upon good as expressing the highest and most comprehensive quality or attribute of God. Rightly speaking, we cannot think of good without thinking of God. But it is not possible in our present sense of things to demonstrate the allness of good, if its supposititious opposite, evil, is ignored. The one is real, because it is of God; the other is unreal, because it is a false sense of that which is not. But, it may be asked, how far have we gone beyond the mere affirmation of this? Are we proving evil to be a false belief, or are we attenuating good so that it stands to us for a sentiment rather than the greatest factor in the truth of being? When good is to us a synonym for the righteousness which is the active antithesis of evil, and which makes no concession to sin in any of its many forms, then we are catching its "higher meaning," and it will cease to be an uncertain concept. The Puritan made God's rule something akin to a reign of terror. The reaction from this is a tendency toward believing that God's rule and government are characterized by tolerance and lenity in respect to wrong-doing. Between these two extremes there comes legitimate Christian Science teaching, which, while it lays stress on the allness of good and fully believes that God is Love, recognizes that the human opposites of these must be sternly dealt with and their native nothingness demonstrated.

Again, we have the term "love," which both in relation to God and to man is often misunderstood and its application weakened. We are not called upon to reject the human sense of it; but in working out our salvation our sense of love must be purified, lifted into the higher realm of thought, where it will be cleansed from mental dross and its spiritual nature cognized. One effect of this will be to deepen our longing for righteousness, so that we shall be better equipped for sin's final destruction. It is only when we "stand before the awful detonations of Sinai" and "hear and record the thunderings of the spiritual law of Life" (Miscellaneous Writings, p. 16), —perfect, pure, holy, good,—that we can get some idea of what sin is as a human false concept. There is a possibility, while recognizing that metaphysically it has neither intelligence nor power, of underestimating or making light of it, but there is no justification for this, either in the Scriptures or in our text-book. In passage after passage of Science and Health the aggressiveness and tenacity of sin as a terrible human belief is admitted, and every Christian Scientist is urged to watch and pray that its impotence may be demonstrated. In Christian Science we do not attempt to classify sin. It is enough to know that it is any departure from the law of right or good, and that it will trouble mankind while the conflict between Spirit and the flesh continues. The victory is to him alone who is faithful and true.

There are other terms respecting which some of us would do well to make a fresh and careful study. Judging from testimonies which one sometimes hears, and the attempts to explain Christian Science that occasionally come under notice, this is eminently necessary. Spirit, matter, man, personality, body, salvation, repentance, death, and many other terms, have their specific meanings in Science, and it is here where a study of the Glossary in Science and Health is of incalculable benefit. There are colleges connected with certain religious institutions where it is the practice for the professors at intervals to go back to the fundamentals of their respective subjects, in order that they may ascertain whether they have departed from "first principles," and if so, how far. To do this in Christian Science would be not only to strengthen our faith, and make us cherish with more devotion the divine revelation that it is our privilege to make practical in human redemption, but it would help us to be more effective standard-bearers of Truth. We cannot help and direct others until we ourselves know the way. The wonderful body of teaching left to us by Jesus, and interpreted so clearly in Christian Science, is valuable to each one of us only in so far as we seek to enrich others with it. It is only as our vision is clear and positive that we can be faithful exponents of the truth. If we would be loyal, we must not seek to whittle down the supreme facts of life or weaken the force of spiritual knowledge. To paraphrase Ruskin, the difference between progress and non-progress in Christian Sci-

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ence, between practical knowledge and inability to grasp the facts of being, lies often in not recognizing the "peerage of words," and not looking intensely into them so as to arrive at their real accuracy.

It is in line with this thought that in "Retrospection and Introspection" our Leader wrote, "Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur,—that however little be taught or learned, that little shall be right" (p. 61). And "right" here means exactness, the clearest knowledge to which we can attain as we welcome the unfoldment of Truth, so that our demonstration of Christianity shall be rich in those works that attest its healing and regenerative power.

Harmony in Accordance with Law

CHARLES A. GRIFFITH

SINCE time immemorial, by some perversion of thought, mortals have associated suffering with religion, seeming to consider it a part of the divine plan that mankind should endure more or less of misery in order to be prepared for the heavenly joys which were supposed to await the sufferer after death. That such is not the teaching of the Bible must be clearly evident to any one who will consider for a moment to what an extent Jesus, the prophets, and the apostles devoted their time to the elimination of evil of every sort. This was certainly not Paul's idea of Jesus' teaching, for he says in his epistle to the Romans, "Be not overcome of evil, but overcome evil with good."

It is indeed remarkable that, in spite of all the Bible declares to the contrary, some can so far mistake God's beneficent purpose toward His children; that infinite Love could be so perverted as to delight in human suffering. This false concept has culminated, in some instances, in the organization of societies the members of which voluntarily torture one another and themselves in the belief that the suffering of the body "is good for the soul." This belief, unreasonable as it may seem, is but the logical conclusion of the hypothesis that the sufferer, by resignation to his suffering, may thereby enhance his hope of heaven.

So strong has been the tendency to associate misery with religion, that even Jesus' Sermon on the Mount has been perverted in its meaning and used as authority for the contention that misery and morality go hand in hand. This most wonderful of all sermons begins with a statement of blessed assurance to those who are poor in spirit, those who mourn, the meek, those who are hungering and thirsting after righteousness, the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness' sake, and lastly to those whom men shall revile and persecute, falsely, for Jesus' sake. The master Christian did not herein commend misfortune or untoward circumstance; he did not pronounce a blessing upon mortals because they were in trouble. Rather was he pointing mankind away from poverty,—spiritual and otherwise,—away from mourning, persecution, and false accusation, to the infinite goodness that awaits a clearer perception of God's allness; also to the blessed state of the meek, the merciful, the pure in heart, the peacemaker, and the seeker after righteousness.

All this seems to be contrary to the commonly accepted thought. It is too often with a feeling of resignation and willingness to accept the inevitable that humanity looks upon such conditions. What supreme wisdom Jesus shows in his statement regarding each phase of thought described, and as in all his statements, how strictly in accordance with divine law! "Blessed are the undefiled in the way, who walk in the law of the Lord," says the psalmist; "Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." Righteousness is the bulwark of humanity. Righteousness means conformity to law, and it is evident that each of the beatitudes is supported by "the law of the Lord." Each is a scientific statement of a scientific fact, therefore wholly impersonal and applicable at any time or place. The whole tenor of Jesus' teachings points to the fact that limitation, disease, and discord of whatever nature, are not to be submitted to as though it were God's will that His children should be afflicted, but that affliction should be overcome by the application of divine law, which annuls all pretense of any other law, thus freeing thought and enabling us to assert successfully our God-given dominion.

The revelator, referring to the company of those "arrayed in white robes," declares, "These are they which came out of great tribulation." They are not commended for having been in tribulation, but for coming out and washing their robes "in the blood of the Lamb." Christian Science is today proclaiming freedom to the sons of men, freedom from the limitations of sense,—sin, disease, sorrow, and want,—and all in conformity with God's law. As mankind recognize this fact, they perceive the significance and import of these words of the psalmist: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

It was with prophetic vision and keen perception that our Leader wrote (Science and Health, p. 226): "The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science."



God's Work and Man's Work

HELEN WARD BANKS

ONE Christian Scientist who was earnestly seeking to live by the truth set forth in Science and Health, found a sentence in the book that seemed difficult of comprehension. "Your true course is to destroy the foe, and leave the field to God" (p. 419). This seemed puzzling to her, for if the foe were destroyed would not the field be won?

One day an incident occurred that disturbed the student greatly. It was a case of injustice, and it seemed proper to be indignant, even though the indignation destroyed her harmony. Then to her mind came the words, "Destroy the foe, and leave the field to God." Suddenly she understood their meaning. Her foe was whatever took her out of the kingdom of heaven; and she could not dwell there while entertaining a sense of annoyance which was a tacit acknowledgment of a power opposed to God. The justice or the injustice of the case did not lie in her hands; that was God's business. Her part was to destroy her own belief in a foe and leave the situation to God.

It was only necessary to do what our Master bids us, namely, "Enter into thy closet, and . . . shut thy door."

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This means, as interpreted by Mrs. Eddy, to "close the lips and silence the material senses" (Science and Health, p. 15), to know once more that God is omnipotent good and that the serenity of man as His reflection cannot be disturbed. A few moments of prayer brought calm and cheerfulness, and she was entirely sure that now, her foe being destroyed, she could safely "leave the field" to divine justice.

In every case of seeming evil, whether it be sickness, sin, trouble, or poverty, God's work is done, while ours is to be done. Sometimes we are so anxious to do God's part that we neglect our own. Results of work belong always to Him; it is for us not to obstruct those results. God never fails, so if there be seeming failure it is because our part of the work remains undone. In our eagerness to decide results according to our human opinions, we fix our gaze so far ahead that we overlook the foe, the belief in evil, whose destruction is our allotted task. Let us, instead of planning God's work, be alert to detect our foe, however it masquerades, and to smite it hip and thigh. In the fortieth chapter of Exodus we are told again and again that Moses did his part toward the tabernacle construction "as the Lord commanded" him. Then, man's part of the work being completed, the Bible record tells us "the glory of the Lord filled the tabernacle." God rewards all faithful work, but He does not take from man his responsibility. If we vigilantly and courageously destroy every foe that can interfere with our accomplishment, we may, with a contented mind, leave with God the crowning of our labor.



Faithfulness in Service

JOSEPHINE MC MASTER

In Science and Health we read, "Each successive stage of experience unfolds new views of divine goodness and love" (p. 66). As a Sunday school teacher, these words have been proven true, and I have found that one of the avenues of healing is the work of the Christian Science Sunday school. One day, when asked by the superintendent to take the beginners' class, the thought presented itself that I was not prepared (preparation having been made for older pupils), but immediately came the thought that Truth is the teacher, and Truth is always ready to meet our need.

In the class of six, five had never been to a Christian Science Sunday school before, but the thought soon began to unfold. Starting with the perfect Principle, God, one little boy said, "God is power," and it was then explained that when we give power to evil, we are breaking the first commandment, "Thou shalt have no other gods before me." A lad of six then said, "God is love," and it was easy to tell the children that this is the teaching of the Bible, and that as we are thinking good, we cannot think evil, and this is living with God, divine Love. When the children were asked how many of them had seen a candle, all had; and when asked what it does when lighted, a chorus of voices immediately responded, "It gives light." They were then told that every good thought is as a light, which shows us the right way to go.

The following Wednesday one of the little boys had a falling out with his brother. The mother, who was a student of Christian Science, held to the truth for herself, but all day the struggle seemingly went on. At night, however, when she tucked the little one in bed, preparatory to going to the Wednesday evening meeting, the boy had applied the truth as taught in Sunday school, for looking up he said, "Mother, my candle went out today, but it is lighted tonight."

Sometimes we hear it said that children gain the truth more quickly than their seniors, and in the Scriptures Christ Jesus, our Wayshower, has given us this rule to follow: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In Science and Health Mrs. Eddy speaks of "willingness to give up human beliefs" (p. 24). This willingness, with faithfulness in our application of the truth, will always restore harmony. We are again reminded of the words by our Master, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

No one can realize more than the teacher in a Christian Science Sunday school, that work faithfully done each day, brings healing to both teacher and pupil. Paul's words, "Whatsoever a man soweth, that shall he also reap," is demonstrated from week to week, for divine Love goes before us, preparing the way for the reception of the truth, and from such soil (the prepared thought) we can claim the promise, even now, of fruitage an hundredfold. When the one Mind has given us our work in the Sunday school, it is a great privilege, and we shall find constant opportunity to advance.

True Selfhood

MARY I. MESECHRE

We often hear voiced by way of self-excuse, or to condone the shortcomings of a loved one, "I am not myself today;" or, "Do pardon him, he is not quite himself just now." Recently, when betrayed into such attempted self-justification, the writer was led to ask, When not myself, who am I? and What does being myself mean? Brief reflection led to the acknowledgment: I am not myself when I am manifesting any error, mental or physical. When I do this, I am surely "not the idea of God," and am "little else than the expression of error" (Science and Health, p. 289). Turning to the second question, the writer began earnestly to search for the true answer. The dictionary defined "myself" as "emphasizing . . . normal condition of mind or body;" and further defined "yourself," the pronoun used by others in their kindly attempts to shield us from censure, as "you, in your own individuality." At first glance it was evident that it would be absurdly unnecessary to offer any excuse for being an individual, for being one's self, or for manifesting normality in mind or body; so another question arose,—What is individuality?

On page 336 of Science and Health we are told that "the spiritual man's consciousness and individuality are reflections of God." This explains that man in his true self is spiritual, and that individuality is true selfhood, which can never need excuse; so the plea for pardon on the grounds of not being one's self is but the unwitting attempt of mortal man to usurp an impossible place, since a mortal is not and can never manifest man's true selfhood. Again, on page 294, we read, "Man's genuine selfhood is recognizable only in what is good and true." By reason of the false belief that a mortal body is one's self, there is continued effort to excuse the faulty personality and to reclaim and reform the imperfect mortal,—an endeavor which must forever prove futile, since it is based upon erroneous premise and deals with transitory wrong instead of eternal right.

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" inquires the psalmist. Because God is too pure to behold iniquity, and can and does mark only the reflected good, we shall eventually recognize and manifest the genuine selfhood of man as the image and likeness of God. In the tenderly appealing story of the prodigal, we read that "when he came to himself, . . . he arose, and came to his father." Does not this indicate that true selfhood is at all

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times one with the Father, and that when we are conscious thereof we "do always those things that please him"? Then instead of trying to hide ourselves behind a paltry excuse, let us repair the past ravages of the false sense of self and repel its future onslaughts by constantly refusing to recognize and admit any other than our true selfhood. Let us be ourselves, beyond all seeming.

A little verse from an unknown writer comes to mind in this connection, indicating the overcoming of all the untrue sense of selfhood through the constant acceptance of and adherence to God's standard for us:—

To be thyself is thy self to slay;
Or, lest thou follow not what I say,
Let being thyself be thus expressed:
'Tis to wear God's thought of thee as thy crest.

Joy of Service

FREDERICK M. O'MEARA

THE greatest joy possible to man is found in the service of God. It is the invariable experience of students of Christian Science that their highest and holiest joy is in helping others. Many of us who today are privileged to be numbered among that ever-increasing multitude, have not always sought happiness in service. We have imagined that satisfaction was to be found in catering to our own selfish and carnal desires. Frequently, if opportunity to do something worth while was presented to us, the first question was, "What am I going to get out of it?" But Christian Science is changing all this. We are beginning to see the immeasurable joy to be had by one's "seeking his own in another's good" (Science and Health, p. 518). Earth has nothing to compare with the joy of seeing the effects which follow when one has been privileged to be a channel for the "still small voice" of Truth. This joy of serving in Christian Science is not confined to those occupying posts of importance and responsibility; it is as open to those who are taking the first faltering steps in the way everlasting. There is no work in the Christian Science movement which is unimportant, and the student who regularly passes on or mails his copy of the *Monitor* or any of the other periodicals, is doing a service the significance of which may prove incalculable.

The writer recently had an experience in serving our cause which he would like to share with others. It was in distributing cards in stores and public places to announce a lecture on Christian Science, and he found pleasure in observing the increasing respect which the general public is coming to have for the Christian Science movement and its activities; but the greatest joy was experienced the day after the lecture. As the cards were gathered up, the storekeepers and others were sincerely thanked for their courtesy, and each was presented with a copy of *The Christian Science Monitor*. In every case the paper was received with what was evidently unfeigned interest and appreciation. To material sense it was a very gloomy and miserable day, but the joy of knowing that one was doing God's work completely eliminated all thoughts of inclement weather. When discouraging remarks were made about the weather, the Scientist stated that if one was happy the weather could not affect him whether good or bad, and he found his listeners ready to agree with him. The joy of knowing that the good each one of these copies of the *Monitor* would do was great, and there was brought home to him as never before the joy of service.

Opportunities of serving our cause are constantly presented. The distribution and *Monitor* committees offer unlimited scope to bless our neighbor. The church services and testimony meetings also offer every alert Scientist opportunity for service by being in his place in plenty of time before the service or meeting begins, and quietly realizing the all-presence and continuous activity of the one infinite Mind. As we come upon them we do well to remember these words of our Leader, on page 570 of Science and Health: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

Stumbling-blocks Removed

MORRIS LEVI

MANY times I have been asked how one of the Jewish faith can consistently believe in Christian Science. I used to ask myself the same question, but since taking up the study of Christian Science this question has been satisfactorily answered. Christian Scientists do not worship the personality of Jesus of Nazareth, but they are grateful to him, and recognize him as the one commissioned to deliver the message of truth which the Bible teaches shall make us free. Christian Science has freed me from many misconceptions of man's nature and capacities, misconceptions which I as well as all mankind have held as realities. Among these are the following: the belief that there is real pleasure in drinking and smoking; that gambling is a good pastime; that lying, deceit, and selfishness are gainful; that revenge is satisfying; and that one needs to be subject to the material laws which mankind accept and fear.

When I learned through the study of Christian Science that I had been deceived by this misconception of what constitutes reality, I was then awakened to man's God-given dominion. This freed me from the bondage of fear, also from the influence of wrong thinking, which is destructive; and I began to be educated in right thinking, which is both instructive and constructive. Health then took the place of disease, success the place of failure, and harmony the place of discord. By putting these teachings into practice, I have been able to prove that instead of detracting from the teachings of Judaism, Christian Science will make one a better Jew. In place of the blind belief which I heretofore had, it has given me an understanding of what God really is, and of man's true relationship to his creator. Christian Science not alone does all this, but it also proves that when this understanding of God, divine Principle, is earnestly, honestly, and understandingly applied to our daily problems, it solves them here and now.

[Written for the *Sentinel*]

Understanding

CHARLES C. SANDELIN

O THOU that seemest tossed by wind and wave
On error's threatening sea, nor succor near
To lift thine anxious thought, o'erwhelmed with fear,
And from the tempest in thine own heart save!
Could thou but know thou art indeed no slave,
Nor error real and potent; could appear
Unto thy consciousness Truth's wondrous cheer,
Unvanquished by aught evil, e'en the grave,—

Thou would no more in moping sorrow go,
But scorn the dream of sense; thou would ascend
Far o'er the murky mist of mortal show,
And there, secure, Truth's fulness comprehend;
Nor e'er again a pain or sorrow know,
For joy alone doth Love forever send.

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Selected Articles

[Editorial in *Transcript*, Little Falls, Minn.].

As an example of clean journalism *The Christian Science Monitor* takes first rank. A few years ago, when it was established, it met with the opposition of the whole journalistic field, whose *obiter dictum* was that such a venture could not prove permanent. But the *Monitor* proved the fallacy of its non-endurance, and today this paper has an astonishingly large circulation. Its whole tone is wholesome and healthful, and a plain refutation of the common idea which sometimes obtains that newspapers, in order to establish a sound circulation of such size as to be of value to the advertiser, must give space only to the sensational and the horrible.

It is a regrettable fact that too often in newspaper recital the space is given to accounts of crime, disaster, death, and the unpleasant happenings of life. Very little if anything is said of the quiet, unostentatious act of the worthy citizen, who could probably pass a lifetime in a certain community and "never get his name in the paper," while the worst citizen gets the greatest attention.

The Christian Science Monitor puts into active practice the basic truths on which Christian Science is founded. It emphasizes the good rather than the evil, and refuses to accord supremacy to the bad. The *Monitor* sets a good example to modern-day journalism which others could well follow to the profit and advantage of all.

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[Editorial in *The Camera*, Boulder, Col.]

The Greeley *Republican* takes a clergyman to task for repeating in Greeley his sermon on Christian Science that so stirred the people of Boulder. This is one of the doctor's worst efforts. It is going out of the way to sow the seed of discord, and the *Republican* tells the good man some real truths. If one were to ask us wherein Christian Scientists differ from other sects, we would say that it is in the breadth of view, the always manifest spirit of optimism, the determination to look at this world of ours as a pleasant sojourning place and to see good and God in everything. Christian Scientists try to do their best, and their unselfish devotion to humanity is one of the sweetest demonstrations of contemporary religion. Maybe they cannot curse, but they have cured. Maybe their conception of the Christ-faith and healing power in followers of the Christ is erroneous, but they make people forget their ills and have tried to make all happier. One gets nowhere by preaching chastisement and torment as the goads to righteousness and the penalties for sin. One scales the heights and looks from a proud eminence when he preaches the gospel of love and universal brotherhood.

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[Judge Clifford P. Smith in *Flandreau* (S. Dak.) *Herald*]

Your recent editorial entitled "Mental Healing as a Commercial Asset," based on an item in the *Journal of the American Medical Association*, while possibly intended to be kindly as well as facetious, was so written as to give further currency to certain misapprehensions or misrepresentations of Christian Science.

Christian Science is not calculated to deceive its adherents or any one else regarding the nature of disease, injury, or any human experience. The practice of this Science involves two factors: first, a spiritual understanding of the absolute truth of being; secondly, the use of this perception, with the divine law and power which it makes known, for the betterment of human character and conditions.

A contract of insurance against accidental injuries to the human body is not made on the plane of absolute truth or reality, in which, as Jesus said, "the flesh profiteth nothing." On the contrary, such a contract would inevitably be understood by both its parties as having been made on the plane of human belief, in which precautions of one kind or another must be taken for the safety of what is presently useful. Its obligations should, of course, be measured accordingly.

If an accident insurance company wished to fulfil its just obligations and to guard against fraudulent pretenses, there would be no reason why it should not employ a Christian Scientist to adjust doubtful claims. Christian Science develops the character and the capability which are prized by every honest employer. On the other hand, an insurance company that wished to avoid its just obligations, as determined by what it agreed to do and was paid for doing, could not count on the connivance of a Christian Scientist.

In short, Christian Science uses truth as truth; hence it has no use for suggestion or deception; and Christian Scientists have always consistently maintained the right of every man to choose his own religion and therapeutics.

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[Frank C. Barrett in *Lewiston* (Maine) *Journal*]

In a recent report of an address by Mr. —— before the Androscoggin Medical Association, it appears that Don Quixote engaged in a lively and spectacular tussle with a windmill while under the delusion that he was engaging in a real bout at tilts. Consequently the windmill was apparently in a much damaged condition after the fray. Fortunately, however, for those intelligent people who are Christian Scientists, the attack was not directed at Christian Science at all, and no harm was done except to the windmill, for Don's alleged explanations of Christian Science are as absurd and ridiculous to Christian Scientists as they must be to those who have not yet studied the subject sufficiently to discriminate.

The critic's attempted explanation of a statement attributed to a Christian Science lecturer, to the effect that the "water, salts, ash, etc., in the body have no pain," should have been brought to its logical conclusion,—that matter can indeed feel no pain for the reason that the belief of sensation in matter can only be attributed to mortal mind. Thus, when thought is removed from the body, as for instance when ether has been administered, no pain is felt even though a surgical operation is performed. This, however, is what everybody knows, and has nothing to do with Christian Science except that it illustrates the fact that it is the mortal mind alone which causes the seeming sensation in matter. Is it not, then, the mortal mind which demands food and water to eat and drink? Does the body (matter) really do any thinking? If not, the critic's little fable about bread nothing, water nothing, and body nothing, loses its significance, because mortal mind and not matter is the culprit. It is recorded that Jesus went forty days and forty nights without food or drink. He proved that when the mortal mind is silenced the body does not suffer. Truly, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," our critic to the contrary notwithstanding.

Since the critic has taken the liberty to discredit the divine origin and nature of the healing "works" accomplished by Jesus, who himself said, "I can of mine own self do nothing," "the Father that dwelleth in me, he doeth the works," and who also said, "He that believeth on me, the works that I do shall he do also," it is not surprising that he should endeavor to discredit Christian Scientists, who rely on God in every hour, in sickness as in health. In attempting to explain a

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quotation from Mrs. Eddy's writings he says that "these bodies of ours with which we deal in our life are ideas, and that our whole experience is mind." This is the exact opposite of what Christian Science does teach, just as much as the mortal is the antithesis of the immortal. Thus, when Mrs. Eddy says, "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea" (Science and Health, p. 109), it is at once seen that God is the divine creative Mind referred to (not the human or mortal mind), and that the real man made in His image and likeness is God's spiritual idea; and this spiritual idea does not represent a mortal, but an immortal. Therefore, to say that our mortal bodies are ideas of divine Mind contradicts the teaching of Christian Science. So, every statement made by our critic is based on a misapprehension of Christianity and of what Christian Science teaches.

Perhaps the most ludicrous idea our critic presented was, that when Jesus anointed the blind man's eyes with clay he was acting in the capacity of a pharmacist. But it is recorded that the blind man washed and came seeing! If clay is to be given credit for healing this blind man, then we presume that the pharmacopœia contains this remedy for blindness and that the doctors who listened to the address will hereafter prescribe accordingly. If our critic had heeded the quotation he used, *i.e.*, "Thou shalt love thy neighbor as thyself," he might have been spared the humiliation of revealing to an unsuspecting world such profound inconsistencies.

Finally, the religion of Jesus Christ can no more be separated from healing sickness than drugs can be associated with religion. Jesus never used drugs, neither did he recommend them to his followers, yet he and his disciples healed diseases for which pharmacopœia has no remedy, by spiritual means alone. Today Christian Science is enabling Christians in this age to repeat in an ever-increasing measure these good works in the same way, often after every material prop has failed to sustain the hopes reposed in them. What God cannot do it were but vain for man, even though he is backed by the whole pharmacopœia, to attempt.

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[Ezra W. Palmer in *Glenwood Springs* (Col.) *Avalanche*]

Considerable comment was aroused by the remarks on Christian Science by Prof. D. E. Phillips of Denver University, at the Teachers Normal Institute held in Glenwood Springs a short time ago. Professor Phillips attempted to tell his psychology class what he believed Christian Science to be. His conclusion was that Christian Science was merely the operation of mental suggestion. Because of the publicity given his remarks I beg space to correct the erroneous impression given.

Christian Science is as far from mental suggestion as the east is from the west. Christian Science recognizes that there is but one intelligence,—the infinite, divine God, in whom "we live, and move, and have our being," as St. Paul declares. Since Mind is omnipotent and omniscient, to know this Mind is to lay hold upon the Science of being. As a result, a clear line of demarcation is established between the things of Spirit and the things that are unlike Spirit. As the understanding of Mind is developed, it becomes clearly apparent that everything unlike the divine Mind, such as sin, sickness, disease, and death, is false human belief, the perversion of righteousness, the product of the human or carnal mind. The falsity of these being thus made apparent, they are obliterated from consciousness by the knowledge of the true nature of God, and of man, His perfect image and likeness. Jesus healed the sick by understanding God and His holy purpose. He ever declared that all power came to him from the Father, and through his understanding of the Father he was enabled to nullify and destroy all discordant material conditions, whether sickness, sin, poverty, storms at sea, or death itself. In this process the human mind was no factor whatsoever.

Suggestive therapeutics is merely another name for hypnotism; it is simply the action of one mind upon another, the intrusion of one mortal's thought into the consciousness of another. Upon consideration, it will be conceded that the human mind is not perfect; that it entertains evil and sinful thoughts as well as good thoughts. It is therefore just as likely to project evil thoughts and suggestions into the consciousness of the invalid as good thoughts, and therefore is capable of and frequently is used as an instrument of evil. As a matter of fact, it does not heal the person of his sick beliefs. A suggestion merely crowds out one erroneous state of mind and substitutes another human thought in its place, and this thought may be just as destructive to the harmony and happiness of the individual as the original belief. Furthermore, the patient is liable to relapse, as the erroneous state of mind is not destroyed but merely ignored, so that the patient may be, and usually is, in a worse state of thought than he was before.

This is the direct opposite of Christian Science, which teaches the supremacy of the divine Mind, and that in proportion as we understand this Mind, the clarifying and purifying ideas of God come to the human consciousness, destroying everything unlike Him. It was on this basis that Jesus healed, and it is on this basis that Christian Science is performing its beneficent work all over the civilized world.

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[Charles E. Jarvis in *Redlands* (Cal.) *Review and Facts*]

Results are what count in the last analysis, and even if the critics of Christian Science spend "years of careful research" among its avowed enemies, and attempt to verify these findings from "the highest scientific and ecclesiastical scholars" equally antagonistic, such efforts amount to little in the face of the actual mental, moral, and physical regeneration taking place daily in hundreds of cases under Christian Science treatment. The personal attacks directed at the Founder of the Christian Science movement have invariably failed because of these same results, and any fair-minded investigator can easily and quickly satisfy himself as to Mrs. Eddy's life and what Christian Science has done and is doing for humanity through the authorized literature of the movement.

One by one those who attempt through pulpit and press to traduce Christian Science and its Founder are learning that because of the unfairness of such misrepresentations they have but one result, namely, to stimulate interest in the very subject they have taken so little pains to inform themselves upon. In the words of Mrs. Eddy in "The First Church of Christ, Scientist, and Miscellany" (p. 148), "When these things cease to bless they will cease to occur."

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[Frank Bell in *The Record*, Coatesville, Pa.]

To say that Christian Science and Mormonism resemble each other because each has had a founder and an explanatory literature, is like saying that two houses are alike because both have foundations, walls, doors, windows, and roof. Yet such is one of the reasons assigned by an evangelist, as quoted in a recent issue, for disapproving of Christian Science. Only one other so-called resemblance is averred, namely, that these systems were "founded by individuals totally lacking in intellectual training." A theory that uneducated persons necessarily think alike on religion or any other subject would be, to say the least, unique. But it so happens that the gentleman's information is as faulty as his reasoning.

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Mrs. Eddy, who founded the Christian Science church, was a woman of culture and refinement. Although she did not claim to be a great scholar, the volumes she wrote bear evidence of familiarity with the best of literature, art, philosophy, and so-called natural science. The quality of her intellectual attainments cannot be seriously disputed.

Our friend disapproves of Mrs. Eddy's putting her interpretations of the Bible into writing and calling the volume a "Key to the Scriptures." True workers, he says, are content to "place the Bible in the hands of the common people, knowing that it guides to life everlasting." And this from one who spends many hours, not in distributing Bibles without comment, but in proclaiming from a public platform his individual opinions as to Bible teachings. What is the essential difference between writing one's interpretations in a book and preaching them from a platform? Was there ever a sermon that was not intended as a key to the Scriptures? And are there not in print hundreds of books of sermons? May every one else freely undertake that which it is an offense for Mrs. Eddy to do? Of what avail is it to quote the familiar Scriptural warning against the false prophet who would deceive the very elect, unless one is able to offer some proof of the correctness of his assumption that the aforesaid false prophet is the other fellow and not one's self? The Bible mentions no names in this connection, and opinions may differ as to the application. Mrs. Eddy has carried her interpretations to no such presumptuous lengths.

The wonderful success of Christian Science is not due to anybody's being deceived, but to the demonstrated reliability of the promises as to what spiritual truth will accomplish in the overcoming of sin and the healing of disease, when properly applied. Nobody is asked to believe anything merely because Mrs. Eddy has said it, but those who have followed her instructions in the practical use of scientific Christianity are everywhere testifying to the good results obtained thereby. Since the critics appear to be unable to disprove these results or offer a better means of obtaining the same, they might as well spare themselves the trouble of trying to stop the spread of Christian Science.

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[William D. Kilpatrick in *St. Joseph* (Mich.) *Press*]

In a recent issue a critic finds considerable fault with a lecture delivered in your city on the subject of Christian Science. He nullifies his position as a critic on this subject by admitting his inability to understand the lecture, and therefore we must assume that his criticism is based on his own erroneous conception of something which he claims to be unable to understand. The charge that Christian Science is heretical, merely because it does not agree with some creed or dogma to which the critic has adhered or which may have been taught by some church or sect, gives poor foundation for the assumption that the charge is sustained by this *ipse dixit* argument. The assertion made by the lecturer that "Jesus was not God," is the only possible conclusion to be arrived at through the study of the Scriptures, the gentleman's creed notwithstanding. It is safe to assume that if Christian Science agreed wholly with all the creeds and dogmas of the centuries, and did not present to suffering humanity a reasonable and demonstrable departure therefrom, it would today be suffering the sting of oblivion rather than drawing to its fold the great army of people who are finding so much help in its teachings.

Christian Science in all its teachings is in strict accord with the Bible, and its position on the question whether or not Jesus was God, can best be explained directly from the Bible. Jesus called himself the Son of God, and is referred to in the Bible as the Wayshower, the Exemplar. Particularly significant are the following words of Jesus: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "Why callest thou me good? none is good, save one, that is, God." And again, his words to Mary: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

In urging all who may be interested in this subject first to consult their ministers for guidance, the critic overlooks the fact that a large percentage of the members of Christian Science churches have at some time been members of other denominations and have amply availed themselves of the opportunity to be set right on this and other points by the method advocated by our critic. The critic further begs all those who may be inclined to investigate, to "play fair with their religion." It might be more to the point to ask them to play fair with themselves, to make their own investigation, unbiased and unhampered by the opinions of those opposed to Christian Science and avowedly incapable of understanding this religion. A careful study of the Bible with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which can be found in almost every public library, will permit one conscientiously to reach right conclusions.

The exception taken to the effort of Christian Science to educate mankind into a better state of health, in accord with the instructions contained in the Bible and the express admonition of Jesus, is rather a poor one, we think, considering the vast amount of good already accomplished along this line through the practice of Christian Science. The argument that "everybody gets well of every disease but one," has never served to prevent mankind through the centuries from appealing to some curative method in time of sickness, and does little honor to Jesus' direction to "heal the sick, cleanse the lepers, raise the dead."

Any one today who does not concede the efficacy of Christian Science in the matter of health, has indeed limited his investigation. Living witnesses may be readily found in every corner of the globe who have been saved from the grave through Christian Science after having given every remedy known a fair and honest trial. On page 348 of Science and Health Mrs. Eddy writes: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?"

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[Written for the *Sentinel*]

Sunset Light

ANNA DEWEY-MC NUTT

GLAD of the day! My day!
It is not always bright;
Not always do my roses bloom,
Nor all my songs ring right.
But I am sure ere evening's gloom
Shall have enshadowed earth and sky,
God's rapturous glory will illume
My sense, my faded garments dye
In purple pigment,—chilling doom
Of petty discords fly
Like mists o'er seas away,
Leaving me gladness of the day.

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Editorial

"Redeeming the time"

THE prudent business man at the close of the year takes account of stock, figures up his profit or loss, and lays his plans for the future. So, too, the wise Christian Scientist takes this time to recall our Leader's characterization of the new year as "a prophecy and promise . . . redolent with grief and gratitude," and her further statement that "time past and time present, both, may pain us, but time *improved* is eloquent in God's praise" (Pulpit and Press, p. 1). It is a time frankly to recall the past and face the balance-sheet, then to pray as did David, "Lead me, O Lord, in thy righteousness . . . make thy way straight before my face," resolving that the year to come shall show the balance on the right side—that the time given us has been "improved."

In commencing a new calendar year, however, many are either cast down with the discouragement of unfulfilled hopes and plans of the year just closed, or else overstimulated by the expected fulfilment of new hopes and plans during the year to come. The wise man will give power to neither of these states of mind, but will be calm in the face of those circumstances which have made for discouragement in the past, and equally calm in entering upon the future. The question with him will not be whether his desires are to be fulfilled, but whether he is ready to do that which may rightly be required of him; in other words, he will reverentially say with the Master, "Not my will, but thine, be done."

This does not mean that we give ourselves up to be governed by a blind fatalism, but rather realize, as Christian Science teaches, that God, infinite Mind, is All and governs all, and that we must not depend on the weakness of mortal mind and material desires for inspiration or achievement. When Jesus said, "I can of mine own self do nothing," it was in no sense an admission of helplessness. On the contrary, he knew himself to be endowed with all the strength and power of the Father; he realized the omnipotence of God, and the consequent utter futility of mortal mind and its methods, and declared himself ready to be guided and governed by God alone. Jesus knew that hatred of the truth would assail him, and that to the will of the flesh it would seem to triumph; but he also knew that "success in error is defeat in Truth" (Science and Health, p. 239), and was unmoved by the seeming power of evil. He met every phase of temptation and evil in the firm conviction that good is the only reality; and this must be the attitude of all who would follow in his footsteps.

Mankind in its search for the truth of being must learn that our Master was "speaking of God's children, not the children of men," when he said, " 'The kingdom of God is within you;' that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal" (Science and Health, p. 476). With this understanding of God and man, the Christian Scientist will enter into the new year with the greatest possible compassion for those who are "distressed, in mind, body, or estate," and will gladly aid all who suffer in these ways; but he will not allow himself to be made to believe that the seeming greatness of evil can make real that which is unreal. He will know that as mankind give up their false beliefs, and stand ready to do the will of the Father, they will be regenerated and redeemed.

We have the Master's word that it is not God's will for even the least of His children to perish. Just as the shepherd left the ninety and nine that were safe in the fold and went out to seek and to save the one who was lost, so we are not to limit our endeavors to those who already have found the truth, but to let our light so shine out that those sitting in the darkness of grief and despair may be illumed with its radiance and be led to come unto him whose yoke is easy and his burden light. The world is waiting, on the threshold of the new year, for the hope and cheer that Christian Scientists can give, and if in our hearts there daily, hourly rises a prayer for guidance, for a leading "in the paths of righteousness for his name's sake," we shall be guided to do the Father's will in meeting the need of mankind, and be able to bear witness at the end of another year that we have been, in the words of the apostle, "redeeming the time."

ARCHIBALD MCLELLAN.

Unceasing Prayer

THERE are many sincere Christians who feel that the demands set forth in the Bible are beyond the possibilities of mortals, and to this students of Christian Science would agree. It is only as the spiritual facts of being are accepted that the Master's declaration, "With God all things are possible," is seen to be a definite promise to those who really desire to be "with God" in all they think, say, and do. This of course calls for the spiritualization of one's entire thought; indeed it reiterates the declaration of Christ Jesus, "Ye must be born again."

In the Old Testament are many religious requirements which called for so much time that a great number of men were set apart for the purpose of adequately carrying on the rites and ceremonies of the Jewish religion. This probably had the effect of satisfying the laity that all was being done in this direction which the law of Moses required, yet we find that the prophets saw much farther than this. They did not hesitate to say that obedience was better than sacrifice, and righteousness far more acceptable to God than slain beasts. Jeremiah even declared that God had never commanded these sacrifices, but that His requirements were wholly spiritual. The psalmist tells us that the sacrifices of God are "a broken and a contrite heart," and he says that seven times a day he offered this kind of sacrifice.

Although there is no hint that Daniel ever belonged to a priestly order, we find that he spent much time in prayer, and that it was the kind of prayer which brought him the aid of omnipotence. We read that on one occasion an edict went forth for the destruction of all the wise men in Babylon because the astrologers had failed to interpret a certain dream of the king. We are then told that Daniel and his three companions sought God with all their hearts, the result being their deliverance. Daniel's prayer as given in the second chapter of the book which bears his name is of profound significance to the student of Christian Science, in that it is a declaration of the wisdom and power of infinite Mind, and of the impartation of these divine qualities to those who refuse to acknowledge any power but the divine. This is further illustrated in his deliverance from the lions, which shows how true prayer lights the pathway to dominion over all that is unlike God.

St. Paul, who bids us "pray without ceasing," at once adds, "Quench not the Spirit." It would not be possible to pray unceasingly, indeed to pray at all in any true sense, if mortal belief were permitted to stifle "the spiritual intuitions" which Mrs. Eddy tells us "are our guardians in the gloom" (Science and Health, p. 174). Not only must we heed these messages of divine Truth, but we must strive to understand them in their relation to our own true being. The Bible tells us that God talks with men, and this should not seem strange, since it has always been believed that even little children could talk to God. The loving obedience which characterized the whole life of the Master was unceasing

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prayer. It enabled him to declare that he knew God and that God knew him, also to say he knew that God heard him always.

In Science and Health (p. 12) we read that Jesus' prayers "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love." This assuredly furnishes us with a model for unceasing prayer, for every hour of the day material sense presents its false evidence which would have us believe that man is separate from God; and the very instant the false evidence presents itself is the very best time to refute it with a declaration of the supremacy of infinite good. This assures us of the nothingness of evil, and in Christian Science we find that the truth carries with it the proof of its own verity. This process is truly unceasing prayer; and if any one should argue that it calls for very great effort, it may be answered that in life stagnation is impossible. It is only a question of making our activity count for the utmost, and this can best be done as our thought turns at each moment with unwavering trust to the Father, who not only hears but answers the prayer of His child.

ANNIE M. KNOTT.

Veiled Verities

GENERALLY speaking, men are most reserved about believing in that which is most foreign to experience, and this is especially true if the statement or event brings into question the religious opinions they and their fathers have always accepted as true. It is therefore not at all surprising that the teaching of Christian Science respecting the unreality of that which seems most substantial, should prove a poser for what is wont to call itself hard common sense, but which in fact is common thoughtlessness or non-sense. To accept things as they appear requires no effort whatever, and when we remember how averse the average mentality is to any kind of purposeful activity, we come upon another reason why prevailing thought is so assertively persistent. Every one is willing to concede, however, that in all probability what he knows about things is but a small part of what is to be known about them, and this being granted, it need not surprise one to find that even a very little investigation proves the falsity of much of his past thinking. He thus awakens to the fact that only an illumined sense can bring to any phenomenon its true interpretation.

To illustrate: If one were to look at the music known as "America," he would have no difficulty in realizing that these queer black marks are merely signs which appeal to musical intelligence alone, and that they are utterly unlike the various tones for which they stand. Further, if thoughtful, he will realize that this step is only the first in his passage from the sign to the thing signified, and that there is a colossal distinction between noise and music. One's dog would hear all these varied tones, no doubt; nevertheless, for him "My country, 'tis of thee" would still have no existence. Furthermore, while a South Sea islander might revel in these tones, he, too, would have no idea whatever of what they mean to a wide-awake American. Not having had our thought experience, he cannot bring to it our interpretation of its meaning. By a kindred course of thought we must come to see that literature does not exist in books or bindings, nor in words or phrases, but only in cultured thought, in the consciousness of certain people.

We thus apprehend the fact that truth-knowing, all science, is interpretative. Today the physicists are thinking of objective phenomena in terms of force; and while they would not undertake to explain the latter, they are perfectly sure, and have made most others sure, that things are not at all what they seem; that the ultimate fact cannot be measured either with a yardstick or a pint cup. For them the material-stuff world has passed away. Christian Science honors this order of procedure, and passing from the physical to the metaphysical, presses the inquiry as to the nature of substance. It agrees with the physicist's negative declaration, but is not content to stop there. It insists upon a positive conclusion, hence it demands a positive premise. This is found in the teaching of Christ Jesus that God, the source and support of all being, is Spirit. The basic teaching of Mrs. Eddy is that if we would determine the nature of reality, things must be resolved into thoughts (see Science and Health, p. 123), and that cause and effect, Principle and idea, the supreme agent and the act, are in their nature one and inseparable.

In all this the symbols with which we are familiar are not ignored; they are but reinterpreted in the light of the knowledge of the nature and glory of God. This spiritual interpretation of all things was to be the mission of the Comforter, according to the Master's words: "All things that the Father hath are mine: therefore said I, that he [the Spirit of truth] shall take of mine, and shall show it unto you." In declaring for the allness of God and His manifestation, the reality of spiritual being and the unreality of matter and evil, Christian Science is therefore fulfilling the ministry of the Comforter and establishing its own identity as "sent from God."

Slowly but surely men are recognizing the truth that real meanings are not found in the sense facts; that at their best these serve but as symbols of those spiritual verities with which right consciousness, the true man, has to do.

JOHN B. WILLIS.

Among the Churches

Current Notes

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

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

ST. PETERSBURG, FLA.—A deal has been closed by which Noel A. Mitchell sells to the Christian Science church his very desirable lot on the corner of North Fourth avenue and Fifth street. The lot is 100 by 100 feet, facing south and east, with a frontage on Lake park, making it an ideal location for a church. The Christian Science church building, 406 Third Street South, is not adequate for the requirements of the Christian Science congregation, it being necessary to use the La Plaza theater on Sunday mornings in the winter season, and the building is not large enough to care for the people who desire to attend the Wednesday evening services.

St. Petersburg Times.

GEORGIA.—For nine months, ending Oct. 31, literature has been distributed as follows: *Journals* 652, *Sentinels* 11,193, *Monitors* 15,758, *Heralds* 92, pamphlets 283, newspapers and magazines 780, reprints 4,494, making a total of 33,252 pieces.—*Committee on Publication.*

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MINNESOTA.—The churches of Minneapolis and St. Paul, the University society, and the society at Excelsior, maintained a tent at the Minnesota state fair this year, beginning Sept. 6 and continuing for one week. Profiting by the experience of last year a larger tent was used, and next year further extension will have to be seriously considered. The tent maintained its reputation for being the most attractive one on the grounds, and it seemed to be greatly appreciated by the large number of people who visited it. The attendance record showed approximately one thousand during the week. There were distributed a large number of the different pamphlets, which seemed to be in great demand, and also each day the current number of the *Monitor*.—*Correspondence.*

CINCINNATI, OHIO.—Sunday, Nov. 1, Second Church of Christ, Scientist, will hold the first service in its church edifice, 658 Rockdale avenue. The property was recently purchased from the St. Andrew's Catholic congregation, which bought it from First Church of Christ, Scientist. This change made by Second Church is due to the growth of attendance, which has greatly exceeded the seating capacity of the Æolian Hall, 25 West Fourth street, where services have been held for the past three years. The seating capacity of the auditorium of the acquired church is estimated to be six hundred.—*Cincinnati Enquirer.*

ATLANTA, GA.—The formal opening of the handsome auditorium of the new First Church of Christ, Scientist, at Peachtree and Fifteenth streets, will be held Tuesday night [Oct. 27] at eight o'clock. Bliss Knapp of Boston, a member of the board of lectureship of The Mother Church, will deliver an address on Christian Science. This will be the initiatory service held in the auditorium. The new building is one of the finest in the city and commands the entrance to Ansley Park. It is of brick and stone, and was erected at a cost of about one hundred and thirty thousand dollars.

The Atlanta Journal.

SAN FRANCISCO, CAL.—A contract has been awarded for the construction of Third Church of Christ, Scientist, for approximately eighty thousand dollars. A lot on Haight street east of Central avenue has been secured, and the building will have a frontage of 61 feet by a depth of 124 feet.

News Bureau.

STILLWATER, MINN.—Hereafter Christian Science services will be conducted in the auditorium of the prison every alternate Sunday. Those who are desirous of attending these services may do so by going direct to the auditorium as they march out from breakfast. Every one, any one, may attend.

Prison Mirror.

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The Lectures

Durban, South Africa

A lecture on Christian Science was delivered in the Masonic Hall by Clarence C. Eaton. William McLarty, the chairman, said that when he was asked to preside over that meeting of Christian Scientists, he wondered why, and he could find no reason really, except the knowledge that he was an inquirer after truth. Some years ago at Tacoma, in northern Queensland, he heard the Rev. Mr. Drummond preach a sermon in a small Presbyterian church on the text, "What is a Christian?" He never forget that sermon preached by the saintly Drummond, for he was saintly, and did a great deal of good in his generation. The preacher endeavored to show that a Christian was a believer in Christ, and said that if a man believed in Christ he would do as Christ did, and he would carry that belief into his life, and not only live it but defend it. He would never be ashamed of the man Christ Jesus.

Now, as an inquirer after truth, the chairman asked himself, What is Christian Science? His own mind told him it was Christian truth. Many were afraid of truth; they were afraid to acknowledge it. Nevertheless, it was the duty of all who called themselves Christians to acknowledge truth wherever they found it. A very large number of people in the world had sincerely believed, and did believe, that they had found truth in Christian Science. Christ said, "By their fruits ye shall know them." The chairman stated that he had a large number of friends among Christian Scientists, and he knew them to be sincere people, to be people who lived up to their faith, and always told others what good things their religion had done for them. To his mind, that was one of the best tests of Christian truth. Everything that made men's lives happier and better, Christians should support and wish Godspeed. He had known many wonderful cures through Christian Science. They stood forth undenied.

The Natal Mercury.

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Grand Junction, Col.

William R. Rathvon delivered a lecture on Christian Science in the First Congregational church. William Weiser, district-attorney, in introducing the lecturer, said in part:—

Actuated sometimes by ignorance and very often by unkind motives, people have in times past sought to clothe Christian Science in the garb of mystery; but I believe I may safely say that not even the great expounder thereof ever claimed for it anything new or mysterious. Sacred and secular history alike agree that the early disciples of Jesus were endowed with the power to heal sickness as well as sin. Somehow and in some way the power over sickness was early sacrificed or relinquished, and with its loss went much of the church's power. A placid submission to the self-imposed limitation continued through centuries, until in 1866 Mrs. Eddy presented to the world the satisfying proof that God's premises were not mere platitudes, but were sufficient to supply every need, whether physical or spiritual.

Correspondence.

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Chicago, Ill.

A lecture on Christian Science by Bicknell Young was given in Fourth Church of Christ, Scientist. The introductory remarks by J. Edward Reilly, first reader, were as follows:—

Christian Science brings God nearer to human perception, and demonstrates the way for a clearer understanding of divine Life, including in its beneficent ministration physical healing, moral regeneration, spiritual progress, and an intelligent faith in the efficacy of prayer. It is natural for the religious man and woman to seek aid of God in time of need; and yet is it not true that, generally speaking, humanity approaches with timidity and doubt any proposal urging complete reliance on God? In the present stirring times, when the Christian nations of Europe are engaged in a warfare more tragic and devastating than the greatest wars of history, and when human events have drawn mankind into a maelstrom of evil conditions, our faith in the supremacy of God, good, is strained and tested to the utmost. The good to be seen through the midst of it all is that the human mind under stress of these conditions is brought to a realization of its own helplessness, and is impelled to seek refuge in that divine source which holds secure the destiny of men: but a more enlightened faith in God is the demand of the hour. It is the settled assurance of God's ever-presence and omnip-

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otence—His availability in the affairs of men—that is essential to wean men from their present reliance on the force of arms and inhuman ways and means, and will lift them into the freedom of peace and love, good will to men.

This is what Christian Science is doing for the world today, and has been doing for the last half century, teaching men that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Christian Scientists have had so many proofs of God's willingness and power to heal sickness and correct evil conditions, that in this present-day problem affecting universal humanity they are thankful indeed for the great boon, Christian Science, which has brought them the sweet assurance of the apostle James: "The effectual fervent prayer of a righteous man availeth much."—*Correspondence.*

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Toronto, Ontario, Canada

A lecture on Christian Science by Jacob S. Shield was delivered for Third Church in the Royal Alexandra Theater, which seats about seventeen hundred, and it was almost completely filled. The lecturer was introduced by J. Edgar Fielding, first reader, who said in part:—

Of the many wonderful truths contained in the Bible, perhaps none is of greater importance today than that statement of Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The great desire of mankind throughout the ages has been to know God aright, and through this right understanding or knowledge of God, or righteousness, to gain the positive assurance of life eternal. In the search for this knowledge of God, men have naturally turned to the Scriptures. As Jesus said on one occasion, "Search the scriptures; for in them ye think ye have eternal life." Christian Science has brought to the world an interpretation of the Scriptures which is demonstrable, and which enables us to prove the truth of our religion, to give the "signs following" which Jesus demanded, which signs, as you know, included the healing of the sick as well as the reforming of the sinner.

Correspondence.

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Kennebunk, Maine

The sixth annual lecture given under the auspices of the local Christian Science Society, was delivered in Mousam Opera House by Bliss Knapp. Introductory remarks were made by Harry F. Fairfield, first reader, who spoke as follows:—

As thinking men and women of today, we must admit that humanity's greatest need at the present time is absolute freedom from the evil conditions of the world, its wickedness, sorrow, suffering, sickness, and distress. All about us are evidences of misery and want; in every walk and calling of life we find disappointment and defeat; man seems to be in bondage everywhere to evil and to material laws. Humanity fails to show man created in the image and likeness of God, perfect and eternal, and having dominion over all the earth. Something must be radically wrong, and it behooves every man to investigate for himself and see wherein the trouble lies, and why he falls so far short of enjoying his divine birthright. We seem to forget that we are the sons of God.

Nearly two thousand years ago Christ Jesus came to show men the way back to God. His life and teachings were very plain, and yet how very few seem to be able to apply these teachings to daily living and every-day problems. He is "the way, the truth, and the life." We are told that we shall know the truth, and the truth shall make us free. Jesus' life was one grand demonstration of the verity and absoluteness of this knowledge. He freed men from sin, disease, and death by the same healing Principle, and he bade us do likewise, saying that "greater works than these" should we do if we were his disciples. Salvation is, then, to be found in being a disciple of Christ in thought, word, and deed.

Christian Science today is teaching men how to live, move, and have their being in God; how to be free from the bondage of sin and death, through the Mind of Christ, divine Principle, God.—*Eastern Star.*

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Orange, N. J.

Clarence W. Chadwick delivered two lectures on Christian Science before an aggregate of thirteen hundred persons. He was introduced by H. D. Whittlesay, president of the trustees of First Church of Christ, Scientist, who said:—

Throughout the world today, thinking people are eagerly searching for a clearer and deeper faith in God. True understanding and knowledge of Christian Science reveals to humanity the fatherhood of God and the brotherhood of man, and this quickened spiritual sense will eventually destroy faith in evil and all human discord. Christian Science increases man's capacity to live a wholesome, joyous daily life, and it will be observed that its platform is a simple system of demonstrable Christian metaphysics, which, when clearly understood, fully meets every human need. Christian Science is, therefore, a subject which merits close and serious attention.—*Correspondence.*

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Lectures to be Delivered

Anamosa, Iowa.—Jacob S. Shield, Opera House, 3 p.m., Jan. 10.

Asbury Park, N. J.—William R. Rathvon, Library Hall, 8 p.m., Jan. 15.

Chicago, Ill. (Fifteenth Church).—Bicknell Young, Masonic Temple of Austin, Central avenue and Fulton street, 2 p.m. and 4 p.m., Jan. 10.

Columbus, Ind.—George Shaw Cook, Crump's Theater, 3 p.m., Jan. 10.

Dallas, Texas.—Clarence W. Chadwick, Dallas Opera House, 8 p.m., Jan. 10.

Eastland, Texas.—Virgil O. Strickler, School Auditorium, 8 p.m., Jan. 14.

Hot Springs, Ark.—Virgil O. Strickler, Princess Theater, 3 p.m., Jan. 10.

Kansas City, Mo. (Second Church).—George Shaw Cook, Church Edifice, 31st street and Troost avenue, 8 p.m., Jan. 12, 14, and 15.

Lancaster, Pa.—William R. Rathvon, Colonial Theater, 3 p.m., Jan. 10.

Maquoketa, Iowa.—Jacob S. Shield, Opera House, 8 p.m., Jan. 11.

Monroe, La.—Virgil O. Strickler, Church Edifice, 307 North Second street, 8 p.m., Jan. 11.

Newark, N. J. (Second Church).—Prof. Hermann S. Hering, Keeney's Theater, Branford place and Halsey street, 3:30 p.m., Jan. 10.

Phœnix, Ariz.—Clarence W. Chadwick, Arizona School of Music, 8 p.m., Jan. 14.

Rock Island, Ill.—Jacob S. Shield, Illinois Theater, 8 p.m., Jan. 12.

Temple, Texas.—Clarence W. Chadwick, Opera House, 8 p.m., Jan. 11.

Walnut Ridge, Ark.—Virgil O. Strickler, Sharum Theater, 8 p.m., Jan. 8.

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Testimonies of Healing

On page 272 of Science and Health, Mrs. Eddy writes, "The triumphs of Christian Science are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death." For several years my life has been a record of triumphs of Truth over error. The first touch of its transforming power came to me at a time when I had endured through human will, just as long as I could, the ravages of a terrible sorrow. I had been for some twenty-five years a member of a church and an ardent worker in its activities. I loved the church and humanity, and had gained much solace in helping to uplift and comfort others; but when my own loss came with all its pitiful and heart-breaking tragedy, I had nothing to hold to wherein to find comfort for myself.

I could not attribute any part of my sorrow, as theology would have it, to a "dispensation of Providence," neither could I see how God could be unconscious of it all. In my darkness I fought through two miserable years, until I was a wreck physically and mentally. I had one desire,—to die and be released; I knew of no other way in which my agony could end. I know now that even then Christ stood at the door knocking for admission; and when I said to a dear Christian Scientist who came to my home just at the right time, that I had gone as far as I could, and if she had anything for me I wanted it, I at that moment opened the door and admitted "The Prince of Peace."

From that hour the transformation has steadily gone on. I shall never forget how quietly and positively that good woman said to me, "I have just what you want;" and truly God had given her "the tongue of the learned," that she should "know how to speak a word in season to him that is weary." My thought was instantly lifted, and in a very short time my wish and determination to die was reversed, and I was desiring to live and love, and lift the thought of others as mine had been lifted. I was filled with wonder and amazement that I had been so blind to the truth, but there was joy and gratitude that the light had dawned at last. In Science and Health (p. 174) Mrs. Eddy says: "Truth is revealed. It needs only to be practised." I realize that as I put into practice every grain of Christian Science which I grasp, more and more of the understanding is gained,

Gradually, as I came into my birthright and dominion, every physical ill disappeared. All my life I had been extremely nervous. I had also suffered with severe headache, and hemorrhoids for which the doctors said I must undergo an operation. This condition disappeared the first year of my study; the second year I had the last headache, and it is a rare thing for me to feel even a touch of nervousness. All the words known and used to express gratitude do not even touch what I feel for Mrs. Eddy, who labored so unselfishly that we might better understand the teaching of Jesus the Christ. Surely she was used of God to prepare a table before us in the presence of our enemies. I have been permitted in some cases to help in bringing others to the feast, and this is indeed heavenly joy.

Recently dark clouds of misfortune, sorrow, and loss have seemed to darken my path, and I can say with David: "Unless thy law had been my delights, I should then have perished in mine affliction." Had I been without the understanding gained from Christian Science, the law of God would have been unknown to me; but through this revelation I rejoice in freedom, and in the realization that there still exists for me and for all "the everlasting light" of immortality.

ANNA GREENE, La Place, Ill.

It has been my greatest desire for some time to tell of the many benefits which have come to me and mine through Christian Science. I want to speak of the wonderful way in which I experienced God's help and ever-presence one day when my little grandson and I were on our way to spend the afternoon with some friends. As we were crossing one of our busiest streets to get on a car, a large sign was blown off a wagon, and it struck me with such force that I was thrown against a concrete curb. My first thought was that God is All-in-all and we could not be hurt. As I held to this thought some one came to our assistance, but I think I was up before he got near enough to aid me. He said, "What a narrow escape you have had!" Neither the little boy nor I felt any effects from the accident, and there was not even a bruise. We continued our journey and spent the afternoon as we had intended, our friends rejoicing with us in this new proof of God's protecting care. While I am grateful for the fact that I was not hurt, I am more grateful for the joy that came to me through the realization of God's allness and ever-presence.

This great truth was first presented to me by a dear sister who was healed through Christian Science. I knew how much she had suffered, and also that the loving ministrations of this teaching had healed her; but while I gave credit for the healing, I did not think much about the subject, except that I was somewhat inclined to ridicule it, as many others are who do not understand its worth. One morning, however, while I was suffering, my sister called me over the telephone, and on being told that I was not improving under *materia medica*, she recommended that I try Christian Science. As I turned from the telephone I remarked to my daughter, "I am going to try Christian Science." She seemed to think it was awful, but I followed my sister's advice, and taking up the study of Christian Science, I was healed of stomach disorder through reading our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was nine years ago. Since then all of my household have become interested in Science, besides many other relatives. My daughter is an earnest student, having accepted this teaching at once when reading the text-book.

At times I get discouraged; but when I have been unable to do my own Science work, I have been most grateful for the loving help of practitioners. When the days have been dark, these loving workers have always been faithful in pointing me to the right source for comfort. As a proof that Christian Science is simple and practical to the pure, receptive thought of little children, I wish to tell of relief from suffering which I experienced through the help of my little grandson. The distressing condition had continued throughout the day. Late in the afternoon the little boy came to me and asked if I wished him to help me. I replied that I did, and in a short time I was entirely well. During these years I have had many proofs of the healing efficacy of Christian Science. The constant cry of my heart is for a better understanding of this great truth, and the ability to help others as I have been helped.

I cannot close my testimony without expressing thankfulness to God for our beloved Leader, for her selfless work for humanity, and for her life of purity and holiness.

MARIE WEIL MANTOUX, Dallas, Texas.

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I give the following testimony as a proof that in Christian Science every material law can be overcome. A child was expected in our home about the middle of February. There were some slight complications which would have caused no anxiety had not my wife thoughtlessly overexerted herself, thus causing the conditions to become suddenly aggravated.

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This occurred early in January, and when the midwife, a good Scientist, saw this change, she told us that under the circumstances she would be obliged to consult with a physician and have the case examined, as is required by law. For some weeks my wife had been under the daily treatment of an experienced Christian Science practitioner, who advised us to abide by the law and call the physician, one of the best specialists in Berlin, without delay.

After careful examination this physician said the condition was very serious, because the kidneys were affected, and on a second examination he declared that there were yet other abnormal conditions. There was also swelling of the feet, so that my wife could not walk; and although this was a month before the child was expected, the physician said that she should be taken to the hospital the next day, if possible, and the child removed with instruments. My wife told him kindly that she did not wish to go to the hospital, also that she was assured the birth would be natural, since with God all things are possible, no matter how serious may be the outlook from a material point of view.

We decided to trust all to divine Love as our only physician, and we realized that time plays no part in God's universe. A few days after this the child was born, safe and sound. All went wonderfully, although the midwife had told me two hours before the birth that she could give me no hope that the child would live (I must explain here that we could not get the midwife we had engaged at first and were obliged to have one who was not a Scientist). There were many other things that occurred which at the time seemed unfavorable, but everything discordant was quickly overcome in Science.

For this wonderful truth, which is a light shining in the darkness, we shall never cease to be thankful. Our earnest study of the Bible and the inspired writings of Mrs. Eddy, to whom we are deeply grateful, has brought us only blessings; and although the way did not seem easy, as we at first imagined it would be, we found that the overcoming of difficulties brought us priceless lessons. We gladly lay aside the old beliefs and pray daily for more light.

EDWARD GLEASON, Berlin, Germany.

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It was in 1906 that I first heard of Christian Science healing. I had never been in contact with Scientists, and none of the literature had ever come my way. Several years before this I had been operated on for internal disorders, and was left in a nervous condition which the medical authorities and physicians said was incurable. No similar case had ever been known to be healed. This condition undermined my whole system, so that for seven years I struggled to keep my head above the waves. My brother then advised me to try Christian Science, and I did so. With the first week's treatment I was healed of piles, stomach disorder of twenty years' standing, and bowel trouble. I had so many minor ailments that I thought I would ask to have the twigs broken off and then I would get at the root, so for two years I did not ask help for the nervous trouble; but when I did, I was healed in three weeks' treatment.

It was such a joy to know that I was free, that I fully realized the feeling of the young man when he said, after Jesus had healed him, "Whereas I was blind, now I see." For six years divine Love has been my only physician. Many blessings have come to me through this great truth, and it gives me much pleasure to express my gratitude for Christian Science and for the spiritual uplift I have received through its teachings. I have had and have seen so many demonstrations of the power of Truth to overcome error, in the way of toothache, earache, fever, mumps, measles, and accidents, that I feel this is truly the Christ-healing. Some one has said that "the most valuable gift of a man or woman to the world is not money or books, but a noble life," and I think if one will live up to the standard of Christian Science, he will reach the mark. I am thankful that during my lifetime there has been a way shown to humanity by which all may receive the healing truth.

MRS. J. T. SHEFFLER, Frankfort, Ind.

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[Translated from the German]

A feeling of deep gratitude for the many blessings received is the motive underlying this tribute to Christian Science. In 1908 I first heard of this teaching through a friend. After I had told her all about my various ailments, she said to me, "Why do you not try Christian Science, which has cured so many people?" She told me that she had been healed of severe headaches, and assured me that I too would be helped. Although it all seemed quite new to me, I was ready to give it a trial, and a practitioner was asked to help me. She first treated me for stomach trouble, and the next day I was able to eat a certain kind of food which I had been obliged to avoid for twenty-five years on account of the suffering it caused me. Oh, how happy I was! Sleep returned, and a rupture was healed in three weeks' time.

In January, for three years in succession, I had had attacks of illness which kept me in bed from two to three weeks, but for the past six years I have been entirely free from them. Then, too, my eyesight has greatly improved, and I have been able to read a great deal without glasses. This was quite impossible formerly. I enjoyed excellent health for several years, and then, in June, 1913, I had an attack of kidney and liver complaint; but through her understanding of God, the practitioner to whom I applied for help soon effected a cure. Many of my acquaintances passed on with this disease during the six months of my illness, and this makes me feel all the more grateful for the light, and for the deliverance which Truth and Love has brought me. Did not the Master say, "Whosoever liveth and believeth in me shall never die"? I know that God is my life, and that there is no death. I am most deeply grateful for Mrs. Eddy's glorious teachings.

ANNA M. E. ROHLFS, Jersey City, N. J.

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When on account of teaching in the evening schools I was for many months deprived of being at the Wednesday evening meetings, it was a great privilege to have the testimonies in the *Sentinel* and *Journal* to read. I therefore send my testimony with a heart full of gratitude for the many blessings which have come to me during the past six years of regular and earnest study of Christian Science literature.

An artist in a strange land, dissatisfied, without means, without a religion, and swayed by influences beyond my control, I cared little for my existence, trusted nobody, and was afraid of everything. The first Christian Science service I attended in First Church of Christ, Scientist, New York city, was a true Christmas eve for me. It filled my heart with hope and happiness, and though very skeptical in the beginning, I am glad I followed out my decision to look into this teaching to see if there was any truth in it. Now I can laugh, and am almost ashamed of myself to think I ever could have been so blind as not at once to understand that the very Christ was leading me, and was indeed before me. How everything has changed! I can see now how for ignorance I have gained knowledge; for limitation I have infinite possibilities for good; for poverty I have all that I need; for

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fear of disease in myself and others I have a knowledge and understanding of Life.

As I studied Science and Health I began to see the possibility of improving my health, and I tested many sayings of Mrs. Eddy, thus working myself out of colds, hay-fever, pain, and all sorts of fears and habits of using material means for keeping well. As, like a feeble child, I grew out of many temptations and my horizon widened, I could understand more clearly than ever before the power of Truth. One day, after reading the pamphlet "Personal Contagion" and "What Our Leader Says," I had sufficient understanding instantaneously to heal a seemingly awful physical condition in a neighbor of mine. His wife wanted to run for a physician, since his throat, face, and eyes were swollen and he was unable to speak. A few words spoken, the reading of the pamphlet, and my study of the Lesson-Sermon, resulted in the fact that within eight hours the man was at work in his office. As a result of the giving of this experience in a testimony meeting last year in Buffalo, I am told that others realized for themselves the power of Truth to heal.

I am also most grateful for being able to speak to a large audience without fear, which was my secret wish for a long time. Teaching is now easy and natural without any special training for it. To understand the first commandment, to hear the Christian Science lecturers, and to read and study our literature, are privileges that cannot be too highly estimated. If it ever paid a man to be patient and honest in his work, it pays to be so in studying this religion with "signs following."—Paul H. Shramm, Buffalo, N. Y.

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In Paul's message to the Ephesians we read: "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness." Here I would like to give my experience in regard to this passage.

Being raised in a Christian church of which my parents were devout adherents, I was taught to fear God almost more than to love Him. As far back as I can remember, I was taught that if we were sick it was the will of God for us to be so. At the age of sixteen I lost my dear mother, and as the home seemed lonesome without her, I decided to leave. I went West and began to lead a life which was none of the best; in other words, I lived in what is commonly called the underworld. For almost ten years I was restless and miserable, and drifted from place to place. The more I saw or heard of religion the more I despised it; but away down in my heart I had a longing to be good. I wanted some one to love, and some one to love me. I was getting disgusted with this worldly life,—people striving for wealth, brother fighting against brother; I could not understand it. Those I met all preached to me about a hereafter, but nobody seemed to be able to tell me about now.

Some two years ago, on my second visit to the Pacific coast, I became acquainted with a young lady who was a Christian Scientist. I had known her quite a while before she broached the subject of Christian Science to me and asked me to attend church with her; and I went, just to be agreeable. I had been drinking a good deal at this time, and everything seemed to go wrong, so I confided to my friend, and she gave me a copy of Science and Health to read; but it seemed as though I could not understand it, so I returned the book. A short time afterward, while standing opposite a Christian Science reading-room, something seemed to direct me to cross the street and enter it. I did so, and sat down to read. When I left the room, I was surprised to see that I had been reading the Bible and Science and Health for over three hours. I had never read the Bible before. How happy I felt when I left that reading-room, and I resolved to know more of this wonderful truth.

Those who do not know about the life of the underworld, cannot realize how happy I am, and how my heart overflows with gratitude when I think of how good God is to His children and how good He has been to me in helping me to "put off . . . the old man," and to "put on the new." I am entirely cured of smoking and drinking, and do not use profane language, which was one of my worst habits. What I am most grateful for, however, is the understanding I am gaining through my daily study of Christian Science. I would like to state to the earnest seeker after Truth, that if his efforts are beset by false belief, he will be helped by Mrs. Eddy's words: "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). He will also be helped by Christ Jesus' saying, "Lo, I am with you alway, even unto the end of the world."

Joseph A. Ballmann, Jr., Los Angeles, Cal.

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Never will I forget the joy, peace, happiness, and freedom that took possession in my heart when I got my first glimpse of Christian Science at a Wednesday evening meeting about four years ago. In addition to the spiritual awakening which inspires and brings comfort, we have had much experience with the healing power of Truth in our home.

My little boy, injured at the time of birth, had been troubled for five years with a severe bladder difficulty that was very uncomfortable and annoying. We had faithfully tried material remedies and doctors without avail, but under Christian Science treatment he was completely healed in a comparatively short time, and now for some years there has been no indication of any return of the trouble. When my little daughter was quite young, I was told by the doctor that she would probably have to wear glasses for structural defect of the eye, and after starting to school she was troubled with severe headaches. With a few treatments in Christian Science, however, the eye became perfectly straight and the headaches stopped. I might mention many other instances in which our family has experienced the blessings of divine Love. Through the aid of the Christian Science literature we have been able to help ourselves and our children.

I cannot too cheerfully express my thankfulness for the comfort that this truth brings; the enlightenment of joy and peace that it brings, and how helpful we find it when the pathway is difficult and thorny. I am also deeply grateful for all those who have helped me to walk in the right way, especially for the better acquaintance with the true God as divine Love, and for His messenger, our Leader, Mrs. Eddy.

Mrs. C. E. B. Lochau, Chicago, Ill.

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[Translated from the French]

I first heard of Christian Science in September, 1912. I felt greatly attracted by this new way of understanding God and man and had the desire to become acquainted with its teachings, more especially as I had been subject for years to distressing and painful attacks of liver complaint. These would leave me in a state of great weakness. I was observing a severe regimen, but from the day when I had my first

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Christian Science treatment I was able to eat everything without experiencing inconvenience, and I have not had another attack. Since then I have enjoyed very good health. I am convinced of the efficacy of Christian Science treatment, and I feel sure that the divine power to heal exceeds all material remedies. My first steps in this new way have been guided with so much loving-kindness, and the explanations necessary for the understanding of the subject have been so lucid and convincing, that they have led me to a better concept of God and have taught me how to find Him. I love Christian Science, and wish to express my deep gratitude to Mrs. Eddy, through whom this great truth has been revealed to us.—MLLE. JEANNE ARNAUD, Geneva, Switzerland.

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When Christian Science came to me, I had been given but six months to live, as I was said to be suffering from Bright's disease. In a short time I was entirely healed. I could eat anything, and life looked very different, for all my troubles had left me. I was also healed of influenza and a throat affection. I feel thankful to God, and grateful to Christian Science for the benefits received, including a great spiritual uplift.—FRANK BARNES, Kansas City, Kan.

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About nine years ago Christian Science found me a very sick woman, on the eve of an operation for stomach and bowel trouble and the many ills that accompany it. I had suffered all my life, but I was healed by reading Science and Health. Since then I have had many beautiful healings, some instantaneous. While the physical healing has meant a great deal, the spiritual uplift means much more to me. The Bible is now an open book, and I am indeed thankful to God, and grateful to our dear Leader, Mrs. Eddy, for expressing this wonderful truth to the world.

MRS. WILLIAM OKE, New York, N. Y.

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[Written for the *Sentinel*]

The Holy City

GERTRUDE RING HOMANS

For the sake of the city that is to be,
Keep patient when things go wrong;
The very one who displeases thee
Shall join his breve to the song
Which is swelling into a jubilee
From the throats of a countless throng.

For the sake of the city that is to be,
Lay deep foundations of love,
That he who buildeth after thee
May rear strong walls above.
I can see it now rise splendidly,
The worth of the work to prove.

For the sake of the city that is to be,
Pave every street with truth,
That he whose feet shall follow thee
May therein find no ruth.
Plan them wide, as one who did foresee
Those who walk in perpetual youth.

For the sake of the city that is to be,
The city that is unseen,
Let light shine forth as 'tis given thee,
That all bless its ray serene.
God hasten the day of harmony
For the sake of the city terrene!

From Our Exchanges

[The Christian Register]

It is strange to find the word "intercession" used to designate meetings held for the purpose of praying for peace. One is at a loss to know whether it denotes a misconception concerning Deity, or simply the perpetuation of words and phrases outgrown. The term denotes the belief that God is able to stop the war and will not do it unless there is special supplication on behalf of those who suffer therefrom. Surely no modern mind can believe in such a conception. It repudiates the love and wisdom of God, and harks back to the Deity whose favorable action might be secured by frenzied appeal. To pray for peace may express the normal desire of the individual, but to beg God to "intercede," postulates either a God outside the universe or careless of what happens within it. Is it not rather true that God is doing for peace all that human power and will permit, and that the only kind of intercession that has any unpagan significance is that with those men and women who have the power to will and achieve peace? Is it not true that God through all the centuries has been praying to man to bring about the realization of the Christ-song of peace and good will, and that the highest duty of man is to discover within himself the answer to that prayer?

[J. H. E. in *The Homiletic Review*]

Salvation has been invited forth from its theological cloister cut into the highways and byways of practical life, and given a broader name and application—conservation. We have slowly come to see that the true business of the world is salvation, not destruction; use, not abuse. From the little kingdom of the human body, with its microcosm of mental and spiritual forces, out to the round world itself, the same law holds: normal use is life and health and growth; excess is waste, deterioration, death. What we have slowly learned in the small of personal life, we are now applying in the large to all human affairs. Conservation ought not to be narrowed down to a mere economy, but adopted as a commanding law of life for both the individual and the nation. The creator has made ample provision for the race. Nature's storehouses are full; her forces are unwasting. But she resents waste and destruction, and her inexorable laws exact the penalty to the last jot and tittle.

[American Lutheran Survey]

Life grows richer by sharing its riches. Disappointments in material and temporal things often open the life to the true riches. Service, unselfish service to one's fellow men, directs life toward the great channels through which wealth flows. The source of riches is God. He fills the soul with Himself. The richest life is the life that has uninterrupted communion with Him. When will men learn that the means to wealth are not to be held as wealth itself? When men learn how to enrich their lives truly, then occasion for jealousy, rivalry, and the host of other destructive forces among men will be removed.

[Christian Work]

We ought not to permit those who are not Christians to deride the Christian church because it has not abolished war, without entering a calm and earnest protest. Men often ascribe to the Christian church an authority which it does not have. They assume that it can coerce. They take it for granted that it can force men into courses which they do not like or want. The fact is, that the church can give only invitations and exhortations. It can point out a way and urge men to walk in it. It can hold up ideals and exhort men

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to strive to come up to them. But doing this, what more is there for it to do? Men are free and can decide which ideals shall mold their life.

We must never forget that in many cities Jesus could "do no mighty work" because men would not listen to him, and that the city which he loved best and over which he sorrowed most, rejected his teaching and plunged headlong into irretrievable ruin. It is not true that if men are taught the truth they will accept it, that if they are shown the right path they will walk in it, or that if they have goodness revealed to them they will fall in love with it. The history of the world proves that the Bible is right when it declares that "the heart is deceitful . . . and desperately wicked," and that there is no hope for the world until men are born again. The final triumph of righteousness is certain, but the end is not yet.

[*The Watchman-Examiner*]

It cannot be too often reiterated that the reformation of society is not an external but an internal process. The elevation of the "masses" can only come through the transformation of the individual man. A new environment will not purify an impure heart. Our Lord's declaration, "Ye must be born again," was not a rhetorical phrase. It expressed a vital, fundamental truth. To substitute physical amelioration for spiritual cleansing, and call that the fulfilment of the great commission, is to displace God's method of saving the race by a man-made scheme that does not touch the root of the trouble. A true Christianity will not neglect the physical, moral, and intellectual needs of society; it will rather minister to them as no other system of religion can. But it will not commit the radical mistake of substituting the effect for the cause, the "all things . . . added" for the seeking first of the kingdom.

[*The Continent*]

Men are seeking now; they are not denying; they are on the sunward side of their doubt. It has always been true that a man with a deep and true message could get his hearing, but the hearing is more easily assured him now than for years past. The spiritual tide is rising. That appears in the constructive literature coming out today in the field of religious thought. The hesitant note is passing or gone. So is the belligerent note. The philosophers are side by side with the scientists in furnishing material to the religious thinker.

[Rev. Frederick A. Bisbee, D.D., in *The Universalist Leader*]

The longing of the ages is for the kingdom of heaven here upon the earth, and innumerable are the schemes for its attainment. But they all fail: asceticism fails, supernaturalism fails, prudentialism fails, social reform fails, mechanical schemes fail, war fails, possessions fail; everything fails save when we walk humbly with our God.

[*New-Church Messenger*]

Both war and disease arise from disordered thinking and living; or in other words, the primary cause of all disease and strife is evil and falsity. Let us make clean the inside of the cup and platter, whereupon the outside will also be cleansed. And this will be done as the world is taught spiritual truth, and as love for God and man comes into being.

[*The Advance*]

A large part of our investment in the joys of life should be in things that are permanent. So narrow is the margin between necessity and achievement that we must invest a considerable part of that margin in things that have enduring worth. We cannot afford to have all joy evanescent.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. This book, the sub-title of which is "A Defense of Human Rights," contains a general review of the legal status of Christian Science, together with a table of statutory provisions relating thereto; also testimonies of healing through Christian Science. It is intended for general circulation, and will replace the pamphlet "Christian Science and Legislation," which has been discontinued. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

"Christian Science: The True Christianity," a lecture by Clarence C. Eaton, has been published in pamphlet form, and is now on sale at prices shown on the opposite page for our regular pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

Subscription Price, Payable in Advance, Postpaid: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. Sale Price: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. Sale Price: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. Sale Price: Single copy 25 cents; four or more copies to one address, each 20 cents.

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

The Christian Science Quarterly

Published January, April, July, and October

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

Terms of Subscription and Sale: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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The Christian Science Monitor

Published Every Day, Except Sunday

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

Subscription Price, Payable in Advance, Postpaid: For the United States, (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

Subscription Price, Payable in Advance, Postpaid: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

Sale Price, Domestic Territory and Canada, Postpaid: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By Frederick Dixon. Also printed in Swedish.

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

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By Clarence C. Eaton.

CHRISTIAN SCIENCE VS FINITE SENSE. By Francis J. Flood, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By Willis F. Gross.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By Hermann S. Hering.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By Prof. Hermann S. Hering. Also printed in German.

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

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

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CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By Frank B. Leonard. Printed in French only.

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Miscellaneous

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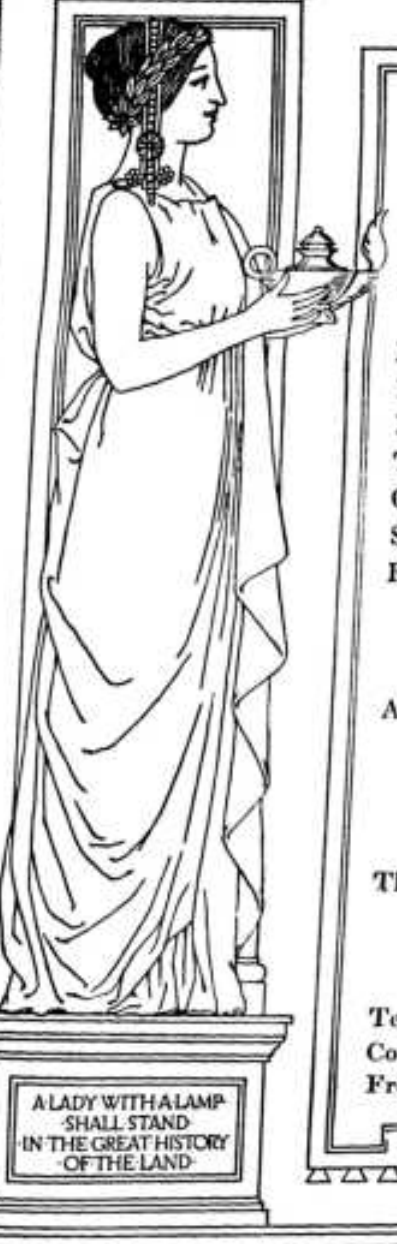
"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 19

Boston, January 9, 1915

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Christian Science Sentinel

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Items of Interest

What developed from efforts made to promote education in the southern United States is summarized in the sixth instalment of the report of the general education board, founded by John D. Rockefeller. It soon became clear, according to the report, that adequate development could not take place until the available resources of the people were enlarged. "These conditions were not primarily due to lack of interest in popular education," the report continues. "While the average annual earnings of individuals engaged in agriculture in the West were upward of one thousand dollars, the average earnings of those similarly engaged in some of the southern states were as low as one hundred and fifty dollars. The great bulk of the people of the southern states simply were not earning enough to provide proper homes and to support good schools." The southern farmer suffered primarily from lack of money, but he also lacked extensive knowledge of farming; and the board therefore proceeded on the theory that if he could be helped in this direction he would gladly support better schools. This program could not be carried out by the federal government, because while it was taking measures to combat the boll weevil, it could not appropriate money for strictly educational purposes. The board decided to work in conjunction with the government.

The cooperation of the general education board brought about an immediate and rapid expansion of the demonstration movement in every direction. In 1906, 545 farms were reached; a year later, 2,834; in 1908, something more than 14,000; in 1910, 63,622; in 1912, 106,621. Twenty-five thousand adults were at the last-named date receiving instruction in Texas; more than 15,000 in Oklahoma; more than 15,000 in Arkansas; 10,500 in Alabama; 6,190 in Mississippi. In summarizing the total cost of the southern work to date, the report says that the government appropriated $1,922,300, and the general education board $925,750, while $1,069,405 was secured from other sources. The value of demonstration has been so clear that the federal government will now take over and extend purely educational farm demonstrations.

In his annual report, John Skelton Williams, comptroller of the currency, recommends to Congress a law to fine banks and bankers for making unlawful and excessive loans to bank employees, officers, and to other interests, through "dummies." "Among the many abuses and violations with which the department has to contend," Mr. Williams says, "are excessive loans, overdrafts, loose and unbusinesslike methods of accounting, excessive borrowing by the banks, investment of the bank's funds in securities not authorized by law, charging of usurious rates of interest, unlawful loans on real estate, excessive loans to officers, clerks, and employees of the bank employing them, loans to banks' officers or employees and others through 'dummies'; loaning money directly or indirectly upon the bank's own stock, transaction of brokerage or commission business by the banks' executive officers, commissions thus collected being sometimes appropriated personally by the officers and sometimes going directly or indirectly to the banks; false statements of directors as to stock ownership, and failure or refusal to charge off bad debts and other ascertained losses."

Twenty-five thousand horse-power of electrical energy becomes available ultimately, most of it in Milwaukee, with the completion of the Prairie du Sac water-power project on the Wisconsin river, about one hundred miles from the Wisconsin metropolis. Next to the Keokuk (Iowa) development of the Mississippi, the Prairie du Sac project is the greatest in the middle West, and the largest on the Wisconsin river. It is pointed out that there is now two hundred and twenty-five thousand horse-power developed on the rivers of the state. Three and a half years of hard work, a year more than was first estimated, was required for the harnessing of the Wisconsin at this point, the expenditure for the plant alone approximating two million dollars, not counting flowage rights. By means of forty-one gates fourteen feet high and twenty feet wide, on the spillway section of the dam, control of all stages of floods is permitted.

The Italian minister of agriculture, answering an interpolation in the Senate regarding the amount of wheat necessary for the country, said that Italy had produced forty-six million quintals and needs ten million more from abroad. A quintal is equal to two hundred and twenty pounds. The government, said the minister, had already provided for all the wheat required by the army and navy until August, 1915. When the war closed the Russian and Roumanian markets, from which most of the wheat was imported, it was found necessary to overcome many difficulties to reach the American market, principally the request for payment in gold, which was hampered by the Italian moratorium.

Interested New England parties are seeking to insure that the North, and especially New Hampshire, gets its proportion of the unappropriated one million two hundred thousand dollars to be expended under the Weeks forest reserve law. It is important, they say, that the government should acquire the high slope forests in the White mountains to prevent excessive erosion. Timber cutting is proceeding rapidly, they say, and should be stopped by federal purchase.

A one-million dollar campaign for new buildings and a larger endowment will be started early in the new year by the administration of the University of Pennsylvania museum. The annual report of the president sets forth the institution's great need of increased exhibition space and larger funds for maintaining its exploration projects. If the fund is acquired, new buildings will be erected as wings of the present structure.

Twenty thousand acres of land in the northern districts of Ontario and Quebec have been transferred to the Dominion by the provincial governments for the establishment of experimental farms. The farms will be located along the line of the National Transcontinental Railway, their intended use being to determine the agricultural value of the country traversed by the new railway.

There has been promulgated in Peking a new election law for the republic, containing certain amendments. The most notable clause of these regulations is that which fixes the term of office of the President of China at ten years. This term, however, may continue indefinitely if the Senate, by a two-thirds vote, considers that the actual political situation makes desirable such extension.

A compilation of the dividend declarations of ninety-seven leading cotton manufacturing corporations of New England shows that thirty-six of them did not distribute any dividends on all or part of their capital on their last dividend dates. The capital which thus did not yield any return to the stockholders amounted to $41,588,400, out of a total of $132,856,100 invested in these mills.

The minimum wage commission of the state of Washington has established ten dollars as the weekly minimum wage for women and girls employed in clerical work, to go into effect Feb. 20. Eight dollars was established as a minimum wage for office boys and girls between sixteen and eighteen, and six dollars for both sexes under sixteen years of age.

At a recent conference of Port Elizabeth and district fruit growers of South Africa, the under-secretary for agriculture informed the meeting that the exports of fruit for the past year had created a record, no fewer than six thousand tons, an increase of about 45 per cent, having been sent overseas.

The official announcement is now made that Egypt is a British protectorate, the suzerainty of Turkey over Egypt being thus terminated. His Majesty's government, the statement continues, will adopt all measures necessary for the defense of Egypt and the protection of its inhabitants and interests.

Consolidation of the Lake Shore Railroad Company with the New York Central Railroad Company was effected at Cleveland, Ohio, last week at a meeting of Lake Shore stockholders, when they ratified action taken by New York Central stockholders July 20 last. The merger involves three hundred million dollars.

The department of agriculture of the Argentine Republic has been authorised to grant concessions for the exploitation of forest land in the Andean slopes of the territories of Neuquen, Rio Negro, Chubut, Santa Cruz, and Tierra del Fuego.

During the twelve years of its activity, the general education board founded by John D. Rockefeller has spent $39,715,720 "to promote education within the United States without distinction of race, sect, or creed."

Compilations of gifts and bequests to the service of mankind by Americans during the year now closed, indicate a total of three hundred and fifteen million dollars.

A movement has been launched at Akron, Ohio, for the formation of an Ohio single tax league, composed of all single tax clubs in the state.

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Christian Science Sentinel

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

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Man's Place in the First Commandment

SAMUEL GREENWOOD

"THE First Commandment," Mrs. Eddy writes, "demonstrates Christian Science" (Science and Health, p. 340). This commandment covers the whole ground of Christian endeavor. It is the foundation of all true religion and of all right thinking. It expresses the Science of eternal being, wherein and whereof good alone is. Its demand upon mankind is not because it is in the Bible, but because it is the law of infinity; not because there is something besides God, but because there is nothing besides Him. If it were really true that other gods exist, that other powers rule, and that other causes create, it were surely no sin to acknowledge them.

While the first commandment is generally accepted as embodying man's obligation to God, it is not so generally regarded as including one's rightful attitude toward man. Jesus taught that the Son is as perfect as the Father; and Christian Science, true to his teaching, declares the perfection of the ideal man to be as scientifically indispensable to divine Truth as is the perfection of God. The Scriptures indicate that God is the only creator; hence if the Scriptures are true, there can be no other man than God's man, despite material evidence to the contrary. We should not forget that it is evil, so called, and not good, that first argued and still argues against the validity of God's word, and that led and still leads, in belief, to the recognition of another man than God's image and likeness. To the false sense that believes in evil it may seem to exist, but to the inspired thought that recorded the spiritual facts of being in the first chapter of Genesis, and that today understands them in Christian Science, aught besides God, infinite good, is seen to be impossible.

Since all Christians agree there is but one God, infinite and perfect, they should likewise agree to acknowledge but one type of man, and that he is as perfect as his origin. The corollary of the first commandment would be: Thou shalt have no other man than God's image and likeness. If God is the same now as in the beginning, and if there is and has been no other power, then man, in the reality of his being and in his relation to God, must be the same. The theory frequently advanced, that God bestowed upon man the faculty to recognize evil and the will or power to obey it, would preclude any necessity for the first commandment; for in such a theory good and evil have the same source and are essentially one. Truth is self-evidently incapable of deterioration, and so must be its idea or product. The true God and man, today as in the beginning, are the only God and man that exist. To accept the argument of evil respecting man, would be as sacrilegious as to accept the argument of evil respecting God, such as is said to have seduced Adam in the garden of Eden.

The supposition that there is an evil man, must necessarily involve the supposition that there is an evil cause or creator to have made him thus. Since man was made in God's own image, all that can be real about any man is his likeness to God. Man in God's unlikeness would imply something that Deity does not create or manifest, and is therefore an infringement of the first commandment. The question is, Shall we acknowledge this unlikeness as man, or shall we in loyalty to God's allness deny it reality? We acknowledge unhesitatingly the absolute nature of Deity, His wisdom, goodness, love; we believe, or say we do, that He alone created us, and is our life; then we illogically and unchristianly forsake that position and identify ourselves with what is not God's likeness. Should we not be Christian enough to see that that which would separate man from God is not the truth, but is the illusion which mortals call evil, and so refuse to believe it?

Unhappily Christendom has not seen the inconsistency and virtual dishonesty of claiming to honor God as the sole creator, while at the same time honoring sinful mortals as His handiwork. This failure to discern man's rightful place in the first commandment, and to adhere to it, has obscured the truth from mankind, and has prevented them from asserting their freedom from evil as God's children. Had the Christian church concluded like Paul to know "no man after the flesh," and had thus taught, it would long ere this have ushered in Christ's kingdom upon earth. Cannot the Christian of today see the moral impossibility of accepting the perfection of God without accepting the perfection of all that He manifests, and without dishonoring or disbelieving the argument of evil to the contrary? Nothing is more certain than the conclusion that if evil and imperfection do not pertain to God, they do not pertain to man, who is made in His image.

As surely as the first commandment holds out the model of a perfect God, it holds out the model of a perfect man, and bids mankind have no other model in their thoughts. This does not mean that we are to regard human material personality as expressing the perfect man. Christian Science does not teach that a sinful mortal is the offspring of God, but on the contrary that a sinful mortal is a false concept of man which a knowledge of the truth will correct. God could not be the author of evil beings unless He were Himself evil. The theology which teaches that God's image and likeness has degenerated into a creature of evil, neither honors God nor blesses mankind.

To have no other than the one God, means that we should think of man as a child of the one Father, as expressing divine Mind, and as an heir of eternal life. It means that we should never think of man as less than perfect, and that we should demonstrate this perfection, if it means anything practical at all. This is not presumptuous, but Christian. "Be ye therefore perfect," said Jesus, "even as your Father . . . is perfect." In Christian Science, "perfect God and perfect man" is given as "the basis of thought and demonstration" (Science and Health, p. 259), and every Christian should know that no other basis makes possible the fulfilment of the law or the gospel.

If we would give man his rightful place, so far as we are individually concerned, we should not picture ourselves as sick or sinful or in any wise imperfect, for that would acknowledge another creator or power besides good. We should know our true selfhood as expressing God's perfect man, and should strive to be loyal to this divine ideal. This

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may conflict with material testimony, but who can serve God as supreme without denying this material evidence! If there is no material God, and we believe there is not, there can be no material man; then why think of one's self as material! If God does not exist in matter, then man does not. If sin, disease, and death do not reflect the glory of God, neither does matter, for only through so-called material sense can these errors be experienced. Since we can worship God only "in spirit," we can know man only as spiritual. It is but a sense of evil that outlines man as material and sinful, and this evil sense is all that claims the power to break the first commandment.

The Christian Scientist finds no precedent in the Master's teachings for thinking of man as other than the child of God, spiritual and perfect. This mental attitude denies sin by ceasing to obey it, and denies disease and poverty by healing them. We should certainly think as God's children if we believe that we are His offspring. It is no more difficult to think this truth if we believe it, than it is to think the opposite if we believe it. The only difficulty is in trying to make one's self think the truth while believing in error. Let us be sure that we believe in God. Then if we have no other gods, no other creator and power, no other origin or Father, we shall honor no other man and have no other man in mind as true than God's image and likeness.

Right Thinking

SAMUEL JOHNSTONE MACDONALD

THE more thoroughly the student of Christian Science studies the writings of our revered Leader, the more profoundly impressed he is sure to become by her wonderful spiritual insight and marvelously incisive analysis of the word of Truth. On page 235 of "Miscellaneous Writings" is a marked instance of this. Speaking of Christian Science, she says, "It touches mind to more spiritual issues, systematizes action, gives a keener sense of Truth and a stronger desire for it."

Every earnest student experiences the truth of this clear statement, and becomes necessarily ambitious to make greater progress. To systematize thought and action is surely the proper method of attaining progress, and therefore the student's early attention should be directed to the best means of accomplishing this. One method we find ready at hand in the apostle Paul's letter to the Philippians. This may be called, indeed, a prescription for right thinking, and as such it should be taken in regular and systematic doses.

Let us first examine the prescription itself carefully. It cannot be read and pondered too often: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Here is a comprehensive, all-embracing prescription for right and fruitful thinking; how, then, can it best be taken to secure the highest results? Little good will result from it if it is followed only occasionally and in a haphazard, half-hearted manner. This is surely an instance where Christian Science should, and must, systematize thought by stimulating one to patient, conscientious endeavor. Earnest and sincere study will surely give "a keener sense of Truth and a stronger desire for it."

One method of taking the apostle Paul's prescription for right thinking commends itself. Let the student devote one day of each week to thinking on "whatsoever things are true." He will find abundant food for thought, and will rejoice to return to this rich feast of reason with each recurring week. One student studied and analyzed this topic as follows: What things are true? This is undoubtedly the question to be settled first, before we can determine what things are to be thought upon. And here, in the first instance, the thought must be directed to the word "things." Manifestly, the word "things" should be understood, and this is certainly one instance where "divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123).

We read, then, "Whatsoever thoughts are true." *What* thoughts are true? God's thoughts alone are true. *God* being Truth, infinite and eternal, all true thoughts must be of God alone. Spiritual man, being God's image and likeness, God cannot know an evil thought, His image and likeness cannot reflect or be conscious of an evil thought; hence only spiritual, and therefore spiritual man can reflect only spiritual thoughts. God being infinite and eternal good, His thoughts must all be good, and only good; therefore spiritual man reflects only good thoughts. It also follows that as God cannot know an evil thought, His image and likeness cannot reflect or be conscious of an evil thought; hence only good thoughts can exist in God's universe, and evil thoughts cannot possibly have any real existence or power. How, then, can God's likeness become subject to any evil?

Each student can seek out individually the line of application best suited to his need, and he will not fail to find that a closer and more systematic daily study of this wonderful Scripture will give him, in the words of our Leader above quoted, "a keener sense of Truth and a stronger desire for it."

Reliance on Principle

ROBERT O. CAMPBELL

To the one who has repeatedly received benefit from the study and practice of Christian Science, who has been healed both morally and physically, and who has gained some ability to prove the helpfulness of reliance on Principle in whatever vocation he may be engaged, there is no instruction more desirable than that which enables one to replace reliance on self with trust in a present knowledge of God.

Beginning with the initial step into business or professional activity, the individual who has grasped in some degree the worth of a progressive life, is often taught, both by precept and example, that self-reliance is an essential characteristic if success is to be won. Such instruction would not be without merit, were it taught with the understanding that true reliance is possible only when we make selfhood subordinate and obedient to spiritual law; but this teaching is impossible where there is no perception of basic spiritual truths. As Mrs. Eddy writes, "Spiritual perception brings out the possibilities of being, destroys reliance on aught but God, and so makes man the image of his Maker in deed and in truth" (Science and Health, p. 203).

In the world of business affairs there are two ways of building up a successful enterprise into what is commercially known as a profitable establishment. One way is so to equip the workers engaged in the enterprise, by experience with the different tasks and responsibilities, that the combined force becomes effective, like a huge and more or less perfectly working machine. The other method is to make subservient all human energy and activity to the control of a dominant character, who holds within his grasp all responsible action and reserves all right of correction and elimination. In both of these plans some action and results are assumed to be lawful and generally operative; but the fact

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that spiritual law underlies all reality, and that when this is understood it becomes possible to depend on the operation of such law, is unknown.

The one who is placed in the position of responsibility for the success of the enterprise has many moments and even hours when there appears to be no guidance, no light which points to a correct apprehension of the situation and provides for further progress in safety. At such times the individual generally known as self-reliant is aware that there is little in the term which is truly applicable. Precedent for further steps may not be apparent, and the self-reliance may become hazardous and result in failure, since dependence on human ability inevitably comes to a point of no progress. All who have reached similar positions in experience, know only too well that the burden of the day becomes almost unbearable, and furthermore, it often hints of a future which would make daily life not worth the living. At such times, if human weaknesses develop into physical maladies, bitter indeed may be the close of a career that apparently opened with the brightest promise.

Through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the practical understanding and provable knowledge of God as Principle, the understanding that this all-wise Principle, operating through laws of righteousness, can be trusted in safety, is now readily attainable. This understanding lifts the burden from the individual, and opens the way for each man to find himself an effective factor in a perfect plan of lawful progress in helpful endeavor. This is of priceless value; it paves the road to success in all meritorious undertakings, all projects which work for the good of humanity, where without it failure is too often the result.

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Isolation

EVA S. W. WILLIAMS

THERE are many words which, before the study of Christian Science enabled us to read them aright, bore sinister and unfavorable meanings, but which we now know to have meanings of a wholly different character. One such word is "isolation." It is derived from the Latin *insula*, an island, and has often been thought of as implying something like desolation. But among chemical definitions of the verb to isolate, Webster gives "to make pure; to obtain in a free state," and Christian Scientists prove that this explanation is very applicable to their own experience. Probably there is no student who is not at some time tempted to feel himself isolated from friends, kindred, associates of whatever description, and to cry out in his loneliness.

The Christian Science practitioner is always isolated from the world; but later he comes to rejoice in this separateness from his surroundings, wherein he is appreciably nearer to divine Mind, the Principle animating his work, nearer to God. The honest Christian Scientist whose lot is cast among many people and in busy surroundings, often longs for more time to be alone, and where this may not be outwardly demonstrated, he comes to realize that wherever he may be he actually is alone with God. It may with equal probability come about that he is enabled to withdraw to a great extent from society or other thought-disturbing conditions and give himself up to the work of healing.

There are others whose experience is just the reverse. Placed by circumstances, possibly also by temperament, where they are often alone, or brought into contact with very few fellow men, it is theirs to work out in the very midst of so-called actual loneliness and isolation the glorious truth that one friend is ever beside them. "Closer is he than breathing, and nearer than hands and feet," as Tennyson puts it, and from this aspect it may be immeasurably harder than where the multitude throngs; but the saving desire to touch Christ's robe brings the student at any moment into "the secret place." Isolation becomes, in fact, what is often called "a problem." It is a sense of separation, which needs to be met and overcome just as blindness, deafness, lameness need to be replaced by sight, hearing, strength, and activity of limb. We are told that as one "thinketh in his heart, so is he," and this is never more self-evidently true than in the case of a man hungering for human companionship and seeing it not. If he is wise, he will emphatically repudiate the illusion of loneliness, and declare resolutely the nearness of God, our Father and Mother, "man's only real relative on earth and in heaven" (Miscellaneous Writings, p. 151). His every need is met when he can accept this as all-sufficing, for he will no longer look in vain for even human affection and friendship.

There is no bond which, for the joy it brings, will bear comparison with that which unites those who are working together in a common cause; most of all, when that cause is the healing work of Christian Science,—the highest and noblest and most inspiring work that has ever been known. It is therefore well to pass through the crucible of isolation, that there may be obtained in a pure state the self-reliant, single-minded consciousness which is expressed in willingness to work alone with and for God, who "satisfieth the longing soul, and filleth the hungry soul with goodness."

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True Sensitiveness

REV. LEON G. MILES

WHEN a mental habit is known to be wrong, there is hope that it is well on its way to destruction. A habit which lies in the questionable zone where human opinion is divided, may persist for some time to come, though in the end Truth is bound to conquer. But when sin boldly calls itself virtue, or allows as its greatest concession that it is a justifiable and unavoidable "fault," and when it is accepted at its own valuation even by the "elect," it becomes evident that an extensive campaign of education is necessary before the error's hold upon human belief can be broken.

A certain mortal temper, which passes under the name of "sensitiveness," is more or less prevalent everywhere. It is not necessary to dwell upon its unpleasant manifestations, for we have all come to know people who are forever being offended. Friends and acquaintances, no matter how innocent and pure their motives may be, cannot feel quite easy in their presence or act naturally toward them without the imminent danger of hurting them. The sensitive person seems to carry the proverbial chip on his shoulder, where the slightest jar may dislodge it and bring about an inharmonious season of pained feelings.

The most unfortunate part of such a temper is the frequent tendency of its possessor to look upon its manifestation as a virtue. In his ignorance he is quite apt to tell every one of his disposition, often quite boastingly, as though it marked him as a superior being, made of a little finer stuff than the ordinary mortal. A little careful analysis, however, will reveal the fact that this is not really sensitiveness at all, but a subtle and extreme form of selfishness. "I" and "mine" will be found to bulk unusually large in the mentality that is so deceived. What is known in Christian Science as mortal mind, the fictitious source of all discord, is in control, and has succeeded in deceiving these folk into accepting its regimen as "natural" and unavoidable, if not justifiable. It is high time that this insidious form of ill temper were unmasked, to

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be destroyed by Truth, and we are sure that if all who have such a tendency recognized it for what it is, the problem of "getting along" with people would be largely solved.

A student of Christian Science must soon apprehend the truth respecting this matter. True sensitiveness is a wholesome mental quality, and therefore one which should grow more marked in our spiritualized consciousness. It bears not the slightest resemblance to that counterfeit of which we have spoken. It springs out of an unselfed love, not from a love of self. It finds its Alpha and Omega in that love which "seeketh not her own" and "is not easily provoked." It is based upon spiritual understanding, not upon mortal misunderstanding. It is an expression of true wisdom and divine counsel. It shows appreciation of its own rights only as they harmonize with the rights and desires of others. It displays a true fineness and superiority which is indicative of spiritual advancement.

The Preacher of old said, "To everything there is a season, and a time to every purpose under the heaven." He is truly sensitive who knows that not only the word which is true, but the "word fitly spoken is like apples of gold in pictures of silver;" who knows with spiritual intuition the right season and the time. He is silent when silence is golden, and his words when they are uttered give no offense to any man. His sensitiveness gives him quick knowledge of what should be done to meet the requirements of any occasion. Seeing that he reserves the right to form opinions for himself, he ungrudgingly yields the same right to others. When men do wrong, he looks beyond the mortal offender to the perfect man in God's likeness, and he is not offended. He bears malice toward none. He senses and credits the good intent behind the blundering word or act. He grants honesty to the man who differs from him, though he may know the other to be wrong. He recognizes an apology in the conciliatory attitude of the man who wants to apologize but does not quite know how; and leaping the chasm of personal rights, he rejoices in making unnecessary any humiliation on the part of the other. He is blind and deaf to the trifling errors which all too often are magnified into mountains of discord. In short he knows, like the Master, what is in man, and judges "righteous judgment."

What a glowing example of this true sensitiveness we find in our Master! How simply and sweetly he relieved the embarrassment of Nicodemus and clarified his confused theological thought! Jesus knew himself and his ground, yet conscious of his Christhood, he took no offense at the evident intention of the old and experienced teacher to counsel him from his more material standpoint. Nicodemus had scarcely concluded his first conciliatory remark before the Master, discerning the well-meant sympathy and helpfulness, brushed aside all possible preludes and logical arguments and held before the wondering thought of this "master of Israel" the very heart of truth, the burden of his own message. When Nicodemus took his departure, it was with a new understanding of all things vital; and he went as a stanch friend whom false sensitiveness might have made a troublesome enemy.

Another notable example of the Saviour's intuitive right conduct is found in the incident of the woman of Samaria. That human judgment would have missed this opportunity for two glorious days in the Samaritan harvest field is indicated by two statements. First, the woman herself was surprised and asked, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Second, the disciples "marveled that he talked with the woman." Surely it could have been nothing less than an inspired sensitiveness to the truth-seeking nature of this woman of no reputation that thus led Jesus to break over national traditions and social customs and choose such an unpromising avenue (to mortal sense) through which to work. Yet is not this just the kind of sensitiveness that we all need? "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes [of Soul, not of sense], and look on the fields; for they are white already to harvest."

These are but two of numerous illustrations which might be chosen to show the function of that true sensitiveness which appears at its best in the record of him who "needed not that any should testify of man: for he knew what was in man." If we are bound by the once prevalent belief that these peculiar powers were confined uniquely to the one person, Christ Jesus, we need but to study his own words more closely, and remember that it was he himself who said of every faithful follower, "The works that I do shall he do also."

The earnest student of Christian Science speedily comes to see that true sensitiveness has nothing whatever to do with slights and insults and neglect and hurt feelings. The "touchy" person is never truly sensitive, and the really sensitive man is never "touchy." True sensitiveness is the ability to "read between the lines;" to pierce beyond the seeming and bring to light the truth of any situation; to disregard apparent neglect, or even insult, and do what is right for the sake of right; to know what to do appropriately in every situation. True sensitiveness is not an unpleasant, trouble-making vice, but a crowning virtue; not a curse to any one, but a gift of God. In proportion as that Mind is in us "which was also in Christ Jesus," we too shall be able to enter into the lives of men with benign power by our silent communion with Truth. On page 85 of Science and Health Mrs. Eddy says: "This Mind-reading is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind. Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil."

It is a false sensitiveness which is ever alert to personal slights and material seeming, a debilitating morbid selfishness which is never secure in its rare moments of peace. But "he that dwelleth in the secret place of the most High" can say with Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

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[Written for the *Sentinel*]

Only

MINNA MATHISON

It was only a drop of dew
That watered the heart of a rose;
But the rose bloomed out her gracious span,
A thing of beauty and praise for man,
In her fragrant garden close.

It was only the song of a bird
By her nest in the spreading tree;
But the song that burst from the tiny breast
Dispelled the gloom of a heart oppressed,
And set new gladness free.

It was only a tender thought
Of the Father's love and power;
But a heart with pain and woe oppressed
Through that loving thought found strength and rest,
And was healed that very hour.

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Selected Articles

[Frank Bell in *The News-Times*, Reading, Pa.]

Your correspondent of recent date who asserts his belief that homeopathy and Christian Science are identical and are "faith-cure, pure and simple," is mistaken. Homeopathy, while dispensing largely with the so-called substance of the drug, clings to at least some of the form and all of the objects of the drugging system, whereas Christian Science eschews not only material means but the semblance thereof, and is intent upon an entirely different achievement. By diluting the drug until but an infinitesimal part remains in a given dose, and yet accomplishing therewith the same results as did the old school potion at full strength, homeopathy illustrates the extent to which "faith," or belief, and not the drug itself, is accountable for the effects produced by *materia medica*. Homeopathy represents a step forward in the emphasis it places on the mental quality of medicines, but homeopathy has not gotten away from the belief in the necessity of "giving something" to the body.

If the various schools of medicine and the several systems of so-called faith-healing were to achieve their admittedly impossible goal, so that nowhere on earth could be found a person whose body manifested a single symptom of disease, the work that is for Christian Science to do would not be thereby diminished in the slightest degree. The reason for this is, that Christian Science is a religion. Both its processes and its purposes are spiritual, not material. Its ministrations have been marked by an unparalleled record of diseases healed, but this healing is an incidental, though legitimate, result of an effort of an altogether higher order.

Christian Science is concerned primarily with the overcoming of sin. It cannot be successfully adopted as a mere substitute for medicine by those who are persistently unwilling to become better men and women. Healing in Christian Science is one of the fruits of intelligent righteousness, and because of this no other means of healing, whether physical or mental, which strives only to make humanity comfortable in matter, may be said to resemble it in any important respect.

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[Thomas F. Watson in *Register-Leader*, Mountain View, Cal.]

Jesus gave us a test whereby his true followers should be known, when he said: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Notwithstanding the fact that Jesus said this, the critic says, "Miracles are no evidence of divine authority." Now Christian Science does not regard the healing of sin and sickness as a miracle or as supernatural, for these so-called miracles, both in Jesus' time and in the present, are accomplished in obedience to God's law. As Mrs. Eddy says in the Preface to Science and Health: "Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us'" (p. xi). That Jesus expected his followers to prove their faith by their works is evident, for he said: "By their fruits ye shall know them." And at one time, when the disciples brought one to him whom they had failed to heal, he said: "O ye of little faith."

This critic maintains that "the doctrine is the only true criterion of moral worth and divine sanction," but Jesus taught otherwise, and he commanded his followers to heal the sick and cast out devils. He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." When the messengers from John the Baptist came to Jesus asking, "Art thou he that should come? or look we for another?" Jesus did not tell them of his doctrine, but said: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached," knowing that his Christly works would prove his divine authority.

Christian Science does not deny the atonement, as this critic avers, but explains it. Science and Health, on page 18, states: "The atonement of Christ reconciles man to God, not God to man;" and on page 19: "Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy." Christian Science stands on its merits. It must be judged by its fruits. In Bible language it says, "Show me thy faith without thy works, and I will show thee my faith by my works."

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[Judge Clifford P. Smith in *The Springfield* (Mass.) *Union*]

Now that the Rev. Mr. —— has renewed his attack upon Christian Science through your columns, I trust that you will again permit me to answer by the same means. In my former letter I offered as a definition of substance, "that which is real, in distinction from that which is apparent." The critic's comment on this is indeed interesting. He takes issue with it as being "in perfect accord with Christian Science definitions. That is to say, it is wide of the mark." Perhaps I should have saved him from this mistake by citing the New International dictionary, from which the definition was taken. It is practically the same as can be found in school books, encyclopedias, and other standard works of reference; hence it expresses natural science or philosophy as much as it does Christian Science.

Our critic's letter to the *Union* furnishes another reason for referring to those repositories of general information, the larger dictionaries. He challenges me to "tell us what principle is conscious." I will reply in the words of the Oxford English dictionary, "Soul, the principle of thought and action in man;" also in the words of the Century dictionary, "Spirit, the principle of life;" again, in the words of the New Standard dictionary, "Spirit, the principle of self-consciousness, self-activity, and of rational power in general; that which signifies a likeness in man to the Divine Being." It is also possible to answer in the words of St. Paul, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God;" and in the words of Mrs. Eddy, "Intelligence is . . . the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God" (Science and Health, p. 469).

The reverend gentleman's letter shows very clearly the reason for his attitude toward Christian Science. He is a champion of "the established denominations," and his complaint against Christian Scientists is that they have been guilty of "proselyting conduct." A description of this offense is also to be gathered by inference from the same letter. Evidently, it is committed by those who preach the gospel and heal the sick without sanction from an "established" church. Those who do this, or part of it, within the pale of the established denominations, are entitled "missionaries of the cross," while Christian Scientists, for endeavoring to fulfil all the Christian commandments, are called "proselyters for a cult." I am loath to believe that such a position can be approved by the members of the churches for which this gentleman has spoken. It is only a brief span of time since the founders of those very churches were condemned in the same manner. History is easily forgotten unless all Christendom can re-

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member that the Founder of the Christian religion was misrepresented, and accused "as one that perverteth the people," by representatives of an established denomination who had a mistaken sense of their duty.

Christian Scientists wish to be on good terms with other religionists, and their religion does not menace the legitimate interests of any person or institution. It is generally recognized that they have propagated their faith with a commendable reserve and moderation. Nevertheless, when Christian Science is misrepresented, Christian Scientists yearn to have it understood, not only because they have no relish for injustice, but for a more unselfish reason. Christian Science has been of great benefit to those who are now its adherents, and in simple gratitude they cannot help but wish that all other people might know its actual teachings and share its benefits.

[Herbert M. Beck in *Pine Bluff* (Ark.) *Commercial*]

In a recent issue appears the report of a paper which requires a reply in order to prevent injustice being done, and to make it known that Christian Science is based absolutely upon the Scriptures, and is neither unchristian nor Hindu in teaching or practice; that it does not deny the need of a Saviour, but preaches that Christ, Truth, is this Saviour, and heals both the sick and the sinner in this name and by this power, and that it does not place the name of its Discoverer and Founder, Mrs. Eddy, above that of Christ Jesus as a religious leader or otherwise. The statement that Christian Science calls Mrs. Eddy the "second incarnation of God" is without any warrant whatever.

It would seem that when a careless or false statement is made somewhere on the subject of Christian Science, it is ofttimes taken up and repeated regardless of its incorrectness. One may readily believe that the critic has been victimized by some such process, for there can be no legitimate source for that which in fact never had existence. Our critic is good and faithful enough to use this most commendable language: "We cannot shut our eyes to these facts; it is better to face and carefully consider what it is which is promising rest of soul to weary seekers and satisfying hungry hearts." Forethought on the part of a critic might well lead him to cite his reasons and his authorities for his conclusions, seeing that it is the truth alone that all want, rather than the bandying of personal bents and presumptions,—the latter too often but an accident of birth or environment or the mere inspiration of desire. In the present case, all that has been proved is that our critic believes Christian Science to be one thing, while Christian Scientists understand it to be another.

Those interested will find Christian Science fully stated in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which is based on the Bible. There are other works by the same author and other publications by The Christian Science Publishing Society in amplification of the subject, but nothing that shows any connection between Christian Science and what is known as Hinduism. Christian Science is quite the opposite, and none who are fairly acquainted with the average Christian Scientist (in Pine Bluff or in the world over) can say that its teachings produce undesirable results in human character.

In the text-book the definition of God reads as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (p. 587). Christian Science does not deny the reality of sin on the basis implied by our critic, but teaches that sin and disease are destroyed by one and the same understanding of and reliance upon God. It teaches that the Christ which is "before Abraham was," is the saviôr of mortals from sin and from the grim wages of it. In Science and Health we read: "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form." "Jesus represented Christ, the true idea of God." "Jesus presented the ideal of God better than could any man whose origin was less spiritual" (pp. 564, 316, 25). God gave His only begotten Son to pass from death unto life, and so to overcome sin, disease, and death for us, and to show us how, through the Father, who Jesus said does the works, we too might become his followers and do the works which he did. Manifestly this does not mean that Jesus' work excused others from working out each his own salvation in fear and trembling.

Whatever may have been the cause of the discontinuance of the healing work by the churches some three hundred years after the beginning of the Christian era, the indisputable fact remains that no acceptable reason has been advanced for supposing that the command is less authoritative than before, since it still reads: "Preach the kingdom of God," "Heal the sick," or that there is not still conferred upon the followers of the Christ the power to "tread on . . . scorpions," or to "take up serpents" without hurt, or to "lay hands on the sick, and they shall recover," or that "he that believeth on me, the works that I do shall he do also." "Go ye therefore, and teach all nations," said the great Teacher, "to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Why the prayer, "Thy will be done in earth, as it is in heaven"? Is it not time for Christianity to expect the answer? Christian Science says, Yes, that time is all the time. It says, "Now is the day of salvation," and that life—everlasting life—is now; that man as God made him is now in God's image and likeness. A man of flesh, with a carnal mind, is not God's image and likeness, but the new man, with the Mind "which was also in Christ Jesus," is that likeness. In the kingdom of heaven is sin still the aggressive tempter it is so generally recognized among mortals to be? Christian Science says, "The kingdom of heaven is at hand," and that "the former things are passed away."

Christian Scientists are, with rare exceptions, upright and good citizens, and they expect to keep on enjoying their citizenship, letting their works testify of their faith, and willing that none shall be denied equal civil and religious liberty.



[Ezra W. Palmer in *The Weld County Progressive*, Boulder, Col.]

During the past few days the peace-loving city of Greeley has witnessed an abnormal condition within her borders,—the stirring up of hate against some of her citizens, the fanning of religious intolerance, the attempted interference with the religious freedom of others, and a studied effort to cast stigma and odium on the Christian Science church and its adherents; all this in the name of Christ, by an evangelist who apparently has forgotten that the mission of Christ was love and not hate.

Jesus Christ plainly warned his followers against offending his children, and declared that "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." While the evangelist has assumed a great responsibility in his assault on the religion of others, the responsibility is not alone on him. His employers, the individuals who brought him to Greeley and who should have known the character of his intolerant utterances, have a like heavy responsibility, and this is the more evident from the fact that the evangelist in Greeley is merely repeating the performance he boasts to have staged in other cities. Last week he stormed against Christian Scientists in Boulder. So, too, the men and women who may have assented to his bitter attacks, should ponder well their course, weigh it by

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the golden rule, and answer to themselves the question of the beloved disciple when he said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Were the charges true which the evangelist made in the press and from the pulpit against Christian Science while preaching in your city, considerable difficulty would be found in attempting to explain the phenomenal growth of the Christian Science movement all over the civilized world. A similar difficulty would be met in attempting to account for the changed lives of the adherents of Christian Science, the spiritual awakening they have experienced, the love they manifest for God and man, the freedom from disease and sin they now enjoy, the profound gratitude they express to God for the light of divine Truth which has come to them for their guidance. To account rationally for these results, and accept the grotesque picture of Christian Scientists and Christian Science as painted by this evangelist, is an impossible feat, for the simple reason that he presents an utterly distorted view of Christian Science and its redemptive work for humanity.

This critic assumes to speak as an authority on what constitutes orthodox religion, and would convey the impression that this gives him the privilege of denouncing and ridiculing the religious convictions of Christian Scientists. He is a wise man indeed who can accurately define what is orthodox today and what is not. There are many other religious bodies besides the Christian Science church. The critic vehemently declares Christian Science is not orthodox, and therefore is false. Which church or which creed of the many in the world is true? All, indeed, cannot be. Since this critic presumes to judge the religious views of other denominations with which he is not in sympathy, he would necessarily have to assume that he and his particular band of coworkers are orthodox, and all others heterodox and anathema. This state of self-satisfaction has been well described in the phrase, "Orthodoxy is my doxy; heterodoxy is another man's doxy." The *autos da fé* of Madrid, the persecution of the Waldenses, of John Huss, the attacks on Quakers and other Nonconformists in Protestant England, all justified themselves by the same specious reasoning, and they prove how utterly inadequate the human mind is to weigh evidence accurately when blinded by prejudice or religious intolerance and when fearful that existing ecclesiastical systems will fall.

In describing this tendency of mortal man, Sir William Hamilton observed that "self-love has led men to close their eyes to the most evident truths which were not in harmony with their adopted opinions." The critic himself furnishes convincing evidence of the truth of the above remarks. In his sermon he detailed at some length his going to Boston and his study there and elsewhere of Christian Science, and yet he sees nothing in it but a subject to abuse and ridicule,—this, despite the fact that hundreds of thousands of people have found healing of body and mind, peace, harmony, and a priceless sense of God's love to man in Christian Science. It is literally true that many thousands count as among their richest blessings the lessons which Mrs. Eddy taught them of God and His love for man. Emerson once remarked that a traveler sees on a journey what he takes with him.

Although the reverend critic declares Christian Science is a fraud, he admits that it heals, and he declares that "it has brought to the consciousness of the church a function of its faith well-nigh, if not wholly, extinct." The critic did not explain how Christian Science could inspire faith in God and heal the sick if it were based on fraud, since the Scripture points out the impossibility of a fountain sending forth at the same time "sweet water and bitter." The fact is, that Christian Science healing is so well known that to deny it flatly would be of no avail. The Pharisees knew that Jesus healed the sick,—they could not deny it. But the human mind, as Bacon long ago noted, is prone "to contemn or, by distinction, extenuate or reject any doctrine not pleasing to it." The Pharisees therefore tried to undermine Jesus' works by imputing them to the action of the human mind or sorcery, or to use the modern terms, hypnotism and mesmerism. This antipode of spiritual healing, by sorcery, suggestion, or hypnotism, was well known throughout the ancient world; hence, the charge of the Pharisees against Jesus. Jesus denied the accusation and declared, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

This reverend critic, in endeavoring to discredit Christian Science healing, follows, perhaps unconsciously, the method of the Pharisees. He admits the healing, but declares it is "built upon mere psychic suggestion." This attitude of mind merely shows that the critic has no real knowledge of Christian Science. A Christian Scientist does not use hypnotism or suggestion. He knows that the human or carnal mind is not, and cannot be, a healer of disease. To attempt to heal with the human mind is as illogical as to attempt to pull one's self over a fence by the boot-straps. The power to heal mortals comes from God, the divine source, and prayer to God, who healeth all our diseases, is the only healing employed by Christian Scientists. "But," cries this critic, "Christian Science cures are not instantaneous; Jesus' were: ergo, Christian Science is false." This charge is interesting for two reasons,—all of Jesus' healings were not instantaneous, and Christian Science has frequently had instantaneous healings. The *Journal* and *Sentinel* contain testimonies of instantaneous healing, and testimonies of this kind are frequently given at the Wednesday evening meetings.

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[Robert S. Ross in *Rochester* (N. Y.) *Union and Advertiser*]

In reply to the article in a recent issue containing the address of Dr. Victor C. Vaughan, president, before the annual convention of the American Medical Association at Atlantic City, permit me to say that although enemies of Christian Science may endeavor to misrepresent it and confuse it with superstitious practices of both the past and the present, they are failing miserably to explain to this questioning age the fact that Christian Science is healing every disease known to the world today, many of them reported by the medical profession to be absolutely incurable. In addition to the healing of disease, Christian Science is proving to be equally efficacious in the work of moral regeneration. To be healed physically by Christian Science, is to be made better mentally and morally.

The "fanaticism and ignorance of the dark ages" to which our critic refers, have no place in the teachings and practice of Christian Science, any more than they had in the teachings and practice of Christ Jesus, and Christ Jesus certainly practised the Science of Christianity, or Christian Science. No one would dare to accuse the Founder of Christianity of being a fanatic or an ignoramus. Christian Science has simply reaffirmed to the people of the twentieth century what Christ Jesus gave to the world in the first century.

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The voice of brook and bird is still,
A soft hush broods o'er vale and hill.
Once more the cycle of the year
Has reached earth's grateful, silent prayer.

AMY RUTH WENZEL.

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Editorial

Peace in the Midst of Alarms

Among the imaginative yet instructive tales of light literature is one about an Oriental king who employed a physician to keep him well. On the surface the arrangement seemed a simple and satisfactory one, but the outcome was less so—for the royal physician—as when the king fell ill, the doctor lost not only his employment, but his head as well.

In an address delivered not long ago by a physician and professor of a medical school before the social and economic sections of the American Association for the Advancement of Science, a proposition was advanced which in one respect at least reminds us of the tale referred to. The speaker is quoted as saying that "when a man of active affairs feels an exuberance of health, and is able to accomplish a greatly increased amount of work without sense of fatigue, he is in danger, and should consult a physician." By his failure to advocate that the physician consulted should lose his head in case the man of active affairs became ill, the professor avoided the deadly parallel, and took nothing from the romance or the orientalism of the proposition. Whether his remarks were taken seriously by his audience, is not disclosed by the newspaper reports, but these same reports indicate that the editors do not expect a large portion of the public to follow immediately his advice.

The *New York World*, speaking editorially, says: "From medicine, as from Africa, always something new; but is there not to be even a constructive recess between doctors' visits? If a man must seek medical advice when he feels well, just as when he feels ill, his bondage to *materia medica*, as Mrs. Eddy would say, will become a real servitude. . . . But are the doctors to dangle a *memento mori* before our eyes? Must a man have death in his mind at all times, whether he is feeling ill or well? Diagnosis takes a curious turn when it finds dangerous symptoms in what laymen have supposed were signs of good health."

Speaking seriously, however, the question is, How much longer will the medical profession be permitted to dangle a *memento mori* constantly before the eyes of the people? This is what has been going on for years, as a preliminary to the securing of legislation which will enlarge the powers and secure the continuance of the dominant school of medicine. How much longer will the public fail to see the object in view? Seemingly every possible device to induce thoughts of disease and death in the minds of the public has been employed. Not even the children have escaped, but must be "educated" to avoid the deadly perils with which the doctors would have them think themselves surrounded. And all for what? That the proponents of medical legislation may fasten another tentacle on the object for which they have so long been working, namely, the invasion of the precincts of the home, the superintendence of the family health, and dictation as to what measures to secure it shall be employed, under the guise of interest in the public welfare.

Now the line of advance is to be moved on the men and women who in spite of germs and theories persist in keeping well. Just when you are doing your best work, say these doctors, just when you are "feeling fine," drop everything and hunt up your family doctor, for there's trouble ahead! No peace for mortal man anywhere! Sleeping or waking, sick or well, he must hug to his bosom the cankerous thought that death is on his track. The puzzle is, how the doctors are going to keep themselves in condition to cope with the expected increase of business in their line.

The Christian Scientist evidently will have fresh cause for gratitude that in the midst of all these "alarms" he has a safe abiding-place, even "the secret place of the most High." If he is obedient to the counsel given her followers by Mrs. Eddy, he may go his way untroubled. In "The First Church of Christ, Scientist, and Miscellany" she writes (p. 210): "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. . . . Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort." A simple rule, yet obedience to it will ensure a consciousness akin to that of the psalmist when he wrote, "I will both lay me down in peace, and sleep."

Archibald McLellan.

Spiritual Healing

The emphasis which Jesus laid upon the healing of the sick begets the inference that he attached a value to this feature of his ministry which many of his professed followers seem indisposed to recognize. While all realize in some degree what such an experience must mean, the gain of physical freedom in the Christ-way measures but meagerly the significance which attaches to such an event, for if sickness is thus proven to be subject to the rule of spiritual apprehension, not only is the verity of Jesus' words, "The truth shall make you free," established, but his teaching about God and man and evil must be accepted as also true. This being the case, the skepticism which has so distinctly characterized modern thought is left without occasion or excuse.

For all who are open-minded, the indisputable healing effected through Christian Science settles forever the question of the possibility of annulling material law, a fact that instantly relates itself to all the deeper inquiries and problems of life. In the teaching of Christian Science, the physical betterment which is experienced by the truly believing figures as an incidental, as the sequence of a far greater salvation; and while many may have asked for treatment only that they might find relief from pain, the goal set before them has always been spiritual, and the logical relation of any immediate physical benefit to the higher, ultimate gain is well worth thinking about.

In world thought, and as well in the bulk of Christian thought, the reign of law has stood for the material order; hence the tragedy of world experience has ever assaulted the averred wisdom, justice, and compassion of the Almighty. Today the healing of sickness in Christian Science compels a recast of the prevailing concept of law, and makes clear that in overcoming sin, disease, and death the Master proved that divine law and material law are not one, and not correlatives but opposites.

This is one of the most transforming realizations that can come to human sense, and it effects an entire change of one's concept not only of law, but of the Lawgiver, of God and His government. Escape from disease through the attainment of spiritual consciousness makes it manifest that sickness, with all that pertains to it, is negative to truth. It can no more have the substance of Spirit than darkness can have the substance of light. Truth can eliminate nothing that is true, and the conclusion is irresistible that evil, with all its forces and laws, so called, is entirely apart from Truth and its manifestations; in a word, that it is unreal, a product of false sense which can but disappear as we acquire a knowledge of God. We are thus led through the demonstration of spiritual healing to a recognition of the verities of being, those eternal positives which Christ Jesus declared, and an apprehension of which constitutes the substance of faith. The immediate outcome of this arrival is a new sense of th

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power of right consciousness, and of our privilege to attain to "the measure of the stature of the fulness of Christ."

In the same degree the fear of evil, that *bête noir* of the great bulk of even religious consciousness, must pass away. The realization that good alone is, inevitably banishes anxiety and dread. "Fear thou not; for I am with thee," is now understood as never before, and men are thus saved from a disability compared with which most physical ills seem trifling. To the true Christian Scientist, anxiety has become an outlaw, and the peace that "passeth all understanding" is his abiding possession.

This is the larger significance of spiritual healing, that it leads to the understanding of the nature of being; as Mrs. Eddy has said, it establishes "the Science of God's unchangeable law" (Science and Health, p. 135). It likewise begets an inspiring sense of the sovereignty of man, and so makes Christlike living a practical proposition.

JOHN B. WILLIS.

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Perfection and Reality

IN Christian Science perfection and reality are synonymous terms. Mrs. Eddy says: "Perfection underlies reality. Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached" (Science and Health, p. 353). In studying the ten commandments a Christian Scientist is instinctively led to think upon the demand uttered by Christ Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." There are, however, few who realize the intense significance of the truth that in the scientific sense nothing is real but the perfect, and that nothing else endures.

It is simply astonishing how many professed Christians treat this subject lightly, almost taking the position that perfection is impossible of attainment, and that God does not expect it of us. There is no hint of this in Jesus' teachings; on the contrary, we find a solemn warning respecting those who "bring no fruit to perfection." In many such cases faithfulness and humility are lacking. Some students of Christian Science, thinking they can reach the heights at a bound, ignore, or, what is worse, disdain the steps by which perfection is reached. We must not forget that even the lowliest task should be undertaken with perfection in view. "Whatsoever thy hand findeth to do, do it with thy might," the wise man counsels, which means, do it with energy, diligence, intelligence, in obedience to the demand of Principle that perfection must be expressed in all things, from the least to the greatest. Keble's lines convey a much needed lesson,—

> The trivial round, the common task,
> Would furnish all we ought to ask;
> Room to deny ourselves; a road
> To bring us daily nearer God.

Few are aware that carelessness in any line of work violates the commandment, "Thou shalt not steal." It robs one of the opportunity to reach perfection and to express reality, whether the task lie in the schoolroom, the workshop, the office, or the home. It also robs these avenues of mental activity of their rightful privilege of expressing the Mind that governs the universe. Besides this, work ill done imposes needless burdens upon all who are in any way connected with it. It virtually denies the authority of the perfect Mind, whose unvarying demand is perfection.

The Christian Scientist knows that very little is asked of him in the way of formal religion, but he also knows that the demand forever rests upon him to strive after perfection in thought, word, and deed. Few stop to think of the very real happiness which is to be attained in doing things well, the actual joy which accompanies the mental effort to work as God works. Too many think of all work as an unwelcome task which would be shirked if the daily bread could be secured without it, when in reality all honest work honestly done leads to the perfection which spells dominion. It will not do to argue that some do splendid work—in art, for example—without any reference to divine law. It would be difficult to prove that anything worth while was ever accomplished apart from some thought of God and His perfect creation; but even if such were the case, it would only indicate how much more could be done by those who work "with God." Our revered Leader tells us that the "action of the divine energy, . . . entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (Miscellaneous Writings, p. 166).

St. Paul says, "When that which is perfect is come, then that which is in part shall be done away." Surely this means that when the truth of being dawns upon one, the false and unreal beliefs of man as mortal, material, imperfect, shall be done away, and that with them will pass the outward manifestations of sin, disease, and death, because every thought turns toward perfection, reality,—perfect Life, perfect Truth, perfect Love. Thus will all the days be holy time, and all our activities divine service.

ANNIE M. KNOTT.

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Among the Churches

Current Notes

PHILADELPHIA, PA.—After our organization as Second Church, June 1, 1912, attendance at the Sunday morning service in Masonic Hall, Germantown, so increased that we were obliged to seek larger quarters. Since Sunday, March 1, 1914, we have been holding service in the Orpheum Theater on Chelten avenue. More commodious quarters not being available, we are still compelled to hold our Sunday evening service and Wednesday evening meeting in the Masonic Hall. During the year we have bought and paid for a lot that cost thirty thousand dollars, whereon in the near future we expect to erect a church to seat twelve hundred people. The work of the distribution committee has increased wonderfully, literature being placed in all of our libraries, also in most of our theaters, hotels, steamers, institutions, and hospitals.

Correspondence.

LONDON, ENGLAND (Cablegram).—*The Christian Science Board of Directors, Boston:* Having overflowed from First Church of Christ, Scientist, London, England, under conditions of unity and progress, we the organizing members of Seventh Church of Christ, Scientist, London, England, take our first step in unanimously resolving to cable this expression of our grateful loyalty to the Directors of The Mother Church.—F. LOVELL LEE, *Chairman.*

ROCK ISLAND, ILL.—The corner-stone of the new Christian Science church, located at the corner of Twenty-second street and Seventh avenue, was laid Sunday morning [Nov. 29] with simple but fitting ceremonies. The new church edifice, which will comfortably seat eight hundred people and will cost in the neighborhood of eighty thousand dollars, is to be finished in September, 1915.—*The Rock Island Union.*

WEST CHESTER, PA.—We have been given an hour—from three to four o'clock in the afternoon—the fourth Sunday of every month for holding services in the Chester County jail. The first of these services was conducted Nov. 23 with an attendance of twenty-five.—*Correspondence.*

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Los Angeles, Cal.—Ninth Church of Christ, Scientist, held its first services yesterday [Nov. 22] in its new temporary building at 430 South New Hampshire avenue. For some time past the need of a church in the Wilshire district has been apparent, and the new organization will not only serve the convenience of those living in that neighborhood, but will relieve the crowded condition of Third Church, from which Ninth Church was formed some two months ago. Three lots, fronting 165 feet on New Hampshire avenue and 155 feet deep, are under consideration, and on these lots the portable type of bungalow chapel has been erected. The building seats six hundred, cost less than five thousand dollars, and was completed in fourteen working days. Present quarters will meet the need until a permanent structure is ready for occupancy.—*Los Angeles Times.*

Toronto, Ontario, Canada.—The new First Church of Christ, Scientist, is to be erected on the site at the corner of St. George street and Lowther avenue, the foundation having already been laid. The total cost for land and building will be one hundred and forty-five thousand dollars, the lot having cost forty-five thousand dollars. The outside dimensions are 94 by 150 feet. The Sunday school room will have a seating capacity of six hundred, while the main auditorium will accommodate one thousand.—*Toronto Telegram.*

Jackson, Miss.—First Church of Christ, Scientist, opened the reading-room for the Mississippi state fair, Oct. 26-31, with an abundant supply of Christian Science literature. Many pieces were given out and kind expressions of thanks for a reading place were received. Special mention was made of *The Christian Science Monitor* as a representative of clean journalism.—*Correspondence.*

Duluth, Minn.—The first service was held in the new edifice of First Church of Christ, Scientist, Aug. 2. The building has been erected next to the site of the old one at Ninth avenue east and First street.—*News Tribune.*

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The Lectures

Newport, R. I.

Atty. Alexander I. Peckham, in introducing the Rev. William P. McKenzie, who lectured on Christian Science, said:—

Christian Science is probably as little understood and as much misrepresented as any of the great religious forces of our day. If this Science is teaching people to lead clean, correct, healthy, moral lives, and I firmly believe it is, then we should be thankful for its presence and welcome it here. If you and I know that Christian Science has healed the sick after all material remedies have failed and the physician has said there is no hope, or if we know where it has given joy for sorrow or hope for despair, or perhaps lifted a heavy burden from our brother or removed the cause of fear from some one, or again, freed some man from sin, then it should not matter to us whether this belief was discovered or rediscovered or born in this or some other generation. All these things are claimed to be done by Christian Scientists through their knowledge of God and man's true relation to Him; and this knowledge they do not wish to keep to themselves, but desire that you receive it,—and it is yours for the study. They do not claim to have some new or strange religion, but rather to have the simple truth which Jesus taught and demonstrated. They say: Pray aright, and demonstrate your prayers. Pray quietly, and let your life attest your sincerity,—live as you should. Their faith has stood the test of years, and now Christian Science desires to be judged only by its fruits.

I am not a Christian Scientist,—rather I should say, I am not a member of the Christian Science church. In my desire to know something of this religion which stands for optimism and which is so dear to its followers and loved by them, I, physically well, mentally sane, about sixteen months ago visited for the first time their church service. Since then I have regularly attended their service and have *daily read* with profit to myself their Lesson-Sermons. It has satisfied me spiritually as nothing else has.—*Correspondence.*

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Excelsior, Minn.

Clarence W. Chadwick, who lectured on Christian Science, was introduced by the Rev. A. M. Hanson, who said:—

It may seem strange to some that a Congregational minister should be introducing the speaker of the evening. The strangeness would be absent were the speaker a Methodist or a Presbyterian instead of a Christian Scientist. Yet I introduce him as gladly as if he were one of them. But this does not signify that his faith is mine, for it is not. However, Christian Science is emphasizing one great phase of the truth, and has undoubtedly done much good. The same may be said of Congregationalism also. Further, I am here because I believe in working for the best and largest form of wholesome community life. To secure it, we must cooperate; it is possible in no other way.—*Correspondence.*

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Mansfield, Ohio

The Opera House was well filled when Bicknell Young delivered a lecture on the subject of Christian Science. The meeting was presided over by W. H. G. Kegg, first reader, who in presenting the lecturer said:—

People all over the world are earnestly seeking for permanent relief from the ills and worries of human existence. Thousands of them, unprejudiced seekers, are finding in Christian Science just such a remedy. St. Paul admonishes us to have that Mind in us "which was also in Christ Jesus." Now, to have the Christ-mind one must think, as did Jesus, only good thoughts. There must have been a very close relationship between his perfect thinking and his perfect life, and Christian Science comes to show us how to gain this correct way of thinking. Just to the extent that we forsake the old way of thinking for the Christian Science way, or the Christ way, just to that extent will men, women, and children be raised from beds of pain, and just to that extent will sin be abated, health be manifested, and the kingdom of heaven be established in the hearts and consciousness of men.

Instead of believing theories and doctrines that have never permanently healed or redeemed, we will come to understand —to know—and demonstrate the perfect Principle of life as taught by the Master. Jesus said, "By their fruits ye shall know them." Christian Science is willing to stand this test of fruitage. It asks only to be judged by its works.

The Mansfield Shield.

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Galesburg, Ill.

A large and interested audience listened to the lecture on Christian Science by Bliss Knapp. The speaker was introduced by Judge Rice, who said in part:—

The greater part of humanity has ever walked through the valley of fear. This valley is watered by the river of doubt, and the pathway is beset by pitfalls of sin, disease, and death. Two thousand years ago, Christ the Wayshower came

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and pointed out a better way. He brought the truth, the knowledge of which made men free. He said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." For a while thereafter the people did hold on to that truth, and did walk upon the king's highway. Then the way was lost, and the people returned to the valley of fear.

Some forty years ago the king's highway was rediscovered and pointed out to the people under the name of Christian Science. Since then, this truth has had a wonderful growth, although it has had, and still has, many critics. Generally the severest criticism is made by those who know least of the subject. A Christian Scientist knows that through this teaching many wonderful things have been brought about. "By their fruits ye shall know them." If Christian Science makes the dark places brighter, the rough places smoother; if it casts out sorrow and brings joy; if it makes the sick well; if it throws out discord and brings harmony; if it deals with truth instead of error; if it makes people better,—then it is a good thing, and Christian Scientists are desirable citizens.—*Correspondence.*

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San Francisco, Cal.

William D. McCrackan, M.A., lectured before an audience of about forty-five hundred in Dreamland Rink, between three and four hundred being turned away. The introduction by Thomas F. Watson was as follows:—

The teachings of Christ Jesus as given in the Sermon on the Mount have been looked upon as ideal, but not practical in every-day life. As a consequence of this belief, the distance has widened between our ideals and our actual experience, until the world at large has settled into the conviction that its highest ideals are impossible of attainment, and God and heaven seem far off, instead of being "at hand," as Jesus taught. When Christ Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect," he also instructed his followers how to attain that perfect consciousness. Christian Science has come to prove that God is with us, when our ideals are true; that the good alone is the real. *Correspondence.*

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Portland, Ore.

The teachings of Christian Science were discussed in a lecture delivered by Francis J. Fluno, M.D., before a large audience at First Church of Christ, Scientist. Christian Anderson, who introduced the speaker, said:—

The fact that these lectures are so well attended is one of the proofs that Christian Science is engaging the attention of thinking people. The reason for this interest is not far to seek; for however we may differ in opinion generally, there is one subject on which we all agree: we all desire to be happy, therefore any system that makes for happiness is bound to be interesting. Christian Science is engaging attention because it is true. It shows that goodness and happiness are one and the same thing, and then proceeds to make us happier by making us better.—*Portland Oregonian.*

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Oshkosh, Wis.

E. A. Gilson, in introducing Jacob S. Shield, who lectured on Christian Science at the Opera House, said:—

The great question "What is truth?" is being answered today by a practical, demonstrable religion called Christian Science. Few great truths have been accepted by the people without protest, and Christian Science is no exception; but when erroneous opinions regarding it are eliminated, its friends increase. Those who have accepted this truth will testify that the sick are healed, the sinner is reformed, and business men receive much help through its application to business problems. This lecture is intended for those who have little or no understanding of Christian Science; and if any receive therefrom helpful information, which will better enable them to live a more healthful and righteous life, its object is accomplished.—*Correspondence.*

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Lectures to be Delivered

Bakersfield, Cal. (Second Church).—Clarence W. Chadwick, Scribner's Hall, 8 p.m., Jan. 19.

Brainerd, Minn.—George Shaw Cook, Park Opera House, 8 p.m., Jan. 22.

Chicago, Ill. (Third Church).—Jacob S. Shield, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., Jan. 21 and 22.

Cleveland, Ohio (Second Church).—George Shaw Cook, Grays' Armory, 8 p.m., Jan. 17.

Corsicana, Texas.—Virgil O. Strickler, Carnegie Hall, 8 p.m., Jan. 15.

Covina, Cal.—Clarence C. Eaton, Union High School, 8 p.m., Jan. 19.

Dodge City, Kan.—Virgil O. Strickler, Christian Church, 8 p.m., Jan. 22.

Fresno, Cal.—Clarence W. Chadwick, 8 p.m., Jan. 17.

Glens Falls, N. Y.—Bicknell Young, Church Edifice, Lincoln and Davis streets, 8 p.m., Jan. 22.

Hanford, Cal.—Clarence W. Chadwick, Woman's Club House, 8 p.m., Jan. 18.

Hutchinson, Kan.—Virgil O. Strickler, Convention Hall, 8:15 p.m., Jan. 21.

Lancaster, Ohio.—William R. Rathvon, City Hall Auditorium, 8 p.m., Jan. 22.

Madison, N. J.—Jacob S. Shield, James' Building, 8:15 p.m., Jan. 15.

Marshall, Texas.—Virgil O. Strickler, City Auditorium, Jan. 12.

Massillon, Ohio.—Col. William E. Fell, High School Auditorium, 7:45 p.m., Jan. 21.

Middletown, Conn.—Bicknell Young, Middlesex Opera House, 8 p.m., Jan. 21.

Minneapolis, Minn. (Third Church).—George Shaw Cook, Auditorium, 8 p.m., Jan. 21.

New York, N. Y. (Second Church).—Jacob S. Shield, Church Edifice, Central Park West and 68th street, 8 p.m., Jan. 16, and 8:30 p.m., Jan. 17.

New York, N. Y. (Fourth Church).—Jacob S. Shield, Church Edifice, Fort Washington avenue and 178th street, 8 p.m., Jan. 18 and 19.

Nutley, N. J.—Hon. Clarence A. Buskirk, Town Hall, 8 p.m., Jan. 17.

Riverside, Cal. (Second Church).—Clarence W. Chadwick, Woman's Club House, 8 p.m., Jan. 22.

St. Joseph, Mo.—George Shaw Cook, Church Edifice, corner Twelfth and Felix streets, 8 p.m., Jan. 19.

Stillwater, Okla.—Virgil O. Strickler, Jan. 19.

Texarkana, Texas.—Virgil O. Strickler, Congregational Church, 8 p.m., Jan. 17.

Trenton, N. J.—Rev. William P. McKenzie, Taylor Opera House, 3:30 p.m., Jan. 17.

Westmount, Quebec, Canada.—Col. William E. Fell, Victoria Hall, 8:15 p.m., Jan. 19.

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Testimonies of Healing

[Translated from the German]

In surveying my work some time ago, I could not help being mindful of the many blessings which have come to me during the past three years. Christian Science found me in a seemingly desperate mental condition. A copy of the *Herold* having been given to me by a friend, I looked over the cards in the back part, and the day after called on a Christian Science practitioner in this locality. Her presence inspired me with so much confidence that I told her of my griefs, which were not few. She spoke encouraging words to me, and when I left her I was in a much better frame of mind. I was then suffering with frequent and stubborn attacks of rheumatism, and was compelled to stay in bed for weeks at a time. The physician said that if I should have a return of the attacks, he could give me no assurance as to my life; that weak heart action would ensue, and after two years it would become altogether impossible for me to go up-stairs, as my knees would not support me. Since earliest childhood I had also been suffering with weakness of the eyes, besides which a hard film had formed over the left eye. In this instance, too, the physician told me that no help could be afforded. In addition to these troubles I was suffering at times with severe headaches and pain in the back, and despondency would prevail for days.

These are but a few of the many troubles which embittered my life; but I was gradually healed of all these errors, partly through having treatment and partly through the diligent reading of the *Herold*. I also felt impelled to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which at that time could be had only in the English language, and within a comparatively short time I succeeded in doing so with the assistance of the kind practitioner. Moreover, I began to study the Lesson-Sermons with the help of a dictionary. One day I read that ingratitude to God and to man was a hindrance to progress in Christian Science. This set me thinking, and it did not take me long to find out that the unselfish love of my practitioner had been met with great selfishness on my part. I was filled with gratitude for this discovery, and when I looked up, to my great surprise my vision had become much clearer, for I was able to distinguish the people on the street and the beautiful flowers which were blooming in the garden. My joy was great, and I will strive to show my gratitude to God for Christian Science by overcoming hate, envy, self-love, self-justification, etc., through love.

I have often rejoiced over small instances in which I was able to afford others help in Christian Science. Many inharmonious conditions in my home have been eliminated, and I look forward into the future with a sense of hopefulness, the reverse of which used to be the case. In carrying a heavy basket down-stairs one evening, I fell, and experienced such pain in getting up that for a moment I thought my ankle must be broken; but I immediately realized God's omnipresence, omnipotence, and love, and I was able to walk to the station. The sense of pain was great, but I denied it in Christian Science, with the result that it disappeared, although the foot remained much swollen, besides being discolored. I then applied for treatment, which was lovingly given, and when I awoke the next morning, the condition of my foot was almost normal.

Whereas formerly I wished death would come, believing that it would deliver me from all my troubles, I am now filled with the desire to live, for I may say with a joyful heart that I am sound in mind and body, and that this has been achieved through Christian Science. I have gained a better understanding of the Bible; and the text-book, which truly unlocks the treasures of Scripture, together with the *Herold*, which I love and prize, has become indispensable to me. Well is it with all who respond to our Master's loving call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," for he says: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." I am indeed thankful to God, and would rejoice were these lines to be the means of helping some weary wanderer upon the road of happiness.

Frau Clara Rosenkranz, Wendisch-Fähre, b. Schandau a. Elbe, Sachsen, Germany.

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I am in my twenty-first year, and Christian Science has been the only physician and religion I have ever known. All my life I have had good health and have certainly enjoyed life as we are taught in Christian Science. I can honestly say that I have never been ill in my whole life for a longer period than three days at any one time. Under the guidance of the loving care of my mother, who is a loyal and true student of Christian Science, I have been enabled to help myself in meeting all the discords that daily come to us to be destroyed. Christian Science has taught me to love my brother as myself, for we are all brothers and sisters in God's kingdom, as we are the image and likeness of our Father. I know that I can never realize to the fullest extent my great blessing in having known Christian Science so early in life.

I think that never to have known or have been taught what fear was, is one of the things for which I am most grateful. When a child, my playmates would have seeming difficulties which mortal mind said were contagious, and though sometimes I was exposed to them, there were never any ill effects. Why? Because I had the knowledge with me every moment that man is God's perfect child, and I had no thought of fear, as I had never been taught to fear disease, but on the contrary had been taught its unreality and nothingness.

And so it has been in all my life. It was through Christian Science that I secured my present position, which is one of most harmonious surroundings, and this only helps to prove that Christian Science is not only for our physical needs, but for everything for which we turn to it.

I can see clearly enough that it is Christian Science alone that has kept me so well and happy, and words fail me in attempting to express my love and gratitude to Mrs. Eddy, the Discoverer of this spiritually enlightening truth. The only way I can prove my love for her and for Christian Science is to live it, and that is what I am trying to do.

Mary H. Adams, Reading, Mass.

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I have felt for some time that I should tell what God has done for me through Christian Science. Our home was formerly in Ohio. Our family then numbered five, and not one of us was equal to the duties of life. It seemed best for us to move to Texas, but just prior to going, we went to Philadelphia, Pa., to visit our relatives. My wife had a cousin who was a Christian Science practitioner, and she told us that if we would investigate Christian Science, there would be no need to go to Texas; but we did not heed what she said. On the first day of May, 1896, I was attempting to handle a vicious, unbroken horse, when he became unmanageable. As he sprang forward to run, in some way the rope caught my left wrist and I was hurled forward at a terrific rate. When I was extricated, I was to human sense in a very serious condition. My shoulder seemed to be dislocated, and I was

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bruised and bleeding from head to foot. Having been dragged by the horse, I felt I was torn internally. I was taken to the house and a doctor was summoned. He made frequent visits, but gave me no relief. I told him my shoulder was dislocated, but he did not even examine it. He was very kind, but seemed to think I was too far gone for help.

At this juncture a visitor came to our home and recommended Christian Science, of which we knew nothing except in a casual way; but again it was proved that "man's extremity is God's opportunity." This lady recommended a practitioner eight hundred miles away. There was no telegraph or telephone service, so my wife described the case as best she could in writing, and asked for treatment. It required nearly four days for a letter to reach the practitioner, and the morning of the fourth day I shall never forget, for when she began treating me, I was thoroughly conscious of it. All the intense pain at once passed away, and I was healed. When I became free so suddenly, the attendants said mortification had set in and I would not be with them long. Instead, it was Christian Science, or "God with us." No one who knew me and knew what I had passed through, thought I would ever rise again. My healing was a case of surgery in which human hands performed no part. I have not been confined to bed a day since I was healed. Moreover, joy, peace, and blessedness have come with the attendant mental healing or transformation, and words are futile to express my unbounded gratitude for the blessings of Christian Science.

J. C. Harlan, San Diego, Cal.

Nearly eight years ago Christian Science was presented to me through a short talk, and my husband's instantaneous release from bondage to stomach trouble. I read the literature at first because I had promised the practitioner I would do so. I had read only a few days, however, when I became convinced that the words "obey" and "understand" were two of the greatest in our language. Then came the opportunity to test how much I could prove of their meaning. I caught the inside of one finger in the catch of an umbrella, and the sense of pain was great, but instantly I remembered that I must not look for the material evidence but deny its every suggestion. I recalled the first two lines of the scientific statement of being, as I had read it on page 468 of Science and Health, when suddenly I realized that the pain had gone as quickly as it came. I stood still in wonderment for a moment, and then there came the suggestion that I was not hurt after all. I therefore looked, only to find the open gash where the flesh had been cut, but there was no pain whatever, even when I pressed my thumb upon the opening, and it healed in a very short time without having been the least bit sore. I was amazed and uplifted beyond my ability then to explain.

The next thing I noticed was that though I had forgotten to take my regular doses of medicine for bowel trouble there had been normal action daily! Such freedom I had seldom known, for among my first remembrances was that of being held while a remedy was forced through my resisting teeth. And now I was filled with gladness, because I was free, and it was the reading of Science and Health that had healed me. From this time on I almost lived in the Bible and our textbook, "Science and Health with Key to the Scriptures." Demonstrations, one after another, were made over burns, cuts, pain in the feet, and a so-called chronic pain in the chest from which my husband suffered.

One day my husband returned from business about half past ten in the morning and called me to him. As I entered the room, he said, "Call the man and have the horse put out; I will not need him for many a day." The glimpse I got of his face as I entered was truly startling, but first of all I declared the truth of being. While doing so, he was telling me that the pipe to his large steam-boiler, having a heavy head of steam on, had parted within six inches of his face, and the end of the pipe hit him near the eye and knocked him down; that his eyes were filled with sediment from the pipe and the steam enveloped his face. Some fifteen or twenty of his men were on the works and rushed to him, but he sent them back to their work, got into his buggy, and came home, a distance of twelve or fifteen blocks.

After removing the dirt, my husband came into the room where I had gone. He had a large kerchief over his face, and I turned away at once and began to read aloud from Science and Health. In a few moments he wished to lie down on the couch. Then I put my books aside and lifted my heart to God as it seemed to me I had never done before. Inside of twenty minutes my husband sat up quickly and removing the cloth said, "Have my horse brought; I must go right back to the works." I looked at him, and many will know the humble reverence that filled me at that moment, for his face was as normal in appearance as my own,—not a blister, not a raw spot anywhere, not even a red or swollen place. Even his eyes looked normal, but later he said one eye felt as if something was still in it. I went to his side, and lifted my heart in thanksgiving; I was full of a joy that cannot be spoken. I asked him to wait till I got him some dinner and I would go with him. When he drove up to the works, the men tried not to stare, but covertly they could scarcely work for looking at one another, then at him, but not a word was said to him concerning the accident. Later one engineer said to him: "How on earth did you manage it? I should not have been surprised if you had never been able to see again. I would not have stood where you did when that thing happened for the whole state of Georgia." The next morning the eye was all right, and my husband said afterward that the pain all stopped in a very few moments after I began to treat him.

Since that time I have seen many ailments disappear never to return again. Among them were the drink and tobacco habit, scarlet fever, female trouble, severe burns, etc. A heavy refrigerator lid fell on my fingers from a height of some fifteen inches, the fall of the lid not being broken at all; but this, as many other ills, was instantaneously healed, not even a red mark or swelling being left to testify for the erring senses, when I looked at the fingers ten minutes later. My instant thought, when the lid dropped, was the statement on page 446 of Science and Health, "Resisting evil, you overcome it and prove its nothingness."

I feel very thankful that it was possible for our beloved Leader to make known to all mankind the great fact that God is a God of the living, and not a God of the dead, and that the Christ is ever present today, as it was promised he should be, and always with instant power to heal.

Lorena P. Hayes, Fitzgerald, Ga.

[Translated from the German]

My wife was ill during a period of six years,—since the birth of her first child in 1903,—and was confined to her bed the greater part of the time, suffering greatly. The pain never left her, so that according to her own testimony she had actually forgotten how it felt to be free from it. All these years she had been constantly under medical care, and no expense was spared. Finally she lost all faith in *materia medica* and decided to try Christian Science, though with but faint hope, as she had invariably met with disappointment

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in former attempts to find relief by some new method. Abandoning the use of all material remedies, however, she left for Frankfort-on-the-Main in order to put herself under Christian Science treatment. She immediately experienced good results, and gradually returned to a normal condition of health. A little over a year afterward, she gave birth to a healthy boy and experienced hardly any pain. The child is now three and a half years old.

Drugs or other material means are no longer in use in my family, for the healing of my wife caused me to become interested in Christian Science, and I as well as my children have been completely restored in all cases of sickness through the spiritual power which is made available to us through these teachings.—HERMANN KLUM, Munich, Germany.

This is to certify that all my husband has said concerning me is true. Christian Science is the greatest blessing that has ever come to us. We use it constantly in the home life and in bringing up our two children, and find it an effectual help in accidents incidental to every-day life. I myself have been able to demonstrate the power of divine Love in cases of throat trouble, toothache, etc. A case of chicken-pox and one of measles were both overcome within a few hours, with the aid of a practitioner. Hourly we are thankful for this truth which smoothes and simplifies our ways.

MAMIE KLUM, Munich, Germany.

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I am very glad to have the opportunity to write a few words about what this wonderful truth, Christian Science, has done for me, hoping that they may help those who are looking for something to meet their human need. When we know God as He is revealed in Christian Science, an all-loving Father; when we gain a spiritual understanding of Truth, we begin to know how to live and meet every human experience.

I used to be in ill health most of the time, and subject to spells when I would have to go to bed. I grew from bad to worse, and once I was taken sick and for ten days could not sit up or move. I suffered great pain, and nothing would relieve me but a hypodermic. I had two doctors, also a specialist from the city, and they said I would not be any better until I had an operation. Knowing what my sister had suffered in this way, I could not think of submitting to this ordeal. Being advised to try Christian Science, I decided to do so, and my first treatment was at nine o'clock in the evening. At half-past nine I found I could raise myself up, and at midnight I got out of bed on to my feet. Next morning I walked to the dining-room and ate breakfast with the rest of the family. The pain was all gone, and I was only a little weak. After three weeks' treatment I was healed. I live up-stairs, and the steps do not bother me at all, as they once did. On one occasion I had an attack of acute lung trouble. I had had it twice before, and I knew what it was. This time there was very high fever and pain in my lungs, and I suffered terribly, but it was all overcome in two treatments. I got out of bed and did not miss one night from my work as telegraph operator.

Christian Science has also helped my little boy wonderfully. He came home from school sick, and I thought it was mumps, though he suffered dreadfully. My husband, not being a Christian Scientist, insisted on calling a doctor, who said it was a bad case of enlarged gland and that he would not be any better under ten days. I then called the practitioner and told her what the doctor had said. With the second treatment the discord was overcome, for when the child awoke the next morning he said he was well; and indeed he was. In the course of a few days the lump was gone. I forgot to say that the doctor also said the boy would probably have an abscess but no abscess developed. Surely this is divine Love meeting our human need,—and what more could we want?

My healing has been permanent. We are all well, and our home is harmonious. Christian Science is our daily bread. I am so glad I have found this wonderful truth which leads to health, happiness, and harmony. I have more and more each day for which to be thankful to God, and grateful to Mrs. Eddy.—MRS. L. V. SHELEY, Mayview, Mo.

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I feel it a duty and a privilege to relate some of the blessings which I have received through Christian Science, with the hope that others may be helped thereby. It is now over six years since I first became interested in this subject through the visit of a relative from America. She wished to attend the Christian Science church in Manchester and asked me if I would go along with her; but this first service did not appeal to me. However, some time later, having badly cut my finger, I jokingly asked her what Christian Science would do in such a case. Help being most kindly offered and accepted, the wound was completely healed within a quarter of an hour, although prior to this time I had always been much troubled with the healing of flesh wounds. I have since relied solely upon this truth which Jesus taught would set us free, and have not missed a day from work through sickness of any kind.

Through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," the fear of becoming a slave to the drink habit, to which the male side of my family had been addicted for several generations, was completely destroyed. The smoking habit also left me after I had indulged in it about fourteen years, and an attack of illness was overcome in a few hours. A most severe cold, which eventually found me so weak that one morning upon rising from bed I collapsed, was cured, for in this final extremity came the healing thought: "Rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). Again, in the case of a growth which appeared on my face for twelve months, though I failed to meet this condition myself, I sought the help of a Christian Science practitioner, and within a month it entirely disappeared.

For the physical help I am indeed grateful, but for the fuller knowledge of God as ever present, no words of mine can sufficiently express the gratitude I feel is due to the one who was pure enough to perceive and prove that Christ, Truth, is ever available for all mankind here and now.

ERNEST LEIGH, Manchester, England.

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I wish to express my gratitude for the benefits received through Christian Science, and I know of no better or more far-reaching way than through the columns of the *Sentinel*. For several years I was a great sufferer from stomach and liver trouble, also from severe attacks of illness which the doctors called gall-stones. After trying *materia medica* until I was satisfied that it was doing me no permanent good, I turned to Christian Science. I was healed, and have been well ever since. That was seven years ago.

I am more than thankful for this healing and for other benefits received,—not only thankful to God, but grateful to our Leader, through whose teachings I have been led to look away from personality and up to God.

ADDIE C. THORPE, Arlington, Mass.

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Whenever I have been governed by Christian Science, the sense of pain, distress, and the myriad illusions that beset the human mind have been cast out of my consciousness. It is only when I have persisted in admitting the reality of error that benefits have been denied me. I am learning better each day that Christian Science never fails, though mortals often do. Some time ago I left my infant son in his carriage in front of a store while I entered to make some purchases. Soon I heard a scream, and rushing to the door I saw a man raising the child from the walk, where he had fallen from his carriage. Taking the little one in my arms, I reentered the store to gather together my purchases, striving meanwhile to clear my thought of fear. The child's face had become very dirty from the fall, and while I was gently washing it an attendant drew my attention to a swelling, which was quite large and red, on one side of his forehead.

I hurriedly left the store, declaring the truth, and in a few minutes had reached the hotel where we lived. The crying ceased almost as soon as we left the store. Quietly I reached my room without meeting any one, never ceasing in my efforts to know that God's child could not be injured. The swelling meanwhile seemed worse, and the flesh was badly discolored. Holding the little fellow in my arms, I read the ninety-first psalm, and in a short time he struggled to get down, so I put him on the floor. Behold, he began to play! I knew then, beyond a doubt, that he felt no pain. I clung steadfastly to the uplifting sense of divine harmony as something that can never be taken from us, never marred by human frailty, if only we are obedient to the teachings of Christian Science. For two hours I continued my work alone with God. The swelling had by that time subsided to a large extent.

That was a little after four o'clock, and at our usual dinner-hour we were in the café. There was no comment about the child's appearance, because the slight trace of disfigurement that remained was imperceptible to the casual glance, and that soon disappeared. My first thought while in the store was to ask for the assistance of a practitioner, but I quickly realized this to be an opportunity to do my own work. I, myself, have often been healed of various disorders. Perseverance in the knowledge that there is but one Mind, hence one reflection, continues to prove to me the all-sufficiency of Mind to overcome material sense and its ill effects. Deafness and a severe bowel disorder were early overcome in my study of Christian Science, and the healing has been permanent. I realize more fully, as my understanding in Christian Science enlarges, that the only worthy gratitude I can express is a life consecrated to Truth.

MAI A. ELLIS JANDRON, Lima, Ohio.

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[Written for the *Sentinel*]

Contrast

ALAN ALEXANDER DICK

AT Truth's command forth from the tomb again,
Whom the last foe had held four long sad days,
One came; yet limited in many ways,
Through human aid his freedom to attain.
But Jesus, when he spurned the charnel cave,
Left in the tomb the trappings of the dead,
Folded aside the napkin from his head,
Walked free of all encumbrance of the grave.
Belief in death thus Jesus overcame,
Broke its false power and rose to higher spheres,
Leaving behind the dross of earthly fears.
But Lazarus died again; he did not frame
His consciousness to brave the coming years,
Nor meet the Master's call with loud acclaim.

From Our Exchanges

[American Lutheran Survey]

In a recent sermon a present-day preacher said: "The great need of our day is not the discovery of new truths, but the vitalization of the old ones; and the man of the hour would be he who could breathe new life into certain simple, elementary truths which have been in the church's possession throughout all the years of her continuance." Emphatically, the need is not for new truths. What proof is there that the old truth has ever worn out? What evidence is there in history that the gospel of Jesus Christ does not meet all the demands of the soul? If it does this, why do we need new truths? Again, if it is the truth, how can the philosophies which are actually different from it be truth? If they are not truth, how can they help? In so far as they are truth, are they not the same old gospel? If they are, is there need of them?

Why does the old truth need "vitalization"? Only because it does not reach the mature life for which God designed it until it becomes identified with men's inner and outer life. Its own vitality has never been impaired. The men who were to become one with it, and who were thus to complete God's design, have failed to respond to its vitalizing contact. This has sometimes been because the preacher of God's vitalizing truth has transmitted less than God would give him to transmit. The preacher from whom we have quoted probably meant simply this: If the preacher of this day, advanced as it is, will preach the old truth just as it is and for all that it is worth, he will need nothing more and his hearers will have abundant blessing.

[The Advance]

Men say that the old forms of belief are gone; some mourn and others rejoice over the decay of faith. What has gone? If some human speculations have gone, we can make others to order, and are none the poorer, however much we suffer in our own self-esteem. The discovery that we have been wrong in our thinking is matter for congratulation. We are well on the way to right thinking when we discover wherein we have been wrong.

But what have we given up? Have we discovered that we were mistaken about the wrong of evil-doing and the blessedness of goodness? No; the older the world grows the more we are sure that right is right and wrong is wrong. Have we given up the ethical and spiritual value of the Bible? No; we have modified some opinions about its literary character, but the moral truths of the Bible would be just as true if they had first appeared in a Chicago paper yesterday morning, and its spiritual realities are confirmed by nineteen centuries of Christian experience. Have we given up Jesus Christ? The farther we recede from him in time, the wider our comparison between him and all other teachers, the more he grows on human thought as "the chiefest among ten thousand," and "altogether lovely." It would be a sort of crime against reason not to believe in his goodness, his truth, and his abiding power over men. No; there are some things that have not been given up. What we have occasion to fear is not genuine honest unbelief, but indifference.

[The Universalist Leader]

The best things come slowly; and while our material and intellectual civilization is far advanced, the world is still in its spiritual childhood. Nevertheless the heroisms and martyrdoms of history, and the responses which in great emergencies very ordinary people so often make to the demands upon their justice and kindness, reveal spiritual possibilities

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which, when their fulness has been reached, will more than fulfil the sublimest forecasts of poets and sages. That kingdom of heaven which Jesus had in mind, and for which he lived and died, was no delusion, but an ideal destined to be realized. Our world will some time be inhabited by a race of men and women whose goodness shall be equal to that of the best characters in history and the noblest creations of poetry and romance; men and women who have risen above every temptation and outgrown every weakness, and to whom the practice of every virtue will be as natural as the beating of the heart and the action of the lungs.

[*The Christian Commonwealth*]

This refusal to degrade God by bringing Him down to the level of a commander-in-chief and confusing His purposes with the plans of a general staff, witnesses to a genuinely religious faith. God is Spirit, and they that fight for Him, as well as those that worship Him, must fight for Him "in spirit and in truth." Running through the confused course of history is a spiritual purpose, worked out by spiritual means, wrestling with "spiritual wickedness in high places," winning spiritual victories, concluding a spiritual peace. The side issues of God's policy may coincide with our worldly estimate of failure and of success; but we have no right to assume that His main purposes are achieved by our material weapons or that His victories coincide with ours. No doubt a world in which spiritual values were always at cross-purposes with material would be no credit to God, but the two schemes of value as yet only partially correspond to one another; and there would be nothing strange if the victories of this war seemed to God to be defeats, and the defeats victories.

[*The Christian Register*]

People who say what for one reason or another they ought to keep to themselves, are quite apt to excuse their brutal frankness on the plea of honesty. "It is best to be honest," they say; but they hide a fallacy in their excuse. The honesty of an opinion is no permission to avow it. The expression of the opinion, not its honesty, is in question. Many a sundered tie of friendship, the intimacy of many an affection, has been strained by the presumption that anything may be said so long as it is honestly believed. It may be as honestly believed and yet kept for the right occasion, instead of being blurted out on the first occasion. The injuries honestly given are none the less to be resented. One may honestly reject what another honestly offers. To have peace we must sometimes muzzle honest people,—not for their honesty, but for their cruelty.

[*The Christian Intelligencer*]

Men as men have not lost their faith, and being men they cannot lose it. Their reason may be startled, their expectations denied, their hopes frustrated by the present cataclysm of national life, as, indeed, men have been so affected many times before in past history; but if the human race is to continue to exist and live and progress in days to come as in former times, faith must persist, and it will persist.

[*The Congregationalist and Christian World*]

For what shall we pray? For peace in God's own time and way; a peace that shall not forever humiliate and embitter any great or small nation; a peace that shall mark a new and wonderful stage in the world's life; a peace based on honor and the eternal laws of God; a peace that shall endure, and the outcome of which shall be one prosperous, happy, and holy human family.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: God's Lovingkindness Proved to Men," a lecture by Rev. William P. McKenzie, already published in the German language in pamphlet form, is now printed in English, and is on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

"Christian Science: The True Christianity," a lecture by Clarence C. Eaton, has been published in pamphlet form, and is now on sale at prices shown on the opposite page for our regular pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to AUSTIN H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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

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

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

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

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 20

Boston, January 16, 1915

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Items of Interest

A committee of prominent fruit growers and business men, recently appointed at a large conference at Spokane, Wash., is attempting not only to bring together the big fruit marketing agencies of the Pacific Northwest, but to establish factories in all districts of Washington, Oregon, Idaho, and Montana to manufacture by-products of surplus fruits and vegetables. The committee is opposed to the sale of stock of canneries, evaporators, and other by-product plants by promoters, and recommends that in each district the growers perfect their own organizations for manufacturing purposes on a purely cooperative basis. In a report issued by the committee, the following statement is made: "For the protection of the existing plants and as a foundation for a logical expansion of business, we wish to go on record in favor of a central selling agency to be organized for the purpose of marketing the output of all the existing by-product plants now in operation in the North Pacific states and of all plants that may hereafter be formed; this organization to have a central board of control composed of one representative from each plant, and especially to endeavor to bring about a standardization of pack and a high standard of product by means of a general superintendence of the output of all plants."

Deschutes river, in Oregon, a tributary of the Columbia, is one of the unique streams of the United States, says the *United States Geological Survey*. Its natural flow is remarkably constant, rising in times of so-called floods only a few inches, owing to the fact that the river flows for a considerable portion of its course through a region of lava and loose volcanic material which acts as a huge sponge. The headwaters of the river afford reservoir sites so large and so well distributed that the total flow of the river may be utilized both for irrigation and for power. The irrigable lands in the valley, aggregating from three hundred thousand to five hundred thousand acres, are so situated on a plateau in the upper part of the basin that the total flow of the upper river and its principal tributaries may be utilized for irrigation. Below the irrigable area the river flows in a deep canyon having a fair slope and affording excellent opportunities for power development. A reliable water supply is assured by the return waters from the irrigated areas above, a large proportion of the water seeping back into the channel and by the lower tributaries of the river.

An offer by Theodore N. Vail, president of the American Telephone Company, to turn over to Vermont his large farm at Lyndonville as a school for girls, is announced in a circular letter addressed to all members-elect of the incoming legislature. Mr. Vail has already established at Lyndon an agricultural school for boys. "I now desire," he says, "to use my energy and means to demonstrate the utility, necessity, and advantage of schools for girls where they may be thoroughly trained in all the home-life industries and economics to make good homes and housewives." The Speedwell farm, Mr. Vail's home at Lyndonville, includes hundreds of acres of land and many fully equipped buildings. Mr. Vail estimates that for the state to provide such a plant as he now offers would entail an expense of one hundred and fifty thousand dollars. He believes that an annual appropriation of from twenty to thirty thousand dollars would be sufficient to maintain the school.

The Supreme Court of the United States, in a unanimous decision in the Danbury hatters' case, has put the labor unions squarely under the provisions of the Sherman antitrust act. The court also upholds the constitutionality of that section of the antitrust law providing for treble damages to the persons damaged by a conspiracy in restraint of trade. As a result of this decision, more than two hundred and fifty-two thousand dollars in cash damages, fixed under the treble damages act, will have to be paid to D. E. Loewe & Co., manufacturers of hats in Danbury, Conn., by those members of the United Hatters of America who were employed by that firm and who went on a strike some years ago and are alleged to have boycotted the firm. This case has been before the courts for nine years, during which time it has gone to the United States court of appeals twice, and once to the United States Supreme Court.

For the first time in the history of railroading in the United States some other country has exceeded this country in the mileage of new railroad built during the year, according to statistics compiled by the *Railway Age Gazette* and published in its annual review. In 1914 the total mileage of new railroad constructed in the United States was 1,531, as compared with 3,071 in 1913, while the Canadian roads built 1,978 miles, as compared with 3,010 in 1913. Cars and locomotives were built in the United States as follows: Freight, 104,541, against 207,684 in 1913; passenger, 3,691, against 3,296; locomotives, 2,235, against 5,382. On Dec. 31, 1914, 21,048 miles of road, with a total funded debt of $850,728,790 and a total capital stock of $484,599,738, were in the hands of receivers, the greatest since 1896.

A court of convenience—a court without lawyers, where the people may plead their own cases—will be established in Chicago in January, as a branch of the municipal court. Its aim will be to simplify justice and reduce the cost of "going to law." "The object of the new court will be to make litigation less expensive," Judge Olson said. "No lawyers will be needed to obtain justice. The complainant will present his own case, and the defendant will voice his own defense. Technicalities will be eliminated from decisions and much injustice may be averted. Under the present system both parties are obliged to retain lawyers." The court will at first consider cases in which amounts less than fifty dollars are involved.

The Senate commerce committee has favorably reported the Shields water-power bill in lieu of the Adamson bill passed by the House. The Shields bill is the antithesis of the measure favored by the conservationists and by the President, being similar to the original Adamson bill before the House conservation forces radically amended it. The conservationists' chief objection to it is that it provides no charge for the use of water, gives power companies the right of eminent domain, requires an act of Congress to terminate the lease at the end of fifty years, and provides for taking over the plant at "fair value" instead of at "actual cost."

In Cyrene, northern Africa, where a Venus, a Discobolus, and a group of the Three Graces were recently brought to light, there has just been uncovered a masterpiece of Greek art, a statue of Alexander the Great, the various parts of which were unearthed separately on the same spot where the other three works were discovered, and they are now being reunited. The statue is of Parian marble in splendid preservation, and represents a figure of great beauty with a strong, virile face.

Wellesley College has raised two million four hundred and thirty thousand dollars during the fourteen months' campaign for the restoration and endowment fund. Success in raising two million dollars before Jan. 1 secured four hundred and thirty thousand dollars previously pledged. Seven hundred and fifty thousand dollars will come from the Rockefeller Foundation, and two hundred thousand dollars from the general education board.

The *Electric Railway Journal*, in its report of new electric railway track built in 1914, gives the total mileage of the year as 946.38, showing a decrease of 7 per cent from that recorded for 1913. The total mileage of steam lines electrified is recorded at 229.94 miles. The electric railways of Canada built 59.67 miles of track in 1914 as compared with 147.86 in 1913.

According to preliminary returns from all the operating mills in the United States except one, it is estimated by Ernest F. Burchard of the *United States Geological Survey* that the quantity of Portland cement manufactured in the United States in 1914 was approximately 88,514,000 barrels, compared with 92,097,131 barrels in 1913.

Immigration through the port of New York for 1914 fell off to the extent of 601,410 persons, or 45 per cent as compared with 1913, when the arrivals numbered 1,285,914 persons. Of these, 170,921 were returning American citizens. The number of departing aliens was greater by 37,818 than last year.

In the year just ended American manufacturers turned out five hundred and fifteen thousand motor vehicles valued at four hundred and eighty-five million dollars, this output coming from four hundred and fifty concerns. One million five hundred thousand cars were registered in the various states.

The production of petroleum in the United States in 1914 surpassed that of any previous year in the history of the industry, the output being estimated at two hundred and ninety-two million barrels.

American farms during 1914 eclipsed all records for combined values of their products, with a total of almost ten billion dollars.

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Christian Science Sentinel

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

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Proving All Things

WILLIS F. GROSS

THIS is the age of demonstration. Never has there been a greater demand for results; never have mortals been less satisfied with promises. Theories which appear reasonable and consistent may satisfy for the immediate present, but unless results are forthcoming, theories are not long adhered to. The tendency is to judge everything by what is accomplished. It may be that the demand for things practical has inclined thought toward the material, since to human thought the material seems more tangible, hence more susceptible of application. This is because spiritual things have been regarded more in a theoretical way, and it has been quite generally considered that they were not so vitally essential to success in the affairs of this world.

Since the discovery of Christian Science thousands have been made to see that the unseen things of Spirit are not only tangible, but that they are essential to health, happiness, and success. In other words, it is becoming apparent that spiritual understanding is the foundation of good health, true happiness, and enduring success. It is also becoming apparent that to seek first "the kingdom of God, and his righteousness," is to gain the consciousness of good which material sense can neither give nor take away.

When the healing power of Christianity was lost sight of, humanity was deprived of one of the practical proofs of faith, and religion became more a matter of belief than of actual demonstration. It is true that mortals continued to look to God as their only savior from sin, but since they were oftentimes more concerned about their health than they were about their morals, they were more interested in that which would restore them to health than they were in that which would save them from sin. Believing as they did that some material remedy for disease was necessary, it is not strange that in their search for relief so much dependence was placed on material means and so much attention was given to the observance of material health laws.

Notwithstanding the untiring efforts in this direction, the expectations of a great multitude have not been realized. Thousands of these unfortunates have turned to Christian Science in the hour of extremity and found relief. When they learned from experience that Truth does heal disease, they began to realize as never before the infinite possibilities of faith. They had reached the point where they could in some measure "prove all things; hold fast that which is good." They were beginning to realize what the apostle meant when he said, "Work out your own salvation."

Doubtless the majority of those who are interested in Christian Science turned their attention in this direction because of their need of physical healing. A few have been satisfied when their restoration to health was accomplished, but to the most of those who found help in this way, the physical healing was but the earnest of greater possibilities. While they were grateful for blessings received, they were not content to remain in ignorance of what had wrought such great good for them. When these persons took up the study of Christian Science, they soon learned that the text-book, "Science and Health with Key to the Scriptures," cannot be mastered intellectually. They began to realize what Mrs. Eddy means when she writes: "In Science we can use only what we understand. We must prove our faith by demonstration" (Science and Health, p. 329). The daily study of the Bible in connection with Science and Health is indispensable to the student's growth; and no less necessary is the continuous application of the truth thus gained. If one does not prove what he learns of this Science and make it his own by actual demonstration, he is like the unprofitable servant who hid his talent in the earth, and he will suffer the same penalty.

Progress in Christian Science without intelligent application is just as impossible as it would be to become a mathematician without demonstrating the basic law of numbers. The growth of Christian Science is due entirely to the fact that its teaching is practical, for it is healing the sick, reforming the sinner, comforting the sorrowing, and bringing into human experience whatever is necessary to enduring harmony and success. The Discoverer and Founder of Christian Science writes, "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). The student of this Science can gain the understanding thereof in no other way than through practical demonstration.

Paul asked, "Who did hinder you that ye should not obey the truth?" What is there to prevent the student from gaining in understanding daily, and proving his faith by his works? Nothing. The student's understanding increases in proportion to his faithfulness. The only thing that can hinder him is the error of false belief. If his own thought is right, the things from without, which seem to be obstacles in the way, only afford him the opportunity to prove that Truth can and does triumph over all evil. Since Truth has all power, we should examine ourselves to see if any false belief, ignorantly or willingly entertained, is hindering the unfoldment of the spiritual idea.

Divine Love never faileth. The psalmist sang, "Thou preparest a table before me in the presence of mine enemies;" and again, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." If we are convinced that the teachings of Christian Science are practical, the next thing of vital importance is for us to determine what is interfering with our demonstration of truth and cast it out. The human tendency is to look without, whereas we should first look within. Nothing from without can prevent one's knowing, and it is spiritual knowing that triumphs over evil. Failure is always due to lack of understanding. The wise man had gained an appreciation of this when he said, "With all thy getting get understanding."

It is ours to grow daily in this spiritual understanding. Perfection cannot be attained at a single bound, neither can we hope to solve every life-problem at once; but we can make a beginning today. If we have improved past opportunities, if we have been faithful to the light that has been given us,

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we are prepared for yet higher revelations of Truth. If we have been unfaithful and are already reaping the harvest of past wrong-doing, then now is the time to strive for spiritual understanding and the demonstration thereof. Our good works "will prove what the understanding of God brings to man" (Science and Health, p. 496), and we will rejoice that we are learning to prove all things and to hold fast to that which is good.

The Father's House

LOUISE KNIGHT WHEATLEY

THERE was once a little company of men whose hearts were heavy. One of their number was about to leave them, why and whither they knew not; they only knew that he was going, and they sat sorrowful and silent in the fast-falling shadows of that impending tragedy. They had supped together, as friends will on the eve of a separation, and were now listening to that beloved voice as he, their Master, so soon to be parted from them, gave his last message of hope and courage; for he knew what was before them. He knew what was before him, also; yet he prayed not for himself, but for them, that when their crucial testing time should come, they would be able to prove that in losing sight of their best earthly friend they had not lost their teacher.

That which had to be learned by those grief-stricken hearts of nineteen centuries ago, must also be learned, sooner or later, by every true disciple. Jesus' disciples had not then risen to the altitude where the Master's true relation to them was understood, and so they grieved in an altogether earthly way. The breaking of human ties seems to be but a phase of universal experience. Human relationships, founded as they are upon that which is wholly transient and material, must from their very lack of the permanency of true substance be ever subject to chance and change. Perhaps some one who reads these lines may today be realizing as never before the truth of this statement. Human sense is telling him that he is separated from that which he holds most dear, that he is alone and unhappy, home-sick and heart-sick. Those passing through this experience are many more in number than we sometimes dream, since few persons wear the heart upon the sleeve, as the saying is, for the careless crowd to see.

Perhaps it would surprise some of us if we could know how many of those who present a brave front to the world have also their moments of agony to which the silent stars alone bear witness, wherein they battle with a heart hunger a thousand times more insistent than the cry of the starving man for bread. To such may these words come with healing in their wings, calming the wild unrest of human longing with a gentle "Peace, be still." For there yet echoes, from out the twilight shadows of that "upper room," the message of the Christ, telling us that we are never alone, even in what may seem the darkest hour of our lives. Does suffering sense still cry out for "the touch of a vanished hand"? One who knew what it was to be alone, once wrote (Miscellaneous Writings, p. 306): "Oh, may you feel *this* touch,—it is not the clasping of hands, nor a loved person present; it is more than this: it is a spiritual idea that lights your path!"

This spiritual idea of man as he really is, never solitary, never unsatisfied, never separated from aught that is real, never lacking anything, but ever joyous, perfect, and complete, comes indeed as an angel of light, making luminous the desolate places of earth. "Let not your heart be troubled," said that tender voice of long ago, "ye believe in God, believe also in me [the Son, the spiritual idea]." And then he added, "In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also." It was indeed in the Father's house that the Master ever dwelt, or, as Mrs. Eddy interprets it, in "the consciousness of Love" (see Science and Health, p. 578), wherein he knew there was a place not only for him but for every one, for Love, from the very nature of its boundless infinitude, must include all in its compassionate embrace.

Do we sometimes seem, however, to be almost anywhere but in the Father's house? Are some of us perhaps alone in a strange city, undertaking new work and surrounded by unfamiliar faces? And do we miss the smile that used to welcome us when we came, and the voice that used to bid us "God speed" when we went? Then let us rejoice, for an hour of development has come. It only means that we are struggling out of a finite and restricted sense of happiness to find a true and permanent joy, just as some butterfly struggles out of his chrysalis into purer air and freedom. It is true that he may not thoroughly enjoy the struggle. Finding one's wings is not always a painless process. The butterfly, if consulted, would probably much prefer to sleep away the entire summer in his snug little cradle, just as mortals, if they had their choice, would sometimes cry out, "Do not waken me; I want to keep on dreaming."

To dream, however, is not to grow. Mind's eternal plan involves activity, development, progress, not treacherous ease. Do we sometimes think that the struggle seems greater than human strength can bear? It is, for human strength is ever limited; but it is not beyond the strength which God bestows, and which is always in proportion to our need. Let us rest in Him. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Let us reach out for the Father's hand. "Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven" (Science and Health, p. 57).

In the mean time, while these things are going on, how are we conducting ourselves? What are we doing? Are we clinging to a material sense of selfhood, with its demands for happiness in matter, or are we thinking a little more each day about the real man, whose happiness is to know and to do the Father's will, this man who ever knew an unsatisfied desire, an incomplete existence, home-sickness nor heart-sickness, because he already reflects and expresses and possesses the infinite All? Suppose we turn away from self and begin to think of others. Are we the only ones in all the world whose hearts are heavy? Have we ever stopped to think that there may be those who need us as much as we need them? There is nothing which may become so utterly selfish as sorrow. Many a man bars the doors and windows of his mental home, sits down beside the cold ashes of what he calls "the past," wraps himself in his pitiful robes of bitterness, self-pity, and rebellion, and then shivers because the world is such a cheerless place.

How often do we deliberately, if unconsciously, shut ourselves away from much that would be beautiful and right for us to have! For some time there has been a forbidding sign of "No admittance" over the door of our consciousness. Suppose we take it down. Let us unfasten the shutters, roll up the shades, throw open the windows, and let in the sunshine and the fresh air and the song of the birds. Let us kindle that smoldering fire with new hope and courage and endeavor. Nobody ever grew warm by looking down into ashes. Then, when all within is bright and peaceful, we may set the door ajar. God will do the rest. Some one, some day, will see our cheery blaze, and will slip in to warm himself; some one, perhaps, who has never yet heard the real truth about the Father's house, and how there is room in it for everybody. Would it not be a joy to tell him?

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In thus forgetting self in seeking to bless others, we will learn something of that peace which the world can neither give nor take away, of that happiness which is wholly spiritual, of that love which is not confined to the few who first love us, but which is big enough and broad enough and godlike enough to go out impersonally and impartially to all the world. When the sheep roam over the hills all day, they sometimes wander into rough and rugged places. Their fleece gets torn on the briers, their feet are cut by the sharp stones, and they often slip and fall, until when night comes they are so weary that they can hardly seem to follow the shepherd when he calls. But that part does not matter to the shepherd. He gently leads them on, carrying "the littlest lambs" in his arms, until every one is safely gathered into the sheepfold. Could he himself be content to rest if even one of his flock were still out on the hills, separated from the others, forgotten and alone? In just the same sweet way does our tender Shepherd, divine Love, take care of His children, and gather them into the sheepfold, the consciousness of Love's abiding presence, where all dwell together in quietness and peace. Then let the struggling heart take courage. Our true home is not in one little house, in one little city, or even in one little world, but it is the Father's house of many mansions; and we are there today, wherever we may be and whatever we may be doing, for our home is where God is,—and that is everywhere.

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Christian Unity

LEWIS C. STRANG

It is not uncommon for those who reverence Jesus the Christ and who are trying to follow his example, to wonder at the failure of the disciples, who were so closely associated with him, more fully to understand his mission and assimilate his teachings. It seems incongruous that in the presence of this marvelous exponent of divine wisdom and power the disciples should have wasted time in disputing about their personal worth, or that the sons of Zebedee should have had the effrontery to petition for personal aggrandizement.

Perhaps some have even thought that if they had been in the disciples' place, they would have made no such mistakes; their ears would not have been deaf to Jesus' teachings; they would never have lost the glory of the vision on the mount in the crude materialism of such a personal sense, under no circumstances would they have denied the Christ, as did Peter, or slept at Gethsemane, as did all the disciples. They do not stop to think that by expressing this criticism of others and this esteem of themselves they are doing precisely what they are sure they never would have done. Jesus' warning is far-reaching: "Judge not, that ye be not judged." And again, when you do judge, "judge righteous judgment."

The strength of the Christian Science movement is in its unity. To have one Mind is the ideal of Christian Scientists; it is also their salvation. Having a sound metaphysical basis in the fact that Mind by the very nature of its infinity is one, this unity is found to have a demonstrable basis just to the extent that the individual has sufficient understanding and confidence in the one Mind to enable him habitually to rely upon the activity of divine Principle for his good instead of upon human will. In order, therefore, to preserve the unity which is essential to the well-being of the cause of Christian Science, it is necessary that the individual Christian Scientist shall have consistent faith in good as the only power. This means that good must be to some extent dominant in his thought, and that, so far as he can, he must know only good, be only good, and see only good. This does not mean that one shall see evil as good, but rather that through his understanding of good as all, he shall so clearly perceive the unreality of evil that he is never deceived by evil's lies and false suggestions. This state of "not seeing evil" is in strict accord with Jesus' sense of things as expressed in his statement, "If a man keep my saying, he shall never see death."

Nor can one logically rest with only knowing that God is good; he must expand his concept to include both himself and his fellow man as the reflection of this ever-present good. When awakening a little from the dream of matter to the right idea of man as God's likeness, we may justly grant to ourselves honesty, sincerity, and right desire in our pursuit of spirituality, even though our shortcomings may be manifold. Therefore, we can do no less than grant to our fellow man, also awakening a little from material illusion, equal honesty, sincerity, and right desire in his pursuit of spirituality, though manifold may be his shortcomings.

For "brethren to dwell together in unity," it is not necessary that they shall have the same human opinions, but it is necessary that they shall have "love one for another." With love, which betokens mutual confidence and respect, there may come out of a conflict of human opinions, waged honestly and fairly, a higher and clearer sense of impersonal truth. On the other hand, a conflict of human opinions without love inevitably means the loss of a clear sense of impersonal truth in a contest between personalities. To refute a false argument with demonstrable truth promotes unity; but to question the honesty and sincerity of him who holds the opposing opinion kills confidence. To impugn the motives of an opponent is to appeal to the common court of mortal mind, a court which always sentences unity to death. Whatever destroys confidence, destroys love; and whatever destroys love, destroys unity.

The Christian Scientist has learned that to worship personality instead of Principle is to undermine unity. One may worship personality in a variety of ways,—he may unduly exalt his own personality, or that of some one else; again, he may reverse the process, and unduly debase his own personality or that of another. Whichever he does, he assuredly turns from Principle, is inordinately interested in the doings and sayings of people, approves this and condemns that according as it is pleasing or displeasing to his personal sense of things, becomes an open channel first for gossip and next for scandal, and in due course, if he does not handle and destroy the basic error of personal idolatry, loses whatever grasp of Principle he may have had, and declares himself by word and deed the most pitiful of all materialists,—the materialist who mistakes his materialism for spirituality.

All Christian Scientists recognize the wisdom of Mrs. Eddy in removing personal preaching from the pulpit of the Christian Science church and placing in its stead the impersonal teaching of the Bible and Science and Health. Possibly some Christian Scientists, who would never wittingly be disloyal to their Leader, have never stopped to consider that when they quote what some one has said,—especially if they do so with the purpose of citing the one quoted as an authority for or against some concept of Christian Science,—they are virtually placing personality in the pulpit. Misunderstandings are inevitable under such conditions, and misunderstandings are the enemies of unity.

Is it not evident that while we cannot today walk the hills of Galilee with the Master, we nevertheless have the ever-present privilege of climbing the mount of spiritual understanding with him? We can partake of his spirit of wisdom and charity; we can manifest something of his love and intelligence; we can let our yea be yea and our nay, nay;

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we can refrain from judging and criticizing until through the lens of love we can perceive enough of infinite Truth to "judge righteous judgment." Finally, we can rest our cause as he rested his, on the "I knew that thou hearest me always," and it is possible that we, too, may see a Lazarus rising from the death-sleep of materiality into the demonstration of life eternal.

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Sense of Hindrance Overcome

E. STEDFELD

In working to know the powerlessness of evil, we are sometimes led to believe that we are hindered in our work by some one who has not yet learned the importance of holding "thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), and who constantly voices error. To learn how a mother overcame such a sense of hindrance may be helpful to some one else. This mother had been having a practitioner's help for her small son, but felt that the work was greatly hindered by a relative who was a member of the household, and who constantly gave out foreboding and pessimistic opinions of the situation. That this constant repetition of error constituted a real impediment to the restoration of harmony, bore heavily on the mother's thought, until the following experience came to her.

While up-stairs with the child, the mother heard a neighbor come in and ask about the child. She also heard the relative's answer, which was, as usual, apprehensive in the extreme. For a moment a sense of great discouragement came to the mother, but over and above this was a reaching out to divine Love for help, for light upon the situation, and instantly this line of reasoning came to her: The thought which my relative is repeating to the neighbor is not, as I know, the truth about the child, whose real being is spiritual and harmonious. Now a thought which is not the truth is not a reality,—is nothing, no-thing,—and bears the same relation to truth that the symbol naught bears to the science of mathematics. One times naught is, of course, nothing; a hundred or a million times naught is still nothing. The mere repetition or multiplication of the naught does not thereby add to its value or give it any power.

The mother then saw that the statement of discord made about her child, not being the truth, was naught, and the mere repetition or multiplication of the naught (*i.e.*, valueless statement) could not thereby give it value or give it one particle of power; that she need not therefore fear its repetition, nor should she try to give it value in her thought by allowing that she feared it, or by believing that it carried significance or weight. With the realization of the truth of this reasoning, which was based upon Principle, the sense of hindrance fell away from her thought, and the child's release from the discordant conditions followed quickly.

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Honor to Whom Honor is Due

ELOISE ALDEN

The question is frequently asked by persons mildly interested in Science, Why do Christian Scientists give thanks to Mrs. Eddy instead of to God? The question is not a fair one, because it shows on the part of the questioner a misconception of the attitude of Christian Scientists toward their Leader, and exhibits the common disposition to institute a comparison which has no basis in fact, since all true Christian Scientists do give thanks to God, and that devoutly and continually.

Let us suppose a case which will serve to make clear the point on which information is sought. A student in mathematics is confronted with a problem which does not lend itself to solution. He knows that it can be solved, but he cannot effect the solution because of his imperfect knowledge of the rule which governs this particular problem. In his extremity he appeals to his instructor, who at once perceives the difficulty, explains with patience and exactness the rule which was at hand all the time, though the student did not know it, and then the student is able by his own application of the rule to arrive at the desired result. Naturally the student is thankful for the aid extended, and highly esteems the ability of the instructor to know and apply the rules of mathematics which he himself has not discovered. But did the teacher originate the basic law of mathematics? Certainly not. The underlying principle of mathematics, of all exact science, is as old as creation. No human mind created it. It is an expression of Mind, of God. The teacher is honored because of his desire to know, because of his patient and extended investigation, and finally his command and application of the law to the attainment of a given desired end. It is apparent to all, that if one who by patient endeavor and studious application has gained an understanding of divine law receives a meed of honor and grateful appreciation, this in no way detracts from the full measure of praise due the source of that law.

Mrs. Eddy stands to her followers in the relation of a teacher to pupils. She rediscovered and stated what had so long been lost sight of by humanity, namely, the Principle of all science. She labored long and patiently to know its rule and operation, and in the face of obstacles which would have discouraged one less courageous, and which would have defeated one less grounded in truth, she gave to the world freely and impartially the result of her illumination, her study, and her demonstration. In giving thanks for the service rendered by her to humanity, there is no flavor of intent or desire to exalt her to a position which is not her due. Her followers simply seek to express that measure of gratitude which is due to one whose pioneer work has made possible the unmeasured benefits to all of this world-wide movement. Her teachings are transforming the age, and raising mankind to a higher and more satisfying conception of the allness of God and the perfection of man as His idea, and for this the many are indeed thankful.

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[Written for the *Sentinel*]

"Thou art ever-present"*

LAURA GERAHTY

Out o'er a blood-stained field I wander far,
To succor one I love and bring him home,
Repeating still, through pain and death and war,
"Thy kingdom come."

Upon a storm-tossed deep, where night winds play
To drive my slender craft from harbor-home,
Terrors above, beneath, yet still I pray,
"Thy kingdom come,"—

Then wake from mortal dreams and smile again,
For sleeping I did wander, yet am home,
Where I can sing amid the seeming pain,
"Thy kingdom come."

No storm endures this waking, and no hate
Can hold man's consciousness outside its home;
No tears survive, though long perchance we wait:
"Thy kingdom come."

*Science and Health, p. 16.

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Selected Articles

[Judge Clifford P. Smith in *Springfield* (Mass.) *Union*]

In the beginning of the Christian movement there was one fact the recognition of which was regarded as essential to the spread of Christianity. This central fact was the resurrection. To illustrate: When an apostle was about to be chosen to take the place of Judas, the announcement made by Peter for the eleven was that one must be "ordained to be a witness with us of his [Jesus'] resurrection." So in the speeches reported in the book of Acts, the resurrection is the theme of every address. It was the event on which the Christian church was founded and on which it grew. In these circumstances the whole accession of believers became a solid witness of the occurrence thus attested, and constitutes sufficient proof of it.

Likewise in the beginning of the Christian Science movement there has been one significant fact necessary to be affirmed and proved in spite of denials and doubts. This momentous fact is the healing,—the fact that Christian Science heals the sick. To it the spread of Christian Science throughout the world is mainly due. As Paul asked the people of the first century, "Why should it be thought a thing incredible with you, that God should raise the dead?" so it may be asked of the present generation, Why should it be thought a thing incredible with you, that God should heal the sick? Indeed, why should it seem incredible that the law and power of divine good should operate and be available to overcome every phase of evil?

Later generations marveled that so many of the people of the first century shut their eyes to the events which attended the inception of Christianity. The people of today have need to beware of starting a parallel to that chapter of history. Christian Science is doing a work of which no one need be ignorant,—a work which it were folly to ignore. That Christian Science has destroyed, in a vast number of cases, all manner of diseases, whether deemed curable or incurable by other means, is now an incontestable fact. It is a fact of authentic history, which cannot be reversed or turned back; and it is a fact which is of the utmost importance to the human race.

Why, it may be asked, is the healing so important? The value of health is obvious, and there are other reasons. Christian Science healing is Truth-healing; it belongs to salvation; it results from the power of good over evil; it depends on the nature and qualities of that which is divine in contrast with what is merely mortal; it involves the knowledge and proof of God. In the words of Mrs. Eddy (Message to The Mother Church for 1901, p. 1): "As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: to gain the absolute and supreme certainty that Christianity is now what Christ Jesus taught and demonstrated,—health, holiness, immortality."

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[Willis D. McKinstry in *Independence* (Kan.) *Reporter*]

In his endeavor in a recent sermon to harmonize the practice of medicine with spiritual or divine healing, the Rev. Mr. —— chooses to criticize Christian Science. Christian Science opposes such an amalgamation. It demonstrates the theology of Christ Jesus; for Jesus set forth the way of salvation as purely spiritual, and no element of materialism or activity of physical law entered into his demonstrations of scientific being. To suppose that omnipotent good, the first great intelligent cause which created the universe, needs the aid or assistance of a non-intelligent, inanimate drug or lotion to promote or continue the health and harmony of man created in His likeness, is to belittle Deity.

Omnipotence can never be less than omnipotent. This all-power is divine Mind, and cannot be confounded with the carnal mind, or so-called intelligent matter, which "is enmity against God." It was this Mind of Christ Jesus that gave him a scientific knowledge of Truth and enabled him to know the difference between the spiritual universe and a material world, between man created in God's image and a sinning mortal.

The spiritual understanding of scientific being which Christian Science gives, obliterates human belief, and gives mankind a true knowledge of God's law as operative to meet his human need. Christian Science demonstration is not a blind faith or the mere repetition of words, but the realization of the presence and power of God. The teachings of Christ Jesus set forth the unmistakable way of salvation, and proclaim this way to be entirely separate from all material methods of living; yet the Master and his disciples ate and drank the same as others. The partaking of food and drink are some of the things Jesus found it necessary to suffer "to be so now," while overcoming the things of the flesh. Therefore it is not inconsistent for Christian Scientists to live in houses, wear clothes, and eat and drink; in fact, if they seek "first the kingdom of God," they are justly entitled to all the comforts of human life.

At this stage of growth in Christian Science no one has demonstrated the fulness of its teachings, so if some of its followers through lack of understanding feel that it is necessary to turn to material means, this does not disprove its teachings. There is no more valid reason for censuring or condemning one who is endeavoring to realize that "the Lord God omnipotent reigneth" at all times and under all circumstances and conditions, although he pass away, than there is for judging one who relies upon *materia medica* and passes away from the result of an operation performed in a hospital by a reputable surgeon.

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[G. W. Allan in *Ottawa* (Ontario) *Citizen*]

Viewed in one way, the Bible contains a record of man's growing concept of God. As the finite sense of Deity yielded its grosser elements, men's concept of God approached truth. We note in the Scriptures that God has been conceived to be a being of human form, a god of wrath, a warrior, a sovereign, a judge, and on in an ascending scale to John's revelation and Jesus' demonstration of God as Love. Human development in understanding is from the partial to the more inclusive truth, and it is only as we grasp the more inclusive truth that we realize the falsity of the former concept. While we held to the Ptolemaic theory in astronomy, we were blind to its limitations or falsities; but when we grasped and accepted the more inclusive truth of the Copernican theory, we saw not only the limitations of the former concept, but also the reason for our acceptance of it.

Even the casual reader of authorized Christian Science literature will early discover that God is therein defined, not as possessing the grosser elements of the carnal mind, but in terms expressing the highest qualities of which we are conscious, *e.g.*, infinite Life, Truth, Love. It will be conceded here that there is no return to positions outgrown in the realm of religion, any more than in the realm of astronomy. When we grasp and accept the fact that God is Love, we realize the falsity of any lower concept of God, and could no more teach that lower concept as our religious belief than we could now teach the Ptolemaic theory as our understanding of astronomy.

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It is being more generally recognized that "the one important interpretation of Scripture is the spiritual." Indeed, Mrs. Eddy goes farther and states, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice" (Science and Health, pp. 320, 241). It is this "spiritual signification" of the Word, today made known through Christian Science, that is making the Bible an open and loved book to thousands who had cast it aside; a text-book for their daily study; a practical guide to their feet and a light to their path, and an inspiration in their warfare to lessen evil and disease. The study of the Bible with the aid of our text-book, which has proven itself a veritable "Key to the Scriptures," has reformed sinners and healed the sick in untold instances. The evidence of the "fruits" of Christian Science is now so abundant that any one desiring to be informed, cannot long remain in ignorance of either the quality of the fruit or the character of the tree.

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[Paul Stark Seeley in *The Oregonian*, Portland, Ore.]

The *Oregonian* in a recent issue contained statements by three Portland ministers of as many denominations relative to Christian Science. With a pleasing sense of fair-mindedness two of them give measurable recognition to the good that Christian Science is accomplishing, even though they do not accept the full import of its teachings. The other, however, continues to misinterpret and misapply the teachings of Christian Science in regard to evil and sin; to insist that it teaches something which it does not teach; that Mrs. Eddy meant only what he thinks she meant; that her statements are contrary to the Bible, as he says "all Bible readers know;" and that finally to end it all and, I suppose, to put an end to Christian Science, he has written a book to prove that Christian Science is just what he thinks it is. Perchance this reverend doctor may learn by experience, if not otherwise, that many truth-seeking people will be turned by his mistaken criticisms to an honest investigation of the teachings which he deplores, and will find there good things that satisfy and make glad, things that for the time being the clouds of prejudice have put beyond the critic's ken.

The doctor seizes upon Mrs. Eddy's statement that "man is incapable of sin, sickness, and death" (Science and Health, p. 475) as proof positive that Christian Science proclaims the man in the street to be incapable of wrong-doing. Applying this mistaken conclusion to himself he says, "If I am incapable of sin I am warranted in giving myself little concern regarding it." Of course Mrs. Eddy did not mean that the critic or any other mortal is incapable of sin. What she meant, as every one who has studied her writings with an open mind knows, was that the spiritual man, made as the Scriptures state "in the image of God," is sinless and eternal. Nor is Mrs. Eddy's teaching contradictory to the Bible, as the critic opines. Referring to the God-created man, John said, "Whosoever is born of God doth not commit sin; . . . he cannot sin, because he is born of God." "Anybody," Mrs. Eddy writes in Science and Health (p. 345), "who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam." Certainly this is not too much to expect of the reverend critic.

While the doctor is making light of the negative nature of evil as taught by Christian Science, those seeking freedom from the bondage of sin and sickness are finding in its teachings nothing that encourages its followers carelessly to ignore sin, as he mistakenly believes, but rather a system of divine metaphysics that enables man to eradicate from human experience, in an ever increasing degree, sin, fear, sickness, and discord of every kind through correct scientific thinking. By this process of right thinking, the very same that enabled Jesus to overcome sin, disease, and death, Christian Science is enabling its adherents today to gain in some part the good things of God, and thus prove by works more than by words the potency of right-mindedness to master the *belief of* mortals that evil is coequal and coeval with God.

When the critic refers with some irreverence to Mrs. Eddy as the "high priestess of Christian Science," he but lays bare his own narrow conception of the life-work of a very great and good woman, whose years of labor had as their sole purpose the betterment of the lives of her fellow men. If he does not now see fit to give credit where credit is due, it is cause for passing regret. A rising tide of gratitude from the hearts of increasing multitudes is even now drowning the sneer of the ecclesiastic and the scoff of the uninformed. As a wise, devoted, and courageous leader, Christian Scientists honor and revere Mrs. Eddy, knowing full well that her place among the world's great benefactors is already established beyond the attack of those who cannot yet recognize her contribution to the world's betterment. The time is not far distant when even those who now are unable to see the importance of her life mission will be glad to accord her the place which she already holds in the hearts of unnumbered thousands as "the revelator to this age of the immortal truths testified to by Jesus and the prophets" (The First Church of Christ, Scientist, and Miscellany, Pref., p. vii).

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[Frank Bell in *The Herald*, Reading, Pa.]

That would be a rare commander in battle who could contrive not only to choose his field of conflict, but to designate the character and disposition of the forces with whom he contends. Success would be assured in advance, and his battles, so far as results were concerned, would be ended before they were begun. A similar brand of invincibility appears to distinguish the anonymous contributor in a recent issue, who undertakes to disprove Christian Science by the familiar process of setting up misrepresentations of this teaching and at convenience bowling them over.

It would seem that after observing that "Christian Science advances a theory of and cure for disease that is at complete variance with that of medical science," one would be impressed with the difficulties in the way of seeing Christian Science correctly through the medical man's spectacles, though it must be admitted that our friend is by no means the first to make the attempt. The materialist who permits himself to be convinced that disease has its origin in a micro-organism called a germ, and therefore concludes that all healing effort must be directed to thwarting the micro-organism, and who at the same time believes the practice of Christian Science consists merely in the reiteration of certain word formulas, may be impelled by the "logic" of his misinformation to adopt the opinion that Christian Science is helpless in the face of disease.

But in the first place nobody knows, and probably few really believe, that the germ is the actual source of the diseased condition with which it is associated in present-day medical theory. The bacteriologist must admit that the tiny organism to which he attributes such potency is at best (or worst) only an effect, not a cause. An effect of what? Does any learned advocate of the germ theory actually know what a germ is, or whence it comes, or why one differs from another? Can he name the source of the intelligence and power with which his theory would endow the micro-organism? In

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view of the large preponderance of pure speculation in the germ theory, and the necessary admission that, whatever the germ may be, it is due to something else as yet undisclosed to the advocates of the theory, is it reasonable to set up the assumption that all systems of healing are to be judged by the microbe standard? Since the champion of the germ does not know the origin of the germ itself, he cannot really know that the "favorable conditions" in which the germ is supposed to thrive are not the direct or indirect product of a mental state.

Through ponderous argument our friend announces his arrival at the conviction that the Christian Scientist, "with the method he uses," simply cannot "control the disease germs of his own organism." The two serious defects in this proposition are, that there is no such method as he describes, nor any such object. The method of Christian Science is moral or spiritual, and its first object is of a similar nature. Christian Science is a religion. That for which it is applied is primarily the overcoming of sin. The destruction of all the micro-organisms of which the germ theorist ever dreamed would not bring about the state of affairs for which Christian Science strives. Until the advocate of the microbe has his theory better in hand, so that he no longer must resort to the excuse that it works out only where "conditions are favorable," he is scarcely in a position to demand that his "skeptical nature" be appeased by something "tangible" from the Christian Scientist. The latter is familiar with the statement that the "operation was successful but the shock proved fatal," and having learned through his own experience that he is best protected from disease and its consequences not through "controlling germs," but through the favorable conditions that result incidentally from the regenerative processes of Christian Science, he prefers the latter plan.

To prove the effectiveness of Christian Science it is not necessary that one should be able to "command his digestive apparatus to assimilate scrap-iron." Evidence of more practical value to mankind is found in the assimilation of ordinary food by digestive apparatuses that could not be induced to do so until Christian Science treatment was employed. Christian Science acquires a steadily increasing number of adherents, not because of its agreeing with this or that theory, but because of the completeness with which it meets the needs of all who earnestly study and consistently apply its teachings.

Finally, we submit that one who says involuntary bodily action is in no wise dependent on mind, and yet fails to say what it is dependent upon; who declares the most vital functions of the human organism to be utterly regardless of mind, and yet does not explain why these cease the instant the mind or life goes out of the body; who describes mind as "animated matter" and insists that the water and salts composing the brain possess "the faculty of perception," is going to some lengths when he demands that before he can accept Christian Science some one must "make it tangible."

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[William D. Kilpatrick in *News-Palladium*, Benton Harbor, Mich.]

In a recent issue appears a report of a local meeting wherein a critic misstates the attitude of Christian Science on the subject of sin. The critic's position is explained in his words: "Sin is no idle fancy! Sin is a fact. Sin is a moral disease which is destined to live as long as God lives." It is not only quite plain that the gentleman would have us accept God as the author of sin, but from his point of view it would be foolish and futile to attempt to rid ourselves of sin in any way.

Now, one of the two following conditions must be correct: First, if God created sin it must be true and a part of His creation, as permanent as God Himself, and incapable of destruction. Secondly, if God did not create sin it is no part of His creation, hence must be untrue, without permanency, having only such power and dominion as we wish to give it in our belief. We have ample Biblical authority for choosing the latter condition as a basis of endeavor in combating sin. If God did create sin, then it is part of His creation, and we could not if we would, and should not if we could, escape the dire results thereof.

In Genesis we read: "In the beginning God created the heaven and the earth. . . . And God saw every thing that he had made, and, behold, it was very good." Jesus said, "I am not come to destroy, but to fulfil," and aside from healing the sick, his one chief mission was to destroy sin. Is it logical, then, to conclude that as the Son of God, Jesus came to destroy the works of God? Most certainly it is not! But if we are to continue the belief that God is the author of sin, we may as well cease right now all attempts at ridding ourselves of its effects, for sin can never be mastered by any one, either for himself or for another, who believes that God is responsible for it. Christian Science teaches, as does the Bible, that God did not create sin, and that only through this understanding can the absolute nothingness of sin be perceived and its mastery be made possible. Sin will remain with us only so long as mankind is willing to concede its authority, and no longer.

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

An editorial in a recent issue entitled "A Thought Movement," is liable to mislead some of your readers, because it places Christian Science in a class where it does not belong. Christian Science is not occult, and to suggest that Christian Scientists join in the so-called "thought chain" for peace, is to state incorrectly the teaching and practice of Christian Science.

The attitude of Christian Science toward the question of war cannot be more correctly stated than as set forth by its Discoverer and Founder, Mrs. Eddy, in an article written for the *Boston Globe* in December, 1904, and reprinted in her book "The First Church of Christ, Scientist, and Miscellany": "The Principle of all power is God, and God is Love. Whatever brings into human thought or action an element opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love" (p. 278).

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[Written for the *Sentinel*]

Things Substantial

GERTRUDE TILDEN-THOMPSON

THE artist true paints not the world he sees
With eyes grown dim at scanning faultful things;
But to the landscape, face, and form he brings
The eyes of soul, to him real nature's keys.
In autumn, when the trees bright hues take on,
And wave their banners in exulting mood,
They say not, "For a time we'll part from good,"
But up to clearer heights they urge us on.
God's world is perfect; 'tis our sense that fails
To see true beauty as it lies in store;
'Tis limitation of our sense that veils
The mansion for us all prepared before.
God's tree is always growing in His sight,
God's man is always living in His might.

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Editorial

"Conformed to the doctrines"

NOTWITHSTANDING the fact that a very large portion of the New Testament is given over to the account of our Master's work in healing the sick, the one point upon which many critics of Christian Science base their objection to this religion is that its followers profess to heal the sick by the same means which Christ Jesus employed. In fact, it seems that if it were not for this feature of Mrs. Eddy's teachings, these people would make little, if any, objection to the inclusion of Christian Science in the list of Christian and evangelical religions. As some of them even go so far as to question the right of Christian Scientists to be called Christians, or this teaching a Christian religion, it may be well to set forth an accepted definition of the word Christian, in order to clear up this misapprehension. We therefore quote from Webster as follows:—

"One who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him; an adherent of Christianity; especially, one whose inward and outward life is conformed to the doctrines of Christ."

Those who in the face of this definition assail the Christianity of Mrs. Eddy's followers, must either deny the legitimacy of our Master's works, or take the position that these works were to be done only by a limited number and for a limited time. As to the legitimacy of all our Master's works, he himself said: "I came . . . not to do mine own will, but the will of him that sent me." As to their universality among Christians, he said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." He also included this healing work in his command which set the standard for Christianity: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

The great Teacher said of them who should follow him and claim recognition in his name, "Ye shall know them by their fruits;" and it is because Christian Scientists are showing these fruits that so many who have vainly sought help and healing elsewhere are attracted to the religion which Mrs. Eddy founded. Christian Scientists have learned from their Leader's life and works that the real mission of her teachings is to lift mankind to that right apprehension of God and man's relation to Him which destroys all sin and casts out all error, whether this error be morally or physically manifested. This teaching she expresses in her writings time and again, but probably nowhere more completely than on page xi of the Preface to Science and Health, where she writes:—

"The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

Throughout Mrs. Eddy's teachings and throughout her life Christ Jesus was her model. To her he was the great Exemplar, and she once wrote to the members of her church, "Follow your Leader, only so far as she follows Christ" (Messages to The Mother Church, p. 78). Needless to say this is the highest endeavor of her every loyal follower, and in the degree of their understanding of the Christ-teaching and faithfulness in its application, they are bearing the "fruits" that are the signet of at-oneness with him who taught us to pray "Our Father."

ARCHIBALD MCLELLAN.

Eternal Life

THROUGHOUT Jesus' earthly ministry as set forth in the gospels, we find that his chief appeal to those around him was that they should accept eternal life. Before his time the prophets had spoken much of long life as the necessary outcome of right living, and the psalmist had not hesitated to say of the one who dwelt "under the shadow of the Almighty," that he would be forever safe, though a thousand should fall at his side and ten thousand at his right hand; that neither plague nor pestilence should come nigh his dwelling. He also declared that such a one would realize the "long life" that satisfies, as in the case of Moses, who was untouched by the sense of decay even when he had reached one hundred and twenty years. Christ Jesus had, however, a wider view than did Moses from mount Pisgah, when he assured his faithful followers of eternal life. In declaring man's unity with God he said, "No man is able to pluck them out of my Father's hand."

We would naturally suppose that those of his own nation and religion would gladly accept the truth of being which the Nazarene Prophet offered them; but such was not the case, for then as now material sense blinded the eyes of the many. This is brought out in the account of Paul's wonderful work at Antioch, when the whole city was stirred, as we read in the thirteenth chapter of Acts. Here we are told that Paul and Barnabas reminded the Jews that the word of God was first spoken to them; then the record goes on, "But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Does not this fittingly describe the mental attitude of mankind at large today? In so far as men love the world and the things of the world, they judge themselves unworthy of eternal life as it is presented in the Bible, and also in Science and Health. They virtually say that it will be time enough to enter upon eternal life after they have died and wakened again, if they ever do. Paul says, "We shall not all sleep, but we shall all be changed." None can deny that this change is greatly needed, and those who have begun really to understand eternal life are the ones who most desire the change from error to truth, from the material to the spiritual, from the mortal to the immortal.

Mrs. Eddy, who wisely points the path for faltering footsteps, says (Science and Health, p. 246), "Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise." Then she quickly adds: "Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal." This explains it all. Divine Life and Love are deathless. No one would think of denying this, but few remember that God's image and likeness, the reflection of Life and Love, is no less so. The trouble is that humanity has too long judged itself unworthy of eternal life as Christ Jesus presented the idea, and has chosen rather a mutilated counterfeit of it, one in which death is given a prominent part. "Man is immortal till death," says the cynic, but the fact is that mortals express their own false concept of exist-

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ence all the way, even though it may be pleaded that this concept is thrust upon them from birth up. It is well that evil is not immortal. If it were otherwise, there would be no hope for the race.

If goodness, the product of pure spirituality, is daily becoming dearer to us and is being demonstrated in all we do, then mortality is being "swallowed up of life." Hatred, selfishness, and lust are all mortal, and if we cling to these evil beliefs, we have, as Paul also says, "sentence of death in ourselves." There is, however, a sure way of escape, and that is to put off the false mortal concept and "lay hold on eternal life," proving man's immortality by walking in the light of Truth and radiating its healing power so that all may see it, feel its warmth, and follow it to its source, the Life divine.

ANNIE M. KNOTT.

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Kinship

IN human belief, individual experience is very largely shaped by family relationships. Not only do hereditary influences and parental example determine the disposition and course of the young, but the helpful or harmful intimacies of the home, and later perchance of married life, supply motives and ends in large part for the more mature, and thus fashion character and conduct through the whole span of human life.

While many have the sweetest memories of much that home and kindred have meant to them, there are relatively few who do not trace their deepest regrets and griefs to the unidealities—past or present—of family relations or conditions, or who do not feel that their greatest handicap of habit or impulse is a direct outcome of them. The skeleton in the home closet explains unnumbered heartaches, and one cannot overemphasize the need of having such a right apprehension of family relations as will enable us to profit by all that pertains to them of good, and escape from all that may pertain to them of ill. Hence the question of how this realm of the hearthstone may be cleansed and ennobled, is vitally significant to us all.

Like everything human, kinship bears the hall-mark of belief in both good and evil. It prompts the finest heroisms and the most selfish brutalities; it brings the sweetest joys and the most poignant griefs; it gives expression both to tender affection and to bitter hatred, so that the fireside may become the rendezvous either of angels or of devils, and like all else, its redemption can be effected only through the spiritualization of thought.

Christian Science enables one to see clearly that here as everywhere the physical must grow less and less dominant, the spiritual more and more controlling. Sensual impulse must give place to thoughtful consideration, animal instincts to unselfish attachment, personal absorption to individual recognition and respect, clannish fealty to fraternal affiliation, the claim of a possession that is devotedly kind today and cruelly domineering tomorrow, to that unexacting affection which would have nothing that its winsomeness has not won; and this transformation must go on until the sense of fleshly kinship has entirely yielded to the recognition of the family of God, the brotherhood which knows but the one infinite Father and Mother. Then spiritual realization and love will indeed be enthroned in every heart, and the spirit of that paradoxical requirement of the Master, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," will have been met.

Christian Science at once begins to effect this uplift of sense. It reveals the inevitability of the inharmonies and unmentionable wrongs recorded in the history of so many families. It discloses the unworthy and unsatisfying nature of all that mortal man hopes for in fostering the flesh and founding a home, and by purifying and expanding the affections it banishes the cause of every family sorrow and multiplies a thousandfold every family joy. In this ascension of thought there is no loss of the practical in the transcendental, no sacrifice of the spirit of true romance and chivalry. Every human relation is made more dear and happifying because it has become more divine. Christ Jesus inculcated the love of father and mother, brother and sister, and evinced in his own habits a spontaneous entrance into and sweet enjoyment of family relations; and yet how unequivocally he rebuked consent to the flesh as the basis of kinship and intimacy when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven."

As revealed in Christian Science, the redemption of kinship is to be found in that perception of man in the image and likeness of God which brings escape from all thought of him as "of the earth, earthy," and in the cultivation of that pure attachment which has no taint of selfishness or sensuality. This divine ideal, loved and sincerely sought for in every human relation, will surely usher in the dawn of that consciousness and that home experience which is named heaven, and from all the borders of which sorrow and sighing have fled away.

JOHN B. WILLIS.

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Lectures in Suburbs of Boston

Under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., four lectures on Christian Science will be given by Bicknell Young, C.S.B., a member of the board of lectureship, as follows:—

Winthrop, Mass., in Elks Hall, Washington avenue (near Winthrop Beach station), Monday evening, Jan. 25, at eight o'clock.

Brookline, Mass., in Beacon Universalist Church, Harvard street (near Coolidge Corner), Tuesday evening, Jan. 26, at eight o'clock.

Roslindale and West Roxbury, Mass., in Highland Club Hall, West Roxbury (corner of Centre and Corey streets), Thursday evening, Jan. 28, at eight o'clock.

Milton, Mass., in Town Hall, Canton avenue (change cars at Milton Lower Mills for East Milton car; at Mattapan square for Brockton car, to Canton avenue), Friday evening, Jan. 29, at eight o'clock.

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Among the Churches

Current Notes

EUREKA, CAL.—There was a very good attendance yesterday [Nov. 29] at the first services held in the newly finished edifice of First Church of Christ, Scientist, at the corner of Eleventh and H streets. Dedicatory services will be held later. The new church occupies a lot 60 by 110 feet, and the outside dimensions are 50 by 90 feet. The seating capacity is about three hundred, with room available in the vestibule and gallery for about one hundred more.

The Humboldt Times.

BERKELEY, CAL.—With the opinion of Deputy District Attorney Burpee that there would be nothing illegal in renting the high school auditorium for religious meetings, it was voted to rent it to Second Church of Christ, Scientist, for Sunday morning and Wednesday evening services.

Berkeley Gazette.

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HOPKINTON, IOWA.—The Christian Scientists now have their own place of worship. They have purchased from the J. Platt estate the residence and two and one half lots on the corner of Chestnut and Second streets just east of the Philipp hotel, the consideration being twenty-five hundred dollars. The location is an ideal one from every standpoint. For the present, two large rooms have been fitted up, and will be used for the services. The congregation expects eventually to renovate and remodel the entire building for the church and Sunday school, with a reading-room attached. The first service was held there last Sunday [Nov. 22].

The Hopkinton Leader.

KINGSTON, N. Y.—A congregation that nearly filled the church, met Sunday morning [Dec. 6] at eleven o'clock for the first service of First Church of Christ, Scientist, in the new edifice at 161 Fair street. For several years the congregation has held its Sunday services and Wednesday evening testimony meetings in the chapel, 38 Sterling street, but a change of location was found to be desirable. A lot was purchased by the organization, and ground was broken for the church building in April, 1914. The church occupies a space twenty-four by fifty feet, and as to location and construction presents every possibility for real service and usefulness.

Kingston Freeman.

CONCORD, MASS.—The handsome new edifice of First Church of Christ, Scientist, was opened for services on Sunday, Dec. 27. The building is in the colonial style of architecture and occupies a prominent position on the central square of the town. It has a seating capacity of between three and four hundred. The church was organized in 1908, and has been holding services in Insurance Hall.—*Correspondence.*

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The Lectures

Boston, Mass.

Clarence W. Chadwick delivered a lecture on Christian Science Friday evening [Jan. 1] in The Mother Church, The First Church of Christ, Scientist, Boston, Mass. The first reader, H. Cornell Wilson, introduced Mr. Chadwick and said:—

Among those who early came into possession of Mrs. Eddy's first published work on Christian Science was Amos Bronson Alcott, one of that renowned coterie of Massachusetts men who constituted the Concord School of Philosophy. In a letter to Mrs. Eddy expressing his appreciation of her book, "Science and Health with Key to the Scriptures," this sage thinker wrote: "The profound truths which you announce, sustained by facts of the immortal life, give to your work the seal of inspiration,—reaffirm in modern phrase the Christian revelations. In times like these, so sunk in sensualism, I hail with joy your voice, speaking an assured word for God and immortality, and my joy is heightened that these words are of woman's divinings."

This gracious recognition of the work of the Discoverer and Founder of Christian Science, vouchsafed in the very early stages of her leadership, has been amply justified in the little more than a generation that has intervened. So rapidly has human thought been moving that even now the inspiration of Mrs. Eddy's spiritual service to mankind is felt and acknowledged the world over. There is an ever increasing multitude that is giving testimony in favor of Christian Science, testimony which clearly is all to the effect that sin and sickness of every nature has yielded completely to the application of this Science. Nor does the world generally yet know the half that Christian Science is doing to annihilate sin and prevent disease. Slight wonder, then, at the manifest interest in Christian Science which is evidenced by the large audience here present tonight.

The Christian Science Monitor.

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Cape Town, Cape Colony, South Africa

A lecture on Christian Science was given in City Hall by Clarence C. Eaton. About seven hundred people were present, and a very attentive hearing was given. The lecturer was introduced by Mrs. Jenny W. Forsyth, who said in part:—

Christian Science is not a new name in Cape Town. Its good effects in the lives of those who are trying to follow its teachings are being recognized and acknowledged on every side,—pain, suffering, and sorrow giving place to health, joy, and peace. Not only its efficacy in the healing of physical pain and suffering, but its effect in the betterment of human conditions, is being experienced by all who seek help through its teachings. It makes better men and women, better Christians, and inspires a greater love for the Bible and a higher reverence for the teachings of Jesus.

In these times of stress it is the message of "on earth peace, good will toward men," ushered in by Jesus the Christ. Through its silent ministrations we are learning more about the fatherhood of God and the brotherhood of man, and striving for that Mind which was in Christ Jesus, and which alone can bring that peace which passeth human understanding.—*Correspondence.*

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Oak Park, Ill.

The words of Oliver Marble Gale, in introducing Bliss Knapp, who lectured in the Warrington Opera House on Christian Science, were in part as follows:—

When we look about us and see certain people, whom we know as Christian Scientists, meeting the circumstances and emergencies of our common existence with a composed and serene happiness, a complete confidence and freedom from fear which very few, if any, of us are able to attain through the philosophies which we have been taught; when we see them day by day going up and down among us, reviving health in the sick, hope in the desperate, and right living in those who have been too heavily tempted,—see them surely solving the problems of life which baffle and defeat us,—it is quite natural that we should want to know how they do it. We want to know what they have that we have not; what they think that we do not seem to be able to think for ourselves. With some of us the desire to know about Christian Science is merely a wholesome, critical curiosity. In others it is a deeper and more vital interest. And there are some of us who want to know about it with an eager, anxious hunger which nothing else has satisfied,—the hunger, often, of a last hope.

Christian Scientists are just as eager to have us know as we are to know. They want us to share with them their blessings and their benefits, and they are ready to tell us when we are ready to listen.—*Correspondence.*

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Davenport, Iowa

At the lecture on Christian Science by George Shaw Cook, the introductory remarks by Maj. L. P. Davison, United States Army, retired, on active duty in charge of the Davenport recruiting district, were in part as follows:—

One of the most insistent requirements of modern thought is the demand for proof. Today practically everything we

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purchase or otherwise acquire is taken on approval. This attitude is to be encouraged, because it is essentially safe, sane, and scientific; indeed, it is distinctly improving, since it infers receptivity when proof is properly made.

Christian Science meets this demand just as it meets every other human need, squarely and fully. In unnumbered Christian Science homes the Scriptures are read, interpreted, and applied in its light with consequent social, physical, moral, and economic benefits. Christian Science churches in practically every habitable part of the globe are preaching this new-old gospel of "on earth peace" each Sunday. Every Wednesday evening in each of these churches men and women are rising to testify that today as of old the sick are healed and the sorrowing are comforted. The Master said, "By their fruits ye shall know them."—*Correspondence.*

Boulder, Col.

William R. Rathvon lectured on Christian Science before a large audience at the Curran Opera House. He was introduced by F. C. Moys, who spoke in part as follows:—

A few short years ago a noble woman discovered what may be termed a lost art. Biblical history of the earlier Christian era is full of instances of physical ailments being cured through Christ and the apostles, and through the discovery and teachings of Mrs. Eddy a skeptical world has been shown that the healings of those earlier days may be repeated in our time. Those of us who do not understand the methods of Christian Science healing are forced to acknowledge its mysterious power when we see personal friends raised from beds of sickness and restored to health and happiness through this means. We have assembled here this afternoon to learn something more of this new-old religion.—*Boulder Herald.*

Duluth, Minn.

At the first of two lectures on Christian Science, Bicknell Young was introduced by Edward C. Kennedy, first reader, who said in part:—

Half a century ago Mrs. Eddy discovered the fact that the healing power of divine Truth which the Saviour employed when on earth, and which was practised by his followers for three centuries after his ascension for the cure of sickness and disease, is as present, as near at hand, and as efficacious to heal in this age as it was nineteen centuries ago. Through years of constant study and self-abnegation she also discovered the method or system by which this healing by divine power was accomplished, and named her discovery Christian Science.

Christian Science has no quarrel with any other religious belief or doctrine, nor does it proselyte among other churches or denominations to add to its numbers. Its phenomenal growth is the natural result of its work in the cause of humanity. It wages war only upon sin, sickness, disease, and death, and in its forward march against these enemies of mankind it blazes the way and illumines the path for all to follow that would give heed to the voice of him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The introductory remarks of John Coventry at the second lecture were in part as follows:—

Christian Science is a reinstatement of "primitive Christianity and its lost element of healing" (Manual, p. 17). It is recorded in the Scriptures that Jesus said to the twelve disciples: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick." To the seventy others whom he sent forth he gave the same dual instructions to preach the gospel and heal the sick, and declared, "He that believeth on me, the works that I do shall he do also." It is well authenticated by historians that the early Christians practised spiritual healing, even to the raising of the dead, for three hundred years after the ascension, when the power was lost until it was discovered by our Leader, Mrs. Eddy, in the year 1866.—*Correspondence.*

Lectures to be Delivered

Abilene, Kan.—Virgil O. Strickler, Seelye Theater, 8 p.m., Jan. 29.

Allentown, Pa.—William R. Rathvon, Orpheum Theater, 35 North 6th street, 3:30 p.m., Jan. 17.

Brookline, Mass. (auspices The Mother Church).—Bicknell Young, Beacon Universalist Church, near Coolidge Corner, 8 p.m., Jan. 26.

Brooklyn, N. Y. (First Church).—Hon. Clarence A. Buskirk, Church Edifice, New York avenue and Dean street, 3:30 p.m., Jan. 24, and 8 p.m., Jan. 25.

Chicago, Ill. (Second Church).—George Shaw Cook, Church Edifice, Wrightwood and Pine Grove avenues, 8 p.m., Jan. 25 and 26.

Cincinnati, Ohio (First Church).—George Shaw Cook, Church Edifice, Park avenue, South, Walnut Hills, 8 p.m., Jan. 28 and 29.

Dodge City, Kan.—Virgil O. Strickler, Dreamland Theater, 8 p.m., Jan. 22.

Dubois, Pa.—Rev. William P. McKenzie, Avenue Theater, 3 p.m., Jan. 24.

Fort Worth, Texas.—Jacob S. Shield, Chamber of Commerce, 3:30 p.m., Jan. 24.

Geneva, N. Y.—Bicknell Young, Smith Opera House, 3:30 p.m., Jan. 24.

Iola, Kan.—Virgil O. Strickler, Grand Theater, 3 p.m., Jan. 24.

Leavenworth, Kan.—Virgil O. Strickler, Shrine Temple, 8 p.m., Jan. 28.

Le Roy, Kan.—Virgil O. Strickler, Jan. 25.

Los Angeles, Cal. (Fifth Church).—Clarence C. Eaton, The Hollywood Woman's Club House, 7072 Hollywood boulevard, 3 p.m., Jan. 24, and 8 p.m., Jan. 25.

Marietta, Ohio.—William R. Rathvon, City Auditorium, 2:30 p.m., Jan. 24.

McPherson, Kan.—Virgil O. Strickler, Opera House, 8 p.m., Jan. 26.

Milton, Mass. (auspices The Mother Church).—Bicknell Young, Town Hall, Canton avenue, 8 p.m., Jan. 29.

Okmulgee, Okla.—Virgil O. Strickler, Jan. 18.

Pomona, Cal.—Clarence C. Eaton, La Pictoria Theater, 8 p.m., Jan. 22.

Roslindale and West Roxbury, Mass. (auspices The Mother Church).—Bicknell Young, in Highland Club Hall, West Roxbury, Centre and Corey streets, 8 p.m., Jan. 28.

Savannah, Ga.—Hon. Clarence A. Buskirk, Lawton Memorial, 8:30 p.m., Jan. 29.

Silver Creek, N. Y.—Col. William E. Fell, Park Theater, 8 p.m., Jan. 29.

St. Louis, Mo. (Second Church).—William R. Rathvon, Church Edifice, 4234 Washington boulevard, 8 p.m., Jan. 25 and 26.

Waterbury, Conn.—Willis F. Gross, Temple Hall, 3:30 p.m., Jan. 24.

Winthrop, Mass. (auspices The Mother Church).—Bicknell Young, Elks Hall, Washington avenue, near Winthrop Beach station, 8 p.m., Jan. 25.

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Testimonies of Healing

Several years ago, in despair, I turned to Christian Science for help for my baby boy, who had been ill from the time he was a month old. He had been under the care of two doctors and in a hospital for two months. The last doctor frankly told me that he thought my baby had "lived its life." I felt that this could not possibly be, if God was good, and upon hearing of a children's hospital where only babies under the age of twelve months were taken in, I hurriedly rushed there with him one day, when he seemed to be rapidly getting worse. They gave me little hope, but promised to do their best, though they advised me to get him christened at once. They kept him for two months, but he grew worse, until his appearance became dreadful, as he was emaciated to the last degree. They then sent for me and told me they could do nothing more; that all I could do was to take him and keep him out in the air as much as possible. At this time he weighed no more than many babies at birth, although he was eight months old. All signs of intelligence had quite left him. He just lay in his cot and moaned incessantly.

I then thought of the little I had heard of Christian Science, and eagerly went to a lady living in the neighborhood whom I had heard spoken of in connection with Christian Science. She very kindly told me somewhat of the meaning of this teaching, and I asked her to direct me to a practitioner. Eventually I went with her to First Church of Christ, Scientist, London, and met a lady who consented to take the case. I arranged a meeting at the practitioner's house, whither I carried my baby. The first treatment was given there, and upon reaching home again I praised God for His goodness, for into my baby's face had come the first sign of restored intelligence. He looked into my face and smiled. From that time the healing work went on. I threw away the material remedies and just left him to God. When he was twelve months old he was a bonny baby and quite average in size; at fifteen months he was much above the average. Very soon after the first treatment the little face lost the prematurely aged look, and the moaning ceased, sleep came, and peace seemed to rest upon him. He is today as healthy and happy a child of nearly six as it would be possible to meet with, and we have depended wholly, ever since his healing, on the power of Truth as taught in Christian Science. I am more than thankful to God for this healing truth.

MINNIE C. APLIN, Mitcham, England.

I am not a Christian Scientist, but write to confirm the fact mentioned in the above testimony, and gratefully testify to the many blessings realized in our home since my wife took up the study of Christian Science.

C. CLARKE APLIN, Mitcham, England.

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While confined in a hospital for the insane as a direct result of fifteen years of liquor drinking and wrong thinking, with its consequent lapses into dishonesty and misery, culminating in a final attempt to end it all by drowning, I received a note from a Christian Scientist asking me to read daily the fifty-second and fifty-fifth chapters of Isaiah. Knowing her faith, and remembering that I had been successfully treated years before by a Christian Science practitioner, I tried to grasp the spiritual meaning of those comforting words; but after being discharged from the hospital (disgraced in the sight of God and man, as I then saw it), alone in a great city where there seemed to be nothing but liquor, I took to drinking again, and on going on the road, fell in with a drinking crowd. It was not until a devoted mother had sent me a copy of Science and Health along with a Bible of my childhood days that I again threw off the yoke. Just by reading Mrs. Eddy's book, all desire for liquor, tobacco, and evil thoughts, in fact inharmony of all kinds, departed, and a realization came to me of the prophet's meaning when he said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." This healing took place two years ago.

I have "returned unto the Lord," with the glorious knowledge that evil has no power; and my years of bondage to dishonesty, drunkenness, and other false gods, are over. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Through the application of Christian Science I have made demonstrations over physical ailments, and have overcome a hasty temper and much selfishness. All this proves to me that through the understanding of this teaching, all good is possible to man. I am most thankful to God, and grateful to Mrs. Eddy for showing me the way.

ELDRIDGE G. NORTON, New Orleans, La.

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When I first came to Christian Science, the physical healings seemed very wonderful indeed; today, after nearly ten years of practical application of the truth, they appear to be natural results of the action of divine Principle, and all good seems possible. Of the healings which I have had, the demonstration over a burn in February, 1913, especially impressed me, because it showed the infinite possibilities attending a greater understanding of the power of Mind over all physical conditions.

About noon one day I went into the kitchen to light the oven of the gas-stove. It seems that the gas had been lighted some time before, but had gone out. I struck a match, and on opening the oven door, my face being directly in front of it, with a loud explosion a ball of fire struck me squarely like a blow, especially, it seemed, in the eyes. Pieces of the stove flew in all directions, and in the next room pictures fell. There was another lesser explosion, and I jumped to my feet declaring that Truth was all and absolute. I got Science and Health and read it, and felt no sensation at all for some time. Suddenly realizing that in less than an hour and a half I was to serve in the Christian Science reading-room from one to nine o'clock, it occurred to me that I ought to have the help of a practitioner.

At that moment, in removing my reliance from Principle to person, fear touched me, and I began to suffer terribly. Sight left me, and my eyes began to close. I felt that my hands, arms, face, and neck were burned. The agony seemed almost unbearable, and I began to feel faint. I tried to call, but could not speak for a few minutes; then the thought came to me that this was the hour in which to prove the power of Truth. I made a great effort, reached the telephone, and called a practitioner. We worked together, and in fifteen minutes I was relieved of suffering. What came to me most clearly then, was the realization that pain is not physical but mental, and as it gradually left me it seemed to be fading out of my thought, not my body. Help came to me from the story of the three Hebrew captives who walked through the fiery furnace unharmed. While I was suffering, I was called to the telephone to talk to a patient. She noticed nothing unusual in me, and I was able to give her a little help.

I went at the appointed hour to fill my engagement, perfectly free from pain. During that afternoon and evening,

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though I talked with many people who knew me, no one noticed that my eyebrows and eyelashes were gone and that my hair had been burned. I had a great sense of freedom and happiness, of thanksgiving even, for the experience showed me the naturalness of the spiritual healing, and that one can retain peace of mind and health in spite of accident, also in spite of false belief and opposition. My eyebrows and eyelashes grew in a remarkably short time, and no mark remained on my face to tell of the accident.

The condition of my eyes and my general health is excellent. During the last year, through an understanding of the spiritual meaning of health, I have had practically nothing to meet physically. To say that I am grateful for Christian Science is expressing in but small measure what I feel for its continuous blessings.—Beatrice Slote, Chicago, Ill.

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I wish to testify to my wonderful healing through Christian Science about a year and a half ago. My eyesight was so impaired by physical and mental overexertion that our family physician and two specialists, besides a trained nurse, felt convinced I would never have more than a working vision, meaning that I would be able to avoid bumping into large objects. Through a friend I was persuaded to try Christian Science, and I am most thankful to say that my eyesight was completely restored, and I can read and sew without glasses. I was also healed of bowel trouble, from which I had always suffered. I have taken no medicine at all since my healing, and am in perfect health. My husband and two little boys also depend entirely upon Christian Science, and for the peace and happiness this teaching brings, in addition to the physical benefits, I am truly grateful.

Mrs. C. C. Burger, Asbury Park, N. J.

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I did not take up the study of Christian Science for physical healing, as I had been unusually well all my life, with the exception of severe colds, from which I suffered two or three times a year. These attacks were often accompanied with neuralgia, and they lasted from two to four weeks. During my study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, however, I was seized with poisoning in my right arm, and a few months later with erysipelas, both of which kept me ill for many weeks, although I was attended twice a day by a well-known physician.

About the time the doctor recommended sending me to the hospital, against which I rebelled, a sudden change for the better began. I did not then attribute the change to my reading of Science and Health, but I now fully believe the truth was working, though I was filled with antagonism. Sometimes I would read page after page of the book before I would come upon a statement which aroused my antagonism. Then I would throw the book aside with the determination never to read any more of it; but somehow I would be impelled to take it up again. Each time my prejudice grew less, until finally the light of Truth began to dawn, and at length became full-orbed. Since then the Bible and Science and Health have been my daily companions. I often wonder how I could have been so blind to the truth of Mrs. Eddy's interpretation of the Scriptures, for it all seems so plain now; and yet I feel that I am only a beginner, as new thoughts continually present themselves, enabling me to catch brighter gleams of what is yet in store for all truth-seekers.

Since coming into a realization of the Christ-cure, I have almost entirely overcome the tendency to colds, and a simple denial and affirmation is sufficient to meet every attack, no matter how severe, while all fear of the so-called causes which produce them is gone. The old fear of blood-poison, however, developed a few months ago, assuming symptoms most alarming to the physical senses; but I successfully overcame this condition by the application of Christian Science, and later I healed myself of a second attack of erysipelas. I was also healed of an injured ankle in one treatment.

A few months ago I had a bad fall, striking my side on the edge of a lounge with such force as to take away my breath. I finally managed to get on my feet while repeating "the scientific statement of being" (Science and Health, p. 468). The pain was excruciating, and I was seized with fear of an internal injury and hemorrhage, but I had Christian Science treatment, and in less than an hour was perfectly healed. Upon looking that night for the bruise which I thought must result, I found none, and there was no soreness. In my gratitude for the wonderful demonstration, I opened the Bible, and my eyes fell upon a passage in Isaiah about "bruises" and "sores." I then opened Science and Health and knew that I had done wrong in trying to bring back an evil belief in my consciousness, even though my object was to show my family, who were away when the accident happened, some proofs of the demonstration I had made. I am deeply thankful to God, and grateful to Mrs. Eddy for her book "Science and Health with Key to the Scriptures."

When I look back over the past, I often wonder how I ever managed to live without Christian Science. When the law of divine Love is applied understandingly, it cannot fail to produce results. Constant recourse to God and His law not only meets our daily need, but the attendant spiritual uplift is of inestimable value.

Clara Virginia Leonard, New York, N. Y.

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It is with thanksgiving and rejoicing that I give this testimony to the many blessings received through Christian Science. It is now eight years since I put this teaching to a practical test and proved its efficacy in the overcoming of bad habits, including the obnoxious habit of chewing snuff, which is generally considered even worse than using tobacco. This habit had ruined me physically, for I had been a slave to it since I was ten years old. Other means for overcoming it having failed, I turned to Christian Science, and there found help and health, for I was freed from this bondage in three treatments. Physical healing followed fast, and with this came my gratitude and joy for knowing that I was free indeed. Then fear of all kinds disappeared through reading Science and Health and our other Christian Science literature. I would say that the years I have studied Christian Science have been the best of my life.

I have learned that it is always worth while to try to overcome, even though the condition may often seem most discouraging. With thousands of others I can truly say that the spiritual uplift is worth much more than anything else in Christian Science, for it has enabled me in a greater measure to see my fellow man as God's child and love him as such. While there are yet hard struggles sometimes, still I know that by adhering to the teachings of the Bible and Science and Health, I shall some day reach the goal, which is man's at-one-ment with his Maker.

I am thankful to God, also grateful to the many friends who have helped me on the way, and my prayer and desire is that I may demonstrate the truth of Christian Science by my living.—Arvid C. Skoog, Willmar, Minn.

The greatest blessing that has come into my life, and that for which I am most grateful, is Christian Science. As long as I can remember I have been a searcher for the truth. I was not satisfied with the religious teaching of the church in which

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I was brought up, and when opportunity came, I attended one church after another to find what each might have to offer; but it seemed to me that there was something wanting. Thus I was in the wilderness of doubt for a number of years, and then the truth for which I had been seeking came to me in a way that I had never thought of.

Seven years ago, while in the city of St. Paul, I was taken very ill with what was pronounced inflammatory rheumatism. Kind friends took me into their home and did all they could for me, as did also the physician in attendance; but the suffering was intense, and it seemed that nothing could be done for me. At the end of six weeks I was taken about one hundred miles to my home. Shortly after, my condition grew most alarming, as my heart became affected, and little or no hope was held out that I could ever recover.

It was at this time that Christian Science was first mentioned to me by a dear friend who had come to help my relatives in caring for me. At first I did not wish to hear of it, as I believed that the time had come for me to die and that I should be satisfied with what I had been told was the will of God. But somehow I could not dispel the thought of being healed in the way I had read of in the Bible, and after thinking about it almost constantly, praying for divine guidance, and reading the Bible whenever I was able to do so, I decided to have Christian Science treatment, and asked that a practitioner be written to. It was a couple of days before she was able to come to see me, and I know now that my healing came in that first treatment, as a great change took place, and I felt a peace and rest that I had never known before. I had absent treatment for some weeks, however, as I was very fearful and knew nothing whatever about Christian Science, and also had some opposition to overcome. The practitioner came to see me only twice in this time, but she sent me literature and wrote letters, besides loaning me a copy of Science and Health. At first I was not able to read the book for myself, except a few sentences at a time, and my sister would read to me. I could understand only very little of it, but I knew this truth would make me free.

There are no words to express the joy and gratitude which I experienced when I was again able to be about and was free from pain. Yet I knew that it was not the physical healing alone that was the cause for this unspeakable joy, but rather the spiritual awakening, for I realized that with my returning health I had gained, at least in a measure, that truth for which I had long sought. Later, when I came to this city and was invited to attend the Christian Science church, I felt at once that I should never again have to look for a church home, and it was not long before I joined the little band here. Since that time I have had many problems to work out, and sometimes the way has seemed dark, but there has always been the firm conviction that through Truth all things will be solved in the best way.

A year ago I had the privilege of class instruction, and I have also been able to help others through the understanding I have gained. I have one desire before me constantly,—that I may so live that my life shall express the gratitude I feel for the many blessings received, and that I may never yield to discouragement, but know that "all things work together for good to them that love God."

I know that all I have of love, health, and happiness I owe to Christian Science. I am thankful to God for His love and guidance, and grateful to Mrs. Eddy for the rich legacy she has left us in the Christian Science text-book, "Science and Health with Key to the Scriptures," and her other writings. I am also grateful every day for the good that comes to me and mine.—M. Sophia Skoog, Willmar, Minn.

In February, 1913, a baby was born to us. I was awakened from a sound sleep at two o'clock, and telephoned to a Christian Science practitioner for help, but I said I had no fear. After that, fear crept in and I suffered some pain. My husband therefore telephoned the practitioner, and very soon all pain was gone. The baby was born shortly after five, and the midwife reached the house only thirty minutes before the birth. I was up the third day, and doing my work the fifth day. This seemed a miracle to us, as we had had six children before and on each occasion I had suffered untold agony at the birth.

When we first took up the study of Science and Health it seemed as though we had lost faith in everything. We had always tried to do right, but we were very discouraged through the loss of a little boy, and we had previously lost two other children. Before coming to Christian Science the children and I were church-members, but I found we had not the right concept of God; in fact, I doubted whether there was a God. If there was, I thought He surely must be angry with me and mine, but now I know that God is Love and we have nothing to fear. I would not take a king's ransom for the knowledge I have obtained through the study of the Bible and Science and Health.

At the present time I am in perfect health, and the baby is a big, robust child of one year and nine months. He has never taken medicine or had anything but Christian Science treatment. I was healed of organic heart trouble nearly three years ago, and of asthma in a very severe form more than a year ago. Indeed, I have had nothing but Christian Science treatment in the past three years.

Mrs. H. M. Truman, Los Angeles, Cal.



[Translated from the German]

I gratefully acknowledge the many benefits which I have received through Christian Science. Four years ago I spent the last months of my commercial apprenticeship in a large concern in this locality, for the purpose of acquiring a practical knowledge of the technical part of the business. I was assigned to a place in the foundry, where all the workmen predicted that I would get a fever as an effect of the fumes of melting metals. I told my mother of these prognostications, and she advised me to protect myself against the erroneous beliefs involved by strictly maintaining a Christianly scientific attitude of thought. To the great astonishment of all my fellow workers, six weeks elapsed without the dreaded condition manifesting itself. One day, however, while melting fourteen skillets of metal I must have allowed thoughts of fear to enter my consciousness, for, briefly, I dragged myself home in a half-conscious condition with barely enough strength left to tumble into bed, where my mother, who was away just then, found me later, totally unconscious. She remained in my room and read from the text-book, "Science and Health with Key to the Scriptures," for quite a while, holding to the thought that nothing which our duty requires us to do, can harm us. (See Science and Health, p. 385.) My mother told me later that my father, upon returning home, was terribly frightened when he saw me. All I know is that I fell asleep late that night and went to work very early the next morning, feeling entirely well, and that I never experienced any after effect from the condition above described.

One year later I was taken ill with a severe attack of appendicitis, accompanied by high fever and ague, and although much fear and anxiety was expressed by those surrounding us, my mother and I remained firm in our stand not to call in a physician but to ask for treatment in Chris-

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tian Science. The result was complete healing within a few days. At Christmas, 1911, during my stay at Montreux (Switzerland), where I was acquiring a knowledge of the French language, a severe pulmonary affection set in, and the physician for whom I was obliged to send in order to get a certificate to explain my absence from business, stated the case to be pleurisy, and that I must be given the greatest of care. Being unable to overcome the illness myself, I wrote, while in bed, to my mother in Frankfort-on-the-Main. She came immediately, after having asked the practitioner who had often and lovingly assisted us on previous occasions, to take up treatment for me. I was completely restored within a very short time, without any medical help or physician in attendance, but solely through the power of God, who, as the psalmist says and as Christian Science explains, is "a very present help in trouble."

ALFRED G. HOFFMANN, Frankfort-on-the-Main, Germany.

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I am very grateful for Christian Science. Recently I have learned that in sorrow as well as in sickness God is an ever-present help. I have had demonstrations over poison-ivy, seasickness, coughs, colds, throat trouble, and other ailments, but I am more thankful that in Christian Science when we have health, we learn how to keep it. Through the spiritual insight into the Bible which we gain by the study of Mrs. Eddy's writings, we are enabled to see God's goodness manifested in our daily life, and for this I am most grateful.

SUSETTE KUHN, San Diego, Cal.

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I am thankful to God for the many blessings I have received through Christian Science. From my youth I was a sufferer from an organic disease and unable to do any hard work. The physician said that I would never get strong.

I lost my husband and was left in a hopeless condition. I had to work for my living, and yet could not keep a position for any length of time. I became interested in Christian Science through friends who had been healed, and who advised me to try Christian Science, telling me that I would find relief in a short time. With this hope I therefore went to a practitioner. I meant to give up my position, for I had charge of a house of ten rooms, and had to do the work all alone. I told the practitioner I would have to do this, as I could not work so hard; but she advised me to keep my place, saying that I could do whatever it was right to do, for God would help me. I also had to take care of a sick person; but while I was under treatment I felt that I was growing stronger, and so I kept my place. I went twice a week for treatment and attended the church services. I devoted myself to the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," and I received such strength that I was able to do all the housework, and for nine months waited on the invalid, who was under medical treatment, and that without getting tired.

I know that without divine help neither I nor any one else could have done the work which I had to do. This was six years ago, and I am still at the same place. I have been healed physically and mentally, also helped financially. The healing was very slow, but thereby I gained a better understanding of God. I am now strong and well.

All I am and have I owe to Christian Science. I want to add that when I first got Science and Health I was not able to read it or understand it, for I did not know the English language, but today I am thankful for the understanding which enables me to write my testimony in plain words.

MRS. A. MAHLKE, Milwaukee, Wis.

From Our Exchanges

[Zion's Herald]

It is a common experience to hear men complain that they "cannot see things" as the Christian views them. Of course they do not, for they live too low to glimpse the verities of a spiritualizing faith. The curvature of the earth is so considerable that those who hug the surface of things cannot make out the peaks that loom only for the watcher in the crosstrees. Men see then as much as they care to see. Christmas island—which may mean any good and beauteous thing—is there all the while in absolute fact, but it exists relatively only for the man who climbs to gain the vision.

Life is one vast potential, and it is ours, by the grace of God, to translate its possibilities into a series of actualized achievements, rising from plane to plane, going from strength to strength, and passing from glory to glory. Great views are to be had from up aloft.

[American Lutheran Survey]

The most read book today is that of which one of its publishers spoke when he said, "Ye are our epistle . . . known and read of all men." Paul's life business was to make Christians,—they were the epistles which emanated from his activity,—and he had insight enough to know, even though in his day the book of Christian life had been on the world's market for only a brief space of time, that it was being known and read by all the world. Whatever may be the world's motive for scrutinizing the Christian's individual Christianity, the fact is that nothing is subjected to more study and to more merciless examination than the heart-life and the outward conduct of those who profess faith in Jesus. Remorseless as has been the analysis to which the claims of Christian doctrine have been made to submit, it is as nothing to the crucible test which the results of faith in these doctrines are daily and hourly undergoing.

[New-Church Messenger]

Under the clouds of the letter, when John beheld the "new Jerusalem" of the Lord's second coming, and beheld the kings of the earth bringing their glory and honor into it, he may have thought of the triumphal entry of David into Jerusalem of old, bringing the spoils of war, and hanging up the swords and shields of the vanquished in the temple to give to God the glory of it all. But not so is its meaning revealed by the Lord in his second coming; for the victories of real Christians are the conquests of his love in their own hearts and lives first, and thence in the hearts and lives of the nations. . . . In this light of real Christianity the nations will learn to fulfil the prophecy of the kingdom of "The Prince of Peace," by beating "their swords into plowshares, and their spears into pruning-hooks." Then in the progress of a real Christian civilization John's vision of the "new Jerusalem" will be realized. "The nations of them which are saved shall walk in the light of it. . . . And they shall bring the glory and honor of the nations into it."

[The Watchman-Examiner]

There is no doubt whatever that the gospel was intended to make men boundlessly cheerful. Have we wandered too far from childhood days to be really merry now and then? Has the hearty and somewhat uproarious laugh dwindled to a formal smile, and the smile to a mere twitching of the corners of the mouth? A woman who looks too much on the gloomy side of things, joined in the laughter of a company of happy people at a social gathering not long ago. When they became quiet again she said, with one big tear on each

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cheek: "Oh, I have not laughed like that for years. It makes me tired all over." She was tired, but she was happy; and we thought as we saw her radiant face: "If you would only laugh like that several times a day, you would look ten years younger soon, and you would feel ten years younger, too. Yes, and the children would go to school feeling happier, and your husband would go down to the store feeling happier, and everybody would feel happier. Why don't you do it?" The Christmas spirit, being brimful of joy, banishes crossness, and crossness is the meanest vice that vexes the home circle.

[*The Homiletic Review*]

Just as soon as we begin to analyze patriotism as ordinarily conceived, we find that it is divisive, provincial, unsympathetic, barbarous, and unchristian. Jesus Christ has said the last word upon this subject in his words and in his life. He revealed a God who is not tribal, provincial, and prejudiced, but a God who is a universal Father,—a God of all nations. He revealed bonds of human relationship that are not tribal, provincial, and prejudiced, but bonds of universal brotherhood. To Jesus Christ there is no such thing as nationality, with its narrow limitations of love or hate in what is called "patriotism." To the man or woman who has really caught the essential inspiration of Christ's attitude to mankind, there can be no patriotism that will impel to the destruction of another nation. There should then be substituted for this tribal and provincial feeling that now throbs in the heart of warring mankind, patriotism for humanity,—the patriotism that is not divisive, but all-inclusive; the patriotism whose loves and hates will not expend themselves in behalf of one nation against another, but in behalf of the whole human race. This is the transvaluation of patriotism. This is the revolution to be wrought in human nature before wars will cease. Here is the opportunity for the spiritual leaders of men during these days of sensitized emotions and confused graspings toward new and stronger principles upon which to ground international life.

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

There was one of old of whom the Saviour said, "He was a burning and a shining light: and ye were willing for a season to rejoice in his light." Would that that could always be true of us! There is a peculiar radiance that streams from those whose lives are "hid with Christ in God;" there is no mistaking it. The man or woman who lives habitually near to God, consciously or unconsciously manifests the fact by the unearthly brightness, the mystic translucence, "the light that never was, on sea or land," by which he or she is always attended. And, on the contrary, there are very wise people, very great and strong, of such amazing mental ability and stores of learning as to strike their contemporaries with awe, who have not a glimmer of it. Round the good there clings, as it were a golden mist, a transfiguring splendor, which every one can perceive, though none can analyze it. Is it not divine reality, the flame of eternal love forcing its way through the clouds and shadows of mortality?

[*The Christian Register*]

The practice of courtesy will always prove its grace. It is not decorative and superficial. It is not a mere ornament of life. It is for substantial good. It is of an efficacy truly marvelous. It is a growth of the beauty of the soul; and when we see its lines tempering the stones of life with grace as of flowers, merging itself into the mass of experience, imparting to the whole a nameless charm, we feel that a might above might has been shown us,—the might of the spirit.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," by William D. McCrackan, M.A., originally printed by the National Alumni Association of New York, and sold by the Publishing Society, has now been translated into the German language, by permission, and is printed in the regular pamphlet form.

"Christian Science: God's Lovingkindness Proved to Men," a lecture by Rev. William P. McKenzie, already published in the German language in pamphlet form, is now printed in English, and is on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 21

Boston, January 23, 1915

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Christian Science Sentinel

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Items of Interest

Further development of Alaska's system of roads and trails cannot be expected unless Congress increases the allotment of funds, declares Col. William P. Richardson, president of the Alaskan board of road commissioners, in his annual report to the war department. He submitted a plan for the extension of the roads covering a period of three years, with an estimate of seven hundred and fifty thousand dollars for the first year. The funds allotted, he says, are now entirely consumed in repairing and maintaining the existing roads. This, he says, will virtually become a fixed condition from year to year, with the amount of mileage now required to be maintained, and although additional new projects, all more or less meritorious, are being presented to the board every year, with petitions for aid, it is impossible for the board to respond, except to a very limited degree.

Commissioned by Gen. Venustiano Carranza, first chief of the Constitutionalists in Mexico, five women and two men, teachers in schools in Mexico City, are in Boston to study educational institutions preparatory to an upbuilding of Mexico through educational channels, should Carranza come into permanent power. The teachers are to remain from one to three years, learning the English language and thoroughly acquainting themselves with the educational ideals, systems, and methods of the city. At the end of that time they are expected to be in a position to act as advisers to the Mexican government in educational matters and take the lead in educational activities.

Radical reform in the structure and application of law is the aim of the Association of the Bar of the city of New York. This is expressed in the report of the law reform committee of that body just issued. The needed reforms, according to the committee, are almost wholly in the direction of criminal law, and while they apply directly to the laws of New York, from the wide interest taken in them and from the extensive inquiry prosecuted by the committee, any action taken by the New York association is considered likely to affect to an important degree the status of law throughout the land. The first recommendation is in the direction of curtailing to some extent the rights enjoyed by an accused person on trial in any criminal action.

A full account of Canada's 1914 grain supply has been published by the government, and from Montreal harbor comes the report that during the last season the grain output from that point has been the largest in the history of the country. Over 75,000,000 bushels have gone through Montreal for exportation, and over 10,000,000 for local consumption. The total yield of wheat alone in Canada was 231,717,000 bushels. The exportation of wheat and flour has totaled 187,500,000 bushels, the greatest wheat supply Canada has ever been able to offer the outside world.

Signor Cavasola of Italy has completed arrangements with the Argentine Republic for the purchase by the Italian government of one hundred and twenty shiploads of wheat. An agent will sail from Genoa immediately to carry out this contract between the governments of Italy and Buenos Aires. A large proportion of the necessary transport steamers have been chartered and transhipments will be begun without delay. It is thought that this will assure Italy against a bread famine until next year's harvests. The government will sell the wheat to the millers without any profit, and the price of bread will be controlled accordingly.

Advices received from New South Wales by the trade commission sent by that government to the United States contained the following: "The government of Australia recently issued a royal commission to Justice Street of the New South Wales Supreme Court to inquire into the operation in Australia of the American beef trust. The commissioner has reported that there is no evidence of anything in the nature of a combination or concerted action on the part of these companies in the commonwealth."

On New Year's eve Secretary Lane of the department of the interior signed the regulations by which the coal lands in Alaska, outside of the Bering river and Matanuska fields, are opened in ten-acre tracts to the people of Alaska. The regulations are extremely simple, calling for nothing except the staking of the ground and application to the local receiver for the use of it, which is to be granted for two years. The government charges no royalty and makes no other charge.

The financial statement which was read in the Italian Chamber recently by Signor Carcano, minister of the treasury, showed that the balance-sheet to the end of June last would have revealed a deficit of one hundred and sixty-four million lire. This was, however, more than covered by loans and other financial operations, leaving a surplus of about nineteen million lire. The estimates for the current financial year show that a big deficit is anticipated.

The effect of the war on England's foreign trade is clearly shown in the yearly returns of the board of trade. Exports in 1914 decreased more than four hundred and seventy-five million dollars, as compared with the preceding year. Imports decreased more than three hundred and fifty-five million dollars.

Recent sales by the government, totaling one hundred and twenty-six million feet of sawtimber in the Olympic national forest in western Washington, mark the opening of this hitherto inaccessible storehouse of timber, estimated to contain a stand of thirty-three billion board feet.

It is estimated that one hundred million feet of good timber is at the bottom of the St. Croix river. The work of raising it has been started by the St. Croix Boom Company of Stillwater, Minn. Already eight hundred thousand feet of lumber, made from logs raised last summer, has been shipped by the company.

Three bills, one to appropriate two million dollars for state highways, another to increase the power of the public service commission, and a third to establish a land bank for rural credits, are included in an extensive report that the special western Massachusetts transportation commission has filed with the Legislature.

The total output of the Baldwin Locomotive Works in 1914 was 800 locomotives, compared with 2,025 in 1913. Besides this heavy falling off in numbers, there was a material curtailment in size of equipment ordered so that the production was less than one third that of 1913 in weight and value.

The Panama-California Exposition, San Diego's twelve months' celebration of the completion of the Panama canal, was opened at midnight, Dec. 31, 1914, by President Wilson in Washington, by pressing an electric button which turned on the lights in the buildings and grounds.

Last year's apple crop was the largest ever produced in the United States. Estimates by the department of agriculture place the 1914 yield at two hundred and fifty-nine million bushels, or one hundred and fourteen million more than was produced last year.

The United States forest service is cooperating with fifty-four railroads, mining companies, pole companies, and cities in making tests of wooden ties, timbers, poles, piling, and paving blocks which have been given preservative treatments.

Indiana mines produced 16,685,178 short tons of coal in 1914 and gave employment to 22,113 miners. Indiana miners earned $15,067,984.67 in the year. The production reported for 1914 represented a decrease of 611,387 tons, in comparison with the production in 1913.

Secretary Lane of the department of the interior has decided that it would be inexpedient and an unwise policy to annul or modify the rule by which Indian leases of oil lands in Oklahoma are restricted to forty-eight hundred acres.

News print paper has been made by the United States forest service laboratory from twenty-four different woods, and a number compare favorably with standard spruce pulp paper.

The Chilean engineer, Francisco del Campo, reports that the petroleum deposits in the Chilean Patagonia region and in the Magallanes territory are undoubtedly of a promising nature.

Lodgepole pine, one of the principal trees of the Rocky mountains, makes good strong wrapping paper and pulp board.

Forest fires in British Columbia covered more than three hundred thousand acres during the past year.

On June 30 last the public debt of Queensland was £55,023,506.

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Christian Science Sentinel

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

Vol. XVII | January 23, 1915 | No. 21

"Safety first"

HENRY B. CORBETT, PH.M.

A NATION-WIDE crusade to prevent accidents has been taken up by newspapers and magazines, and it seems to have the commendation of public sentiment everywhere. Railways and automobile clubs are falling into line, condemning the sacrifice of safety to speed. In all the centers of industrial activity, corporations, labor unions, and indemnity companies have united in posting and sounding the words, "Safety first." It is gratifying to see such a salutary purpose curbing the speed mania of the day, and it is cause for rejoicing when any earnest effort is made to exalt a thoughtful regard for human welfare above the desire for dividends and other material results. So it becomes important to consider whether these beneficent efforts are well directed, and whether our participation in them is along the most effective lines.

On page 196 of Science and Health Mrs. Eddy says, "Man has 'sought out many inventions,' but he has not yet found it true that knowledge can save him from the dire effects of knowledge." The material senses of mankind interpret everything materially. They tell us nothing about Spirit or spiritual law, hence mankind fail to seek welfare the better way, namely, through spiritual means.

All kindly welfare work is commonly spoken of as Christian in spirit, with a motive based on the teachings of the Bible; and this is certainly true in the sense that every movement toward the expression of more perfect love and harmony comes from the one divine source of all true being. But the Bible plainly lays down a basis of safety of which nothing whatever has been said in this human campaign for the prevention of accidents and the preservation of life. In the ninety-first psalm, among the results that ensue from dwelling "in the secret place of the most High" we find the words, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

In another psalm we read, "Thou, Lord, only makest me dwell in safety;" and again, in Proverbs, "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." In Jesus' memorable statement of the signs that "shall follow them that believe," we are told that serpents and poisons shall not hurt them,—these being used, no doubt, as types of dreaded danger. Such passages as these clearly set forth a basis of security which is entirely apart from mere precautions respecting material causes of injury, and it is certainly in order to ask professed Christian people whether these considerations are receiving due weight in this Christian campaign for safety. Is the spiritual basis so insistently declared in the Bible receiving due attention, or is it passed by as having only an uplifting mental effect, but devoid of any practical value in insuring actual freedom from accident and harm?

The essential fact is, that while in prevailing belief today man lives and moves and has his being in matter, in truth he has his being in Spirit. In Science and Health Mrs. Eddy says: "Mortal belief, misnamed *man*, is error, saying: 'Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. . . . Injury can cripple and matter can kill man.' This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere false testimony, even the errors that are destroyed by Truth through spiritual sense and Science" (p. 294). The vital distinctions between appearance and reality brought out in this text-book of Christian Science have a direct bearing upon the subject of accidents, for we read on page 424: "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony. Under divine Providence there can be no accidents, since there is no room for imperfection in perfection."

It was Mrs. Eddy's priceless discovery, that when the divine perfection is actually understood, it can be demonstrated; that the power of God acts without variableness, and that this action is always effective, always perfect and harmonious, because He is what He is, wherever He is; in other words, because He is divine Principle. In the universal presence of this infinite Love and almighty power, danger and destruction are inconceivable. Even when false material sense announces them insistently, their supposed presence belongs to appearance and not to reality. They are not the works of divine Love but of the devil; and the devil is a liar from the beginning, the father of lies, whose works Jesus came to destroy. A lie is harmless unless somebody believes it. A false appearance will not continue, even as appearance, any longer than while it is believed to be true. The moment the actual truth is fully understood, the illusion vanishes. This fact is the liberator from the claims of evil. Jesus referred to it in the words, "The truth shall make you free." The truth destroys the false consciousness or sense of danger, and that is all the danger there is.

This is the best way, in fact the only real way, to reach freedom for ourselves or for others from supposed material harm or injury. It is undoubtedly the method used by Jesus, and is available today to all who earnestly seek to follow his blessed teaching and example. It has again been given to the world in our age in Science and Health, in which it is fully explained and clearly exemplified. The Bible tells us that angels delivered Jacob from peril, Peter from prison, and Paul from shipwreck. "He shall give his angels charge over thee, to keep thee in all thy ways," is the language of the psalmist. Since danger and accident are but evil beliefs, they cannot reach us except through wrong thinking, which is impossible in the constant presence of these guardian angels that whisper to us the protecting truth.

How, then, can we help the most in this nation-wide and altogether commendable campaign for safety? We shall of course gladly unite with all well-disposed people to express in every external way within our own sphere the care and calm consideration for others that this movement demands; but far more than in these visible ways, we can help by gaining and using the knowledge of divine Truth which Jesus pos-

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sessed and demonstrated. Christian Science has made clear to us this "more excellent way;" and that it is indeed practical today as a safeguard against danger, is proved by the testimony of thousands of competent witnesses in private and in public. They may be heard in the testimony meetings held in all Christian Science churches, or read in the publications of the Christian Science movement. By applying a right understanding of the true nature of God and of man, we can transform our present experience, and so step by step eliminate all sense of accident, danger, and fear. If in this way we seek "safety first," by seeking "first the kingdom of God," then all the externals of safety will be added as a by-product, according to Jesus' teaching.

If all who today favor the humane movement for safety would thus strive to realize the Mind that was in Christ Jesus, they could hasten the day foretold by the prophet, when all shall know that all real forces are the activities of Love, and that "they shall not hurt nor destroy . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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Certainty

CHARLES T. ROOT

ST. LUKE's explanation of his reason for writing as he did to Theophilus, to wit, "that thou mightest know the certainty of those things, wherein thou hast been instructed," must make forceful appeal to any thoughtful Christian believer, and provide many particular occasions for thanksgiving, one or more of which are recognized by every individual who has entered upon the journey from sense to Soul. Healing of sickness in one's own case or in that of a dear one, a sin overcome or a bad habit corrected, fear replaced with courage, a business tangle straightened out, or some family discord destroyed,—these results, and others, form the basis of thousands of written and spoken testimonies to the efficacy of Christian Science in individual experience. But besides, and underlying such particular reasons for loving acknowledgment by beneficiaries of the Science of sciences, there is one cause for continuing gratitude which is common to them all, and that is the certainty in regard to the essentials of life which the apprehension of the divine Principle of Christian Science confers upon its recipients.

Christian Science is unique in that it is free from any trace of theory, opinion, or belief. It is definite science; it courts and sustains every test of logic, and also meets the severer and final test of demonstration. So surely is this the fact that the one who professes doubt or ignorance concerning the nature of God, man, and the universe, and of their relations to one another, thereby furnishes conclusive proof that he has never understood the fundamental postulates of Christian Science. The perception of the inevitable truth of these postulates comes in widely different manner to different individuals. In one case it may break upon consciousness with the sudden splendor of a tropical sunrise; in another, it may grow upon the mental vision slowly, like the creeping dawn of the long arctic day. But in both cases and in all cases it is the same sun that rises, the sun that knows no shadow, and whose rays leave unrevealed no fact necessary for correct thinking and for consequent salvation from the ills of mortal existence.

He who by patient and earnest study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has finally grasped its basic revelation, has experienced the first fulfilment of that grandest of all promises, "Ye shall know the truth, and the truth shall make you free," in that he has been, once for all, emancipated from unnumbered beliefs. Respecting many vital things he has achieved positive certainty. No longer does his thought shift and waver in the winds of doctrine; never again will he seek human opinion or lean upon authority, for he knows! Whatever obstacles or slowness of progress may seek to discourage him in his task of conforming his thinking and living to the standard set before him by Christian Science, he can always recover himself and gather new strength as he recurs to the certainty which is his priceless possession,—that he is on the right road, and that, indeed, there is no other.

How many thousands of men and women have spent weary years groping for the truth which would satisfy both *their* reason and their spiritual instincts! How they *have fruitlessly* explored every suggested byway of philosophy and theological theory, and then halted bewildered, and doubting even the existence of ascertainable knowledge, until the sense of absolute certainty was finally found in Christian Science. Their experience in the search for truth may be likened somewhat to that of a navigator who, nearing a port reached only by a narrow but well-marked channel, finds himself enveloped in a dense fog just outside its entrance. He can hear the waves on the rocks but can see neither lighthouse nor buoy,—nothing but a narrow circle of restless water close about his ship. He has a chart, but it is useless, because he does not know his own position and can make out no landmarks. He can only drop anchor and wait. Then the shore wind comes up, tearing the fog to shreds and rolling it back to the horizon. The headlands grow distinct and one after another the landmarks and buoys appear. Uncertainty has gone with the fog, and with anchor up, chart restored to service, and anxiety banished, the pilot steers with caution but with full assurance toward the desired haven.

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Acknowledging the Divine Idea

NELLIE E. ROBINSON

NOT infrequently we hear some one say, when speaking of a healing brought about through his understanding of the truth, "Of course, you know God did the healing; I had nothing whatever to do with it." Unquestionably such a statement is made in the righteous desire to turn the listener's attention away from personality to the healing Principle, and a right motive must ever have its reward; but may not a danger lurk in such a statement none the less, the danger of shutting God's idea out of His divine plan, and of thereby robbing the hungering, ready thought of man's birthright?

On page 560 of Science and Health, Mrs. Eddy writes: "To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea—ignorance of Truth and Love." How, then, is it possible for us to acknowledge God, divine Mind, without giving due credit to the idea through which this Mind finds expression? As surely as the sunbeams bear the message of the sun to a darkened world, just so surely do God's ideas bring the message of salvation to benighted humanity, and therefore their place in His great healing plan is fixed and assured.

To say that we as mortals could effect a cure of the ills of the flesh would most certainly be a mistake, for mortals express only a belief of life in matter. But we are told to acknowledge God in all our ways, and to do this would mean the giving up of all that is mortal for that which is immortal, the replacing of mortal beliefs with divine ideas, and this process naturally and necessarily accomplishes the healing of all that those beliefs include or imply.

The fear of being personal would sometimes deter one

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from giving expression even to his gratitude, an attitude of mind indispensable to his further growth and unfoldment. In several of her writings our Leader has set forth in unmistakable terms the difference between the just acknowledgment of good and the error of personalizing that good. She writes: "Declaring the truth regarding an individual or leader, rendering praise to whom praise is due, is not a symptom of this contagious malady [personal contagion], but persistent pursuit of his or her person is" (The First Church of Christ, Scientist, and Miscellany, p. 116). And again on page 8 of the Message of 1900 she writes: "If the right thinker and worker's servitude is duly valued, he is not thereby worshiped. . . . And they who love a good work or good workers are themselves workers who appreciate a life, and labor to awake the slumbering capability of man." Let us then fear not to acknowledge good whenever and wherever found. It is for this very good that we should watch, wait, and strive.



Denial of Error

WILLIAM LLOYD

When people take a decided stand on any subject, they nearly always have a reason. So when we come in contact with one who criticizes or condemns Christian Science, we generally find one uninformed as to what Christian Science is, and therefore one who is looking at the subject from a different view-point than ours. It is therefore easy for us to be loving and patient with critics, but at the same time we should be ready, as Peter directed, to give a logical "reason of the hope" that is in us.

One of the chief stumbling-blocks to those superficially informed is the fact that Christian Science requires the denial of the evidence of the material senses and the affirmation of the reality of spiritual existence; and the necessity for this denial is responsible for a large part of the criticism directed against our religion and ourselves. Critics say we must believe what we see and feel, and that if we deny this, we simply tell an untruth. One superficially informed might say: "I had a dreadful headache and I used Christian Science. I said I did not have one, and this did me no good—I had one just the same." The essential part, the conviction of man's spiritual existence, based on the understanding of spiritual law, was absent in this case, hence the failure to realize harmony.

Several years ago, one winter morning I hastily entered an office, and just inside the door stood a small gas-heater, burning full blast. I struck my foot against it, and the small round ornamental top fell off. A new carpet was on the floor. I saw the thin stream of smoke ascend and smelled the burning carpet. Without thought I stooped and picked up the iron knob with my bare fingers and set it in place. I felt the pain, and as I opened my fingers, I saw the white burn and smelled the scorched skin. The gentleman in the office had seen all, and said, "You are burned." I replied, "I am not." He answered, "Oh, yes, you are." Rather vehemently I returned, "No, I am not." I went to the next room where I had work, all the while holding steadfastly to the truth of spiritual existence as stated in Science and Health (p. 468). I did not look again at my hand, and in a few minutes the pain was gone. That afternoon the gentleman called at my office; he smiled at me and said, "You were burned this morning." For reply I held out my hand. There was not the least mark on it. That morning he thought I had told a lie, yet that afternoon he saw it was the truth.

The denial of sin, sickness, and death, without the affirmative knowledge of why they are unreal, accomplishes nothing; but with the knowledge it is the first step, a negative but important one that leads to the positive, the affirmative, comprised in the knowledge of man's spiritual unity with his Maker, God. Here some one may ask, "Have we authority for this denial?" If our critics paused a moment to think, they would admit that we have the very highest. Let us consider a few, of many instances. Christ Jesus, when called to raise Jairus' daughter, said she was not dead, but asleep. The critics present "laughed him to scorn;" but he answered them by saying, "Maid, arise." Then he restored her to her parents. When Paul preached all night and Eutychus "fell down from the third loft, and was taken up dead," Paul said, "Trouble not yourselves; for his life is in him."

Our Master said, when referring to the Christ, "Before Abraham was, I am." This Christ-spirit, this healing, saving presence of infinite Mind, has always been, is now, and ever will be with us. In II Kings there is given a remarkable account of divine metaphysical healing. The Shunammite woman's son died on her knees at noon. She was evidently alone in the house. She quietly carried the body to a vacant room, the room of "the man of God," and "shut the door." No doubt she literally did so, but also in her consciousness she left the child with God, with the only Life, and shut the door of her thought on the evidence of material sense. Then she asked her husband to send her to "the man of God." He assailed her with questions, but to all she answered simply, "It shall be well." On her arrival at the abode of the prophet she is asked, "Is it well with thee? is it well with thy husband? is it well with the child?" And she answered, "It is well." Elisha had evidently imparted to her a very thorough grounding as to the requirements of divine metaphysics, or Christian Science, for never once was the error admitted. Her son was raised from the dead. Who can say whether Elisha's affirmative understanding of Life would have been sufficient if it had not been preceded by the mother's denial of the evidence of the material senses?

This same Christ is here today, and in the Bible and "Science and Health with Key to the Scriptures" we each can learn in the quiet of home that Science of Christian healing perceived and taught in part by Elisha and the other prophets, demonstrated fully by Christ Jesus, and now clearly explained and made demonstrable for all by our inspired Leader, who says on page 242 of Science and Health, "Denial of the claims of matter is a great step toward the joys of Spirit."



"Let there be light"

FRANCIS O. CASS

Standing upon a mountain top, one of the mighty Sierras of southern California, in the early dawn, with the mist and fog rolling and tossing all around and below like the great billows of a mighty sea, with no land visible save that on which one is standing, thought is lifted in wonder and awe at the seeming might and majesty expressed in this grand view. As one gazes upon the limitless expanse of mist, beautiful as it appears, he realizes that it typifies the unrest of mortal mind, and he knows that it will be dissipated into its native nothingness by the coming of the orb of light. Then one's thought is turned to the story of the creation, when God said, "Let there be light: and there was light."

Soon from the east there come the first rays of the rising sun, typifying the dawn of Truth, and in seeming terror and more wild discord, if possible, the billows of fog or error gradually disperse as more and more light appears, until at length

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the mists are driven back, mountain top after mountain top comes into view, and again one is led to recall the command, "Let the dry land appear: and it was so." Then as the full-orbed light of the morning sun beams over the mountain tops, dispelling all fog or error, thought is exalted above the surrounding scene and dwells in heaven, the firmament above the waters, and as never before one says understandingly, "Our Father." Thus alone with his God, remembrance brings again Truth's inquiry: "'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God?'" (Science and Health, p. 307.) And one's prayer is for more light: "Open thou my understanding."

As one begins the study of Christian Science with honest purpose, the first gleams of divine light or enlightenment which come to the student encourage him and elevate thought as never before, until he begins to realize what is meant by being born again. He commences to see and prove for himself that the whole of the redemptive work of our great Master is, and of necessity must be, possible here and now; and as he faithfully strives to put into practice in his daily life the little light or understanding already gained, by cultivating a better, more kindly and loving disposition, and by striving for that Mind "which was also in Christ Jesus," he sees that a full salvation means salvation from both sickness and sin. As his improved thought is being daily manifested in better bodily conditions and mental freedom,—for right thought must ever externalize itself,—he realizes that the carnal mind, as Paul calls it, is indeed "enmity against God," good; that the mortal mind is truly the mortal or death mind, and that what it calls pleasure is neither pleasure nor power, but the counterfeit of man's God-given dominion, and leads to all defilement. He begins to understand that every right desire is prayer, and as thought is brought into subjection to Truth and the demands of right living, more light dawns on his consciousness. The unfoldment of spiritual ideas expresses the eternal command, "Let there be light." One rejoices to find that in this light all mists or mystifications, doubts and fears, are dispelled. He realizes his new birth through spiritual enlightenment, his increasing at-one-ement with God; that now as in the beginning there is light for all who will see light, and that all things are provable through him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

As one studies the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures," it becomes indeed a lamp unto his feet, and a light unto his path on his way to a higher spiritual knowledge of the Christian Science concept of God. He comprehends as never before that the nation, people, man or woman whose thought is nearest in attune with the creator, is doing most for the enlightenment of mankind. The command will ever go forth, "Let there be light," for man's greatest desire is for more light, a clearer understanding of God, man's divine Principle.

David sang, "With thee is the fountain of life: in thy light shall we see light;" and our beloved Leader, Mrs. Eddy, tells us that "light is a symbol of Mind," that "the time for thinkers has come" (Science and Health, p. 510; Pref., p. vii), and today by scientific or right thinking one can obey Paul's admonition, "Work out your own salvation," which includes freedom from bondage to a false concept of God, and all the evils resulting therefrom. Casting aside all fear, he finds God to be a God of love only. This right concept of God, bringing both mental and bodily improvement, must also necessarily bring about improvement in one's business affairs; and as he thus proves God an ever-present help, his gratitude will spontaneously go out to her who in the full-orbed light of divine Science studied the Scriptures, saw God revealed, and was able to give her spiritual apprehension to mankind. He is also grateful to that ever-increasing army of practitioners who are arousing the darkened and dormant thought to the reality of good, the unreality of evil, even as did St. Paul in his appeal to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." These are they who are leading the willing ones ever onward and upward to a better and more enlightened understanding of the God who is all light, and in whom is no darkness at all.

Through the consecrated efforts of these faithful workers, and the teaching of Mrs. Eddy, the prophecy of Isaiah is again being fulfilled today: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined;" and Christian Science is this light.

Preservation

ELLA B. RESCH

MANY times through the year do Christian Scientists pause to offer thanks to God for the ever-ascending pathway outlined by our Lesson-Sermons in the refreshing and healing references given us month after month, and also for the demonstrations which follow their study.

One of these Lessons had brought peace and joy throughout the week, for each day unfolded new beauties, with added strength and better understanding. Late Saturday evening a Christian Science student turned once more to this wonderful subject, "God the Preserver of Man," to find what the "clear straining of truth" (Science and Health, p. 65) would yet give for class work in the Sunday school, as well as for individual need. Suddenly, upon reading this Bible reference, "There shall not an hair of your head perish," a great sense of impending danger for a far-distant dear one's family came to thought. The Lesson was laid aside while God's loving omnipresence was realized and declared. Soon a light shone in consciousness, peace was restored, and the Lesson was finished.

A night of peaceful repose followed, while the song of harmony was, "All is well." A day like a foretaste of heaven on earth followed. The church service brought a greater unfolding of the truth and a sense of being on "the rock." In the Sunday school class work, the careful preparation of the Lesson was evidenced by all in the clear and helpful responses of the pupils.

Two days later came a hurriedly written letter expressing the gratitude and joy of a mother's heart for Christian Science. It seems that late on Saturday evening her son, while skating, went through a hole into deep water far from shore. Burdened as he was with a heavy coat, he scarcely made any headway in his efforts to reach shore. Numbed, and the thin ice breaking at the touch, he was about to give up, when his feet touched bottom. He was able to get out, and after walking home was made comfortable by his startled parents. The mother, who had been troubled about his late arrival, had turned to God for help, and when the boy came home her tears of gratitude were abundant as she realized the loving and saving omnipresence of the one Mind. Neither cold nor exhaustion followed, and the trial proved to be but another opportunity to publish salvation through Christ, Truth, as revealed in Christian Science.

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Selected Articles

[Judge Clifford P. Smith in the *Pittsburg* (Pa.) *Dispatch*]

People have differed about almost everything involved in the destiny of mankind, but there is one point on which thoughtful men are quite generally agreed. This agreement is upon the possibility, for each and every person, of a larger and freer life. Those who call themselves Christians, although they differ widely with respect to the meaning of what he said and did, unite in believing that Jesus of Nazareth actually knew and taught how to gain this true and abundant life. Among those who believe on Jesus there is also a growing recognition of the fact that Christianity has not yet accomplished what he predicted for it.

To any thoughtful and observant reader of the four gospels, it should be quite evident that the Christian religion has not yet wrought the changes in human life which its Founder declared would follow its acceptance or practice. There is still a wide difference between the fruits which he said it would bring forth and the results that are to be observed in the lives of its adherents. He declared, in effect, that the truth which he taught would give joy and peace and power over evil, with health and freedom and life that is not subject to death. It must be admitted, however, that these qualities of being are exhibited by professed Christians only in a measure; some of them are usually sought through other means, while some of them are not expected presently at all.

For the failure of Christians to get the distinctive results of Christianity, there are two possible explanations: either Christ Jesus claimed too much for what he taught, or his professed followers have failed to grasp its true and full import. As for the first of these explanations, one who knew enough to accomplish what he did must have known the Principle and method of his own achievements, as well as the possibility of similar attainments by others. His work rises above that of all other teachers, because he illustrated or demonstrated all that he taught. Hence, the only conclusion just to him is that the great majority of those who believe on him have somehow failed to perceive or follow the way which he showed.

Christian Scientists, therefore, invite all men to reexamine the Scriptures in the light thrown upon them by Christian Science, with the view to beginning anew the working out of the salvation which Jesus taught and exemplified. In support of this appeal, they point to the complete changes of theory which ecclesiastical Christianity has more than once undergone regarding the way of Christian salvation, to the evident correspondence of Christian Science to all the teachings of Jesus, and to the increased benefits of Christianity which have come to pass since the advent of its Science. Christian Science has come to repeat what Jesus knew and taught; to be that "Spirit of truth" which he foretold and promised; to revive his original gospel, without the limitations which have arisen in human belief; to restore the scope and complete the mission of primitive Christianity.

Although immediate and lasting benefits resulted to the world from the ministry of Christ Jesus, the absolute truth which he taught was soon adulterated in human belief, so that the religion which took his name failed to bear the very fruits by which he said his system should be known. His religion differed from all others by reason of its practical theology; and by its fruits it was to be known or identified. The distinctive feature of the religion founded by Christ Jesus was its saving quality; and this was a present salvation from all evil,—from sin, disease, and death. In fine, his Christianity was as broad as human needs, and the truth of it was proved by demonstration.

In the course of time, however, the understanding of true Christianity became diluted, and demonstration failed accordingly, until a consistency between theory and practice was obtained by modifying the scope of Christian salvation. A distinction was made between moral disorder and physical, and the healing of the latter was left outside the Christian ministry. The Master, as St. Peter said, "went about doing good, and healing all that were oppressed of the devil;" but the distinction to which reference has just been made, left half of this work to a profession which does not pretend to have a remedy for evil, and does not deal with disease on that basis. Consequently, even the nature of evil ceased to be comprehended; and for fifteen centuries before the discovery of Christian Science, Christendom suffered disease, death, and certain other forms of evil as though there were no divine remedy for them, while faith looked hence for a better life which might be gained, it was hoped, by death.

This was the scene on which Christian Science entered. Some persons are not disposed to consider this Science seriously, because it was not discovered by either a physical scientist or a doctor of divinity. But St. John, for instance, was not graduated from a theological school, and there is no reason why the vision of spiritual reality should come to those scientists whose researches are confined to the elements, properties, and phenomena of matter. It is more reasonable to expect that understanding will come to those who are gaining the Mind of Christ.

For these reasons there is nothing abnormal in the fact that the world has gained a great accession of spiritual understanding through Mrs. Eddy, who had been brought up in the atmosphere of piety and devoutness that pervaded a New England home of nearly a century ago. From childhood she was a profound student of the Scriptures. She was compassionate, helpful, spiritual; she was a Christian in the true sense of that name. She had grown in the love for God and neighbor until her desire and aspiration were to heal and to save. She had turned away from matter to Spirit with an unusual degree of understanding. In these circumstances, the normal operation of divine law enabled her to discern the true nature of God and His universe, including man, and to penetrate the mystery of evil. The discovery of Christian Science declared the one divine Principle of the universe, separated the error from the truth in human thought, and furnished the scientific method by which the belief in evil can be overcome and abolished.

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[Paul Stark Sceley in *The Oregonian*, Portland, Ore.]

Within less than half a century Christian Science has been discovered, propounded to the world, and accepted by a large number of thinking people. Advancing in the face of lay, legal, and clerical attack, it has in a comparatively few years gained the esteem of thousands. Fair play from the press and honest investigation from the unprejudiced have helped greatly to remove the misconceptions gained from careless and malicious criticism. Most pleasing, perhaps, among the signs of increasing good feeling and respect toward this youngest yet oldest of the world's religions, are the more frequent expressions of tolerance, recognition, and good will from those of differing faiths.

Occasionally, however, a critic with little knowledge of Christian Science beyond the fact that it does not accord with his own belief, looking through the lenses of ecclesiasticism or dogma, holds before his hearers his erroneous opinions of what Christian Science teaches, and batters them with attacks as futile as they are misplaced. Such criticisms are well illustrated in an interesting sermon published in the Sunday

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Oregonian. The clergyman there discusses the sleep of sin and the necessity for men to awaken therefrom. Dwelling upon the soporific influence of what he chose to term the "devil's opiates," he said, "Christian Science, with its denial of sin and Calvary, may have, siren-like, sung you into deep slumber." In other words, "Don't be deceived, my friends, by Christian Science, which teaches that sin is unreal and there is therefore no need to stop sinning." If any one ever tried to be a Christian Scientist on that basis, it must have been because he believed it to be anything its opponents called it, even the devil's opiate. His utter failure to find in it a sweet narcotic to still his mortal sense, could be the only consequence of his complete misunderstanding of its teachings.

The critic, like many others before him, has simply failed to grasp the difference clearly drawn by Christian Science between what exists to mortal sense, or relatively, and what exists to spiritual sense, which cognizes only the absolute and real. Sin as God-created, Christian Science denies most emphatically. Does the critic believe God creates sin and then punishes man for sinning? But this is not the full statement of its teachings, for it recognizes that in mortal existence sin is a most odious verity. Of these statements one is as necessary as the other to a correct understanding of Christian Science. Sin's elimination and destruction through an understanding of good's supremacy, is being proved to be a present-day possibility for each individual.

The teachings of Christian Science in regard to sin and evil offer no attraction or allurement to the sinfully disposed. Rather do they teach that "sin makes its own hell, and goodness its own heaven," and that "the belief in sin is punished so long as the belief lasts" (Science and Health, pp. 196, 497). "The evil-doer," Mrs. Eddy writes in her Message to The Mother Church for 1901, "receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality" (p. 14). The ill logic with which orthodoxy holds so tenaciously to the reality of evil while trying to destroy it, may well cause the questioner to ask if orthodoxy really knows what the nature of evil is. Indeed, it more than hints that the failure of the church to make the greater progress toward evil's final destruction is because the church has failed to learn the nature and the tactics of its opponent. Men, shackled with the ball and chain of belief in evil's reality, find it a hopeless task to gain moral freedom.

Christian Science teaches that sin and suffering are not of God, the one and only creator, and that they can therefore have no place in His creation. Their temporal existence must then be found only in mistaken belief, and can be overcome and destroyed, as proved by Jesus, when men attain the Mind of Christ. Then they cognize good as the real and indestructible, and its opposite, evil, as temporal and destructible, having neither power nor dominion over God's man, when opposed by Truth. The works and teachings of Jesus, his crucifixion, resurrection, and ascension beyond material sense, exemplify to the Christian Scientist the inevitable destruction of sin and mortality which follows the acquisition of that demonstrable understanding of God possessed by the Nazarene. This indeed is Christ's way, as we read on page 458 of Science and Health, "the only one by which mortals are radically saved from sin and sickness."

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[John L. Rendall in *The Des Moines* (Iowa) *News*]

In the report of Mr. ——'s sermon, I find that this evangelist took occasion gratuitously to assail the teachings of Christian Science. It is of course plainly evident that in his arraignment he speaks from the bias of prejudice and ignorance of those things which Christian Science is endeavoring to teach, and he therefore permits himself to use intemperate denunciations, a practice which from the standpoint of right-thinking people is somewhat incompatible with the religion of Jesus Christ that he professes. It is of course vain and without much by way of results to enter into a discussion of theological differences of opinion, and where one's view-point is that of crass materialism it is perhaps expecting a great deal to reconcile this with the spiritual ideals which are so plainly taught in the Christian Science religion.

Covering this point, St. Paul states that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The two standpoints being diametrically opposed, there is no possible point of agreement between the critic's concept of Christian Science and Christian Science as it really is. I will therefore not attempt to enter into a general denial of his misstatements, but will say Christian Scientists do not deny the reality of anything that is real in God's kingdom; rather do they affirm its reality on the only possible basis, namely, the spiritual.

It may be true that the Christian Science teachings differ from the peculiar theological views held to by the critic. They do not, however, differ from the teachings of Jesus Christ as recorded in the Scriptures. Neither is there in the Christian Science teachings any warrant for the assumption that sin may be indulged without suffering the consequences. Everywhere in the teachings of Christian Science it is very clearly brought out that sin brings its own punishment, and that if one would be free from the consequences of sin, he must cease sinning. Christian Science teaches the highest ideals of morality and Christian living. This is abundantly proved in the individual lives and characters of those people who adhere to it. The drunkard has been reformed, the sick have been healed, and those filled with hopelessness and despair have been given the positive, certain knowledge of God's infinite ever-presence and all-power. These are the fruits of Christian Science, and Jesus said, "By their fruits ye shall know them."

In this day and age of practical affairs, it is customary to judge a teaching, not by what some one may say of it, whether friend or foe, but by what it is actually accomplishing. On the basis of accomplishment in the overcoming of sin and sickness, Christian Science has nothing to fear.

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[Frank Bell in *The Daily Democrat*, Lock Haven, Pa.]

If it were true, as stated in the summary of a sermon in a recent issue, that the practice of Christian Science is merely mind over matter, or Mr. Quimby's magnetic treatment good only for "nervous" diseases, it might be difficult to accept the statement in the report of the sermon, that the Christian Science church "has more than one million members and is growing rapidly in every part of the world."

Undoubtedly Christian Science is growing rapidly throughout the world, and the quality of this growth is even more significant than the quantity thereof, for the adherents of Christian Science have been recruited in a very large degree from among those who turned to it only in the greatest need, —the desperately sick, the deeply distressed and fearful ones, who required prompt, substantial, and practical help, and who evidently have found what they so earnestly sought. The nature of the experiences of its followers is the most effective answer to any and all attempts to connect it with irrational teachings which no sensible individual would accept.

Christian Science is not pantheism. It acknowledges both creator and creation, and that the one is not the other. If it were a contention of Christian Science that there is no

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evil in the world, Christian Scientists would not be found everywhere devoting themselves diligently to the overcoming of evil. In fact Christian Science reveals the whole truth about evil, a knowledge essential to an intelligent handling of the problem, and thus eliminates the necessity of ignoring anything. This Science ignores no facts, but the same cannot be said of one who shuts his eyes to the evidence that Christian Science healing is in no sense limited to so-called nervous disorders. Proof of the healing of various forms of organic disease is just as abundant and complete as of the alleged simpler cases.

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[Thomas F. Watson in *Emanu-El*, San Francisco, Cal.]

A recent copy of *Emanu-El* contains an article entitled "Jews and Christian Science," by Dr. ——, in which he deplores the fact that many Jewish people have taken up the study of Christian Science, a religion which, he claims, was "mothered by a woman of little education." Now, even if Mrs. Eddy had been uneducated, which is not the case, that alone need not have interfered with the fact that her keen spiritual perception enabled her to hear the "still small voice," and give to a hungry world what she had learned of the law of God through communion with Him.

We have no record that Enoch was a college man, yet he "walked with God" to such an extent that he was translated, and did not pass through death. Samuel, as a young child, heard the voice of God plainly; and David was a shepherd boy. Spirituality is not dependent upon the education of the schools, for "the wisdom of this world is foolishness with God." Moses was "learned in all the wisdom of the Egyptians," but this did not enable him to free the Hebrews from bondage to Pharaoh. Only after years of hardship and experience as a humble shepherd did he arrive at the spiritual altitude of thought where he could see the burning bush and hear the voice of God commanding him to lead the children of Israel out of bondage.

Mrs. Eddy was an educated woman of broad culture and great literary ability. She wrote for the leading magazines of the day and lectured and preached from a number of New England pulpits. But it was not until she discovered the law of God, or Christ-principle, which she named Christian Science, that she was enabled to lead us out of bondage, as she says in Science and Health (p. 226), to the "educational systems of the Pharaohs" of today, which would hold us in subjection to sin, disease, and death. There is no "confusion" in this teaching, unless it be in the mind of the critic. Christian Science is in no way allied to mesmerism and hypnotism, as this critic avers, but is diametrically opposed to it. There is one whole chapter in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which emphatically denounces mesmerism, hypnotism, and all other forms of esoteric magic.

The Jews who have taken up the study of Christian Science have in no way departed from the one true God. Christian Science is founded on the first commandment, "Thou shalt have no other gods before me," and this it understands to mean, "Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual" (Science and Health, p. 467). Jesus Christ was the most humble of all men. He did not claim to be "apart from" or "above all humanity," nor did he claim to heal through his own power. He said, "I am not come to destroy, but to fulfil" the law of God. He stated plainly, "I can of mine own self do nothing;" and again, "The Father that dwelleth in me, he doeth the works." In Science and Health Mrs. Eddy tells us that "Jesus demonstrated Christ," and she defines the Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (pp. 332, 583). Jesus said, "The works that I do shall he do also," showing that all may demonstrate the Christ-principle when they understand it. Science and Health (p. 495) states, "God will heal the sick through man, whenever man is governed by God."

Again, on page 333 of Science and Health we read, "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love;" and on page 361: "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the first commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the first commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings: 'I and my Father are one,'—that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in him we live, and move, and have our being.'"

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[Avery Coonley in *Oak Leaves*, Oak Park, Ill.]

As reported in a recent issue, under the caption "Miracles of Jesus," Dr. —— maintains that the healing of disease through Christian Science, as well as the "miracles" of Jesus which he mentions, are not to be attributed to God's power, and undertakes to explain both away. While Christian Scientists will be gratified to find this acknowledgment of their "works," they must protest as a matter of their own experience that the doctor's conclusions are unwarranted. One thing is certain: that Christian Science depends upon no power but that of God, whether it be confronted by the appearance of sin, sorrow, degradation, or disease, and consistently denies all other seeming power. It is obvious that Christian Scientists cannot be adept in the use of powers they do not believe in, and as the healing work of Christian Science goes on successfully in all parts of the world and has been proved effective for over forty years with all sorts of disease, the conclusion is unavoidable to Christian Scientists that God does heal the sick, for the proof lies within their own experience. They consequently find it easy to realize how Jesus with his unequaled understanding could have performed the miracles recounted in the Bible.

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O blessed means of ease, whereby to bring
Our burdens, hopes, ambitions to His feet
In meekness, trusting in His mercy sweet,—
The worthiness of our eternal King!
Thus to the winds may we our worries fling,
For faith is honored at the mercy-seat;
According to His will must we entreat,
For then the song of victory we may sing.
Sweet privilege of every child of God,—
To know God is, and really does reward
The earnest who intelligently plod
And hold communion with the risen Lord,
Although proud carnal interests beck and nod,—
These find His blessing on their spirits poured.

ARTHUR F. FULLER.

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Editorial

Overcoming Fear

THERE is a natural desire on the part of the majority of the beneficiaries of Christian Science to understand why and how it is that they have been healed, even after *materia medica* has pronounced them hopeless or incurable. In most instances they are not content until they have entered upon the study of the text-book and begun to demonstrate its teachings. When they have once put the truth to the test for themselves, they begin to realize its possibilities in the incidents of every-day living,—in the office, the store, or the home,—and are eager for a full understanding. As in all other sciences, however, there is no royal road to learning, and he who would know the truth for himself must study Science and Health and faithfully solve his problems by the rules there laid down.

The more Christian Scientists know of this wonderful truth the keener is their realization that their most urgent need is to make practical use of the teachings of their text-book, Science and Health. As a first step in this direction they should turn to page 410 of this book and read and ponder these words: "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" then to page 192, where they will find the statement, "Evil is not power." To be afraid, or to give power to evil, is to admit that there is a creator apart from God, good, an admission which in effect denies that first and fundamental plank of Christianity, "Thou shalt have no other gods before me."

Elsewhere in Science and Health Mrs. Eddy makes many statements of similar nature, notably the one on page 454, where she writes, "The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands 'eternal in the heavens.' Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science, and this is the great truth which strips all disguise from error." To admit fear is to deny the omnipresence and omnipotence of Truth, for if God is everywhere, filling all space, evil has no place nor power. It is from such statements as these that Christian Scientists have been able to draw the courage and inspiration which has enabled them to meet practically every phase of evil without flinching. The understanding that God is omnipotent does not tolerate a belief that there is or can be another power called evil, nor does it tolerate a fear of that which it knows does not exist.

In order to be consistent, Christian Scientists must know that no harm can come to them if they "do right and fear not," and if they know this they will have no fear. Mrs. Eddy, on page 442 of the text-book, lays special emphasis on the importance of this duty, and if we heed her admonition we shall know that neither person, place, nor thing can harm the Christian Scientist who is "clad in the panoply of Love" and is faithfully following Christ. Every student of the text-book who has absorbed even the smallest grain of Christian Science has obtained enough understanding to free himself from fear, and it is his duty and his privilege to assert his God-given right to freedom from every belief of mortal mind which would enslave him.

The psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." He had that assurance in the protecting power of divine Love to which the apostle referred when he said, "There is no fear in love; but perfect love casteth out fear;" and Christian Scientists are fortunate in having learned how to make "perfect love" available. No matter how dark the cloud of discouragement or doubt that has settled about us, we know that behind it is the eternal radiance of "the Sun of righteousness . . . with healing in his wings," ready to dissipate every last shadow and enfold us in the glory of His coming. None can harm us, none can make us afraid, while our trust is in Him "with whom is no variableness, neither shadow of turning."

ARCHIBALD MCLELLAN.

"No other gods"

NOTHING could be more definite or more inclusive than the requirement of the first commandment of the decalogue, and nothing more manifest or more lamentable than the universality of mankind's disobedience thereto. Its demand is that apart from Him whom Christ Jesus named "our Father," gods of every name and nature, whether honored among the nations or ruling in but a single life, each and all are not only to be denied place and power, they are to remain forever unknown.

This commandment is the chief emphasis of Scripture teaching. Nevertheless, how numerous and how influentially colossal are the gods to which Christian peoples have paid and are still paying devotion,—Mars, the god of war; money, the god of greed; lust, the god of sensualism; and material sense, the god of false belief,—these are some of the principalities and powers which error has enthroned and with which awakened thought is called to wrestle. Along with them, a legion of lesser deities have been privileged to usurp a place and command a service which in every degree of faith is pledged and professionally consecrated to God alone.

The pettiness of the Penates to which individual idolatry yields obeisance would be amusing ofttimes, were the fact less tragically significant in its effects upon character. To see a man, perchance of splendid capabilities, in bondage to some ignoble weakness or governed in important judgments by an utterly silly prejudice; to find that women of ability and culture are the slaves of the inanities of fashion or prevailing caste customs,—such discoveries of "what fools these mortals be," to follow Shakespeare's phrase, would make one smile, did he not remember that in effect "all these be gods," whose rule in human living speaks for the violation of the most fundamental requisite of Christianity and for the individual's practical consent to an ignoble enslavement, instead of claiming and entering into the enjoyment of the liberty of the sons of God.

"The human mind," writes Mrs. Eddy, "has been an idolater from the beginning, having other gods and believing in more than the one Mind" (Science and Health, p. 186), and the explanation of this fact was given by Isaiah in the words, "Therefore my people are gone into captivity, because they have no knowledge." It was stated yet more explicitly by St. Paul, when he wrote to the Galatians, "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods." This fact that idolatry always witnesses to ignorance of God, and that men can be saved from it only by gaining a demonstrable apprehension of Truth, is the basic teaching of Christian Science, which declares that the first commandment is not an exaction, but the expression of a natural, an eternal order.

Here much Christian teaching has come short, because it has not brought to men a satisfying sense of the divine nearness and availability; nor yet of the divine integrity, since in consenting to the reality of evil it has made God responsible for it, to the utter confusion of human thought about

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Him. The practical helpfulness of Christian Science inheres in this, that it awakens a thought of God which begets the habit of thinking of Him and looking to Him in every event and situation of the day. Thus honoring Him, thus having Him ever in view, one's false gods are cast down and freedom is gained, in fulfilment of the promise, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

The entire appeal of Christian Science may be epitomized in the words, "Acquaint now thyself with him [God], and be at peace," and the rule imposed by it upon all who would escape from idolatrous habits is this, that they keep the mind filled with Truth and Love. When the sun is risen, all questioning ceases as to light upon our way, and so, too, when through spiritual illumination the law of Love becomes demonstrably operative in our lives, then all thought of relying upon or finding satisfaction in aught else is removed.

JOHN B. WILLIS.

Mystery Ended

THE human mind has always regarded spiritual things as mysterious, and this fact receives due consideration from prophets, apostles, and Christ Jesus himself. The word "mystery" has several definitions, one of them being "that which is beyond human comprehension." Paul tells us that the carnal mind cannot comprehend spiritual things, for the reason that they must be "spiritually discerned." He also says that spiritual things are "foolishness" to mortal man, but he at the same time tells us that with the aid of omnipotent Spirit we shall "know the things that are freely given to us of God." Christ Jesus told his disciples, who were learning to look away from the material to the spiritual, that to them it was given "to know the mysteries of the kingdom of heaven,"—the things which could not be comprehended by the unillumined human mind.

In Science and Health (p. 90) Mrs. Eddy counsels us to "improve our time in solving the mysteries of being through an apprehension of divine Principle." To this she adds, "At present we know not what man is, but we certainly shall know this when man reflects God." It is too true that mystery enshrouds the mortal concept of both God and man. The material senses offer no evidence of the existence of God at all, and practically none as to man in His likeness. Today we have a glimpse of what we call man, and tomorrow he is gone to mingle with the material elements from which he sprang, so physical science tells us.

But the unsatisfied human heart asks, Why? Did not Jesus say, "If a man keep my saying, he shall never see death"? Why then should we have forever this unexplained mystery of a life that ends in death? Must it ever be so? Assuredly no, if we are willing to follow the path trod by the Master and marked out by him, a path long covered up by the tangled growths of material theories, but opened up anew in Christian Science, which "lifts the veil of mystery from Soul and body," and which "shows the scientific relation of man to God" (Science and Health, p. 114). As this view-point is gained, man's immortality rises upon one's consciousness, like the morning star which foretells endless day.

In the book of Revelation is much which is so far beyond the range of mortal thought that few have attempted to penetrate its depths, although the vision of the holy city, coming down from God to men, has ofttimes given new hope to those who else were hopeless. In the tenth chapter, however, there is a promise which few have grasped, namely, that "the mystery of God should be finished." Coincident with this declaration is the announcement of "a little book," standing for a new revelation of divine Truth, which should uncover the illusions and dispel the woes of mortal existence. God was to be revealed to men, who would love God with heart and soul and strength and mind when they came to know Him; therefore the angelic voices rang out: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." No longer the mystery of disease and death, of stupefying opiates that shut out from humanity the might of Mind, but spiritual cause and its effect,—perpetual harmony,—the divine law and order governing men and nations.

In the sixteenth chapter of Romans, Paul speaks of that which "was kept secret since the world began," but he also says that the mystery vanishes before the preaching or teaching of Christ Jesus, and the revelation of Truth is "made known to all nations for the obedience of faith." To the Christian Scientist, mystery is ended when he begins to understand God as divine Principle, Life, and Mind, and to live in obedience to divine Truth. Nor is this great promise a mere abstraction, for it deals concretely with all the personal problems of human experience. It dispels all darkness, ends all mystery, and points the path to harmonious unfoldment. The veil of sense taken away, we behold in the mirror of divine Science "the glory of the Lord," to quote Paul again; then we "are changed into the same image . . . even as by the Spirit of the Lord."

ANNIE M. KNOTT.

Among the Churches

Current Notes

ROXBURY, MASS.—The corner-stone of First Church of Christ, Scientist, Roxbury, was laid Saturday morning, Jan. 16, at half past seven. There were present the officers of the church, a member of the firm of architects, and a representative of the builders. The building is to be of fireproof construction, the exterior of brick, soft gray in tone, crowned with dome and cresting. The auditorium, seating one thousand people, is to have a sloping floor, without galleries or obstructions of any kind, and will be lighted from three sides and from a central light in the dome. The main entrance will be from Elm Hill avenue. The Sunday school is to be in the basement, Howland street level. On the whole, the building will be simple, yet dignified and strong, truly typifying the cause for which it stands. It will be completed about Dec. 1, 1915.—*Correspondence.*

MONTANA.—The Christian Science churches and societies of Montana maintained a booth for the distribution of authorized Christian Science literature at the Montana state fair, held in Helena, Mont., Sept. 21-26 inclusive. There were distributed 558 pamphlets, 137 *Sentinels*, 53 *Journals*, 28 Editorial Comments, 27 *Heralds*, and 1,005 *Monitors*. About five hundred of these *Monitors* were distributed by newsboys in the business section of Helena. The issue of Sept. 19 contained an article on the Montana state fair. The *Monitors* which were left over from this distribution work were sent to the state penitentiary at Deer Lodge, to be distributed among the prisoners.—*Correspondence.*

NEWBURYPORT, MASS.—After a delay of nearly a month, occasioned by the filing of the deed and other legal business at Salem, the document conveying the old Whitefield church building to First Church of Christ, Scientist, of this city, has been passed. Various alterations will be made.

Newburyport Herald.

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MILWAUKEE, WIS.—According to the decision of the members of Fourth Church of Christ, Scientist, Milwaukee is to have another church. The present congregation have worshiped in the Athenæum, corner Cass and Biddle streets, for a year and a half. They expect to start next spring on the construction of the first unit of the new church, which will be located at the corner of Kenwood boulevard and Stowell avenue, across from the Milwaukee normal school. This lot was purchased about two years ago, and is 120 by 130 feet. Most of the members of the congregation live on the upper east side. When the church was formed four years and a half ago, there were about thirty-five members. Unable to secure suitable quarters north of Juneau avenue, those in charge of this detail went farther down town. The congregation grew steadily despite the distance from the center of the residential district of most of its members. Two years were spent in the consideration of a site for the coming church building. The land finally purchased represents an investment of about ten thousand dollars, all indebtedness for which has been met. This unit is to cost between fifteen and twenty thousand dollars.—*Milwaukee Sentinel.*

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The Lectures

Philadelphia, Pa.

Clarence W. Chadwick, who lectured on Christian Science, was introduced by Thomas E. Boland, who said in part:—

Christian Science is teaching and demonstrating only what Jesus taught and demonstrated long ago. Great numbers of people are receiving a truer sense of the universal brotherhood of men and the common fatherhood and all-power of a loving God, are finding refuge from fear, relief from sickness, and release from sin through the precepts and ministrations of Christian Science, because these ministrations and precepts bring a clearer understanding of our one Father and a deeper insight into the meaning of the Bible.—*Correspondence.*

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Vancouver, British Columbia, Canada

Francis J. Fluno, M.D., who delivered two lectures on Christian Science in Loew's Theater, was introduced at the first lecture by A. L. P. Hunter, barrister and solicitor, who said in part:—

We are here because we are seeking for the truth; and we are agreed, I think, that in the Bible, the Book of books, the truth about God and man is to be found; and the people are studying their Bibles more diligently and with greater understanding today than ever before. This is to a large extent due to the light that is thrown upon the Scriptures by that excellent commentary, the Christian Science text-book, "Science and Health with Key to the Scriptures," written by a remarkably fearless, spiritually-minded woman, Mrs. Eddy. The effect of the study of this book has been to reestablish the Christ-healing in this age, and thousands of hopeless sufferers have been cured of their sicknesses and have had their doubts, fears, and discouragements dispelled.

We are living in a practical era. You cannot interest business and professional men in religion today unless it is practical. Any system of religion which is endeavoring to reduce Christianity to a scientific basis, so that it can be used by all of us in solving the trials and problems that confront us daily, should be encouraged.

At the second lecture F. C. Raney said:—

If the element of fear could be eradicated from human consciousness, the millennium—at least a millennium—would not be far distant. Fear may well be indicted as the most paralyzing and destructive suggestion that can enter the mind. It makes the little child afraid of the dark, and will send a regiment of stalwart troopers tearing to the rear in senseless rout. Its baneful touch leaves the mother in trembling agony for her absent boy, when he needs the protection of her courage and confidence. It shuts the doors of banks in the faces of terror-stricken depositors, and tacks sheriffs' notices on business houses. It is the father of panics. It strangles courage and spreads over the world a withering curse. If Mrs. Eddy and her followers had done nothing more than wage relentless war on this universal bogey, they would not have lived and labored in vain. The world needs more men and women who are unafraid.—*Correspondence.*

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Gary, Ind.

Seldom has there gathered in this city so attentive an audience as that which listened to the lecture on Christian Science by Bicknell Young. The spacious hall of the Commercial Club, where the lecture was given, was completely filled. The lecturer was introduced by Frederick W. Carr, managing editor of the *Gary Tribune*, who spoke in part as follows:—

To many of you the subject of Christian Science is not familiar; to many others in this audience it is the burning bush of mount Horeb, healing sickness and sorrow in desert places. These latter are witnesses that the hope of the ages has at last been realized in the discovery of the greatest of all sciences,—the Science of Life. Since the beginning of time men have sought it. Indeed, with so many striving to gain an understanding of the laws of life and so many millions on the globe, the wonder is not that these laws were discovered within our own day, but that they were not discovered before. Yet this discovery of the ultimate science must come some day. That question born of man's unhappiness, "What is truth?" had to be answered some time. That it has been answered, and truly answered, well-nigh every hamlet of the civilized earth bears testimony in at least one made happier, healthier, better.

Christian Scientists, while rejoicing in the apprehension of the "pearl of great price," do not obtrude this discovery upon others. But to those who care to hear they are always happy to give the reason for the hope that is in them. They are also solicitous to disabuse the public mind of various misconceptions which have arisen regarding this teaching.

Correspondence.

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Portland, Ore.

Prof. Hermann S. Hering delivered three lectures on Christian Science for First Church. The introductory remarks of F. Elmo Robinson, first reader, were in part as follows:—

Nineteen hundred years ago there appeared upon earth one who healed all manner of sickness and all manner of disease, reclaimed the sinner, and even raised the dead without recourse to material means. He did not claim that these redemptive works were possible to himself alone, or in his generation alone, but rather that they were evidence of a perpetually operative divine Principle which could and should be universally understood and demonstrated throughout all ages. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." For three hundred years thereafter the healing works of the divine Christ were performed by his followers; then the vision of the Christ, Truth, gradually became dimmed through adherence to mere doctrine, form, and ceremony, until, as one historian has said,

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"the church became a strange mixture of Christian show and pagan vice." The healing sense had departed.

It is perhaps not strange that the reappearing of this Christ Science in our generation, after so many centuries of devotion to creeds and dogmas, should not be readily understood, or that some should fancy that this Science denies the atonement, the divinity of the Christ, the virgin birth, the crucifixion, resurrection, and ascension of our Lord, the inspiration and sufficiency of the Scriptures, and the necessity of prayer. As a former clergyman, for several years I myself entertained some of these misconceptions of Christian Science teaching, but I now know, after some years of close study and demonstration of Christian Science, that no people believe more implicitly in the divinity of Christ, the divine inspiration of the Bible, and the efficacy of prayer, than do Christian Scientists.

John F. Carroll, editor of *The Evening Telegram*, in his introduction said:—

During twenty-five years of active newspaper work I have been brought into intimate contact with Christian Science, and have enjoyed close and sometimes confidential relations with its teachers and with those who have exemplified its teachings in the pews. I have seen it pass through the bitterest stages of criticism, then of toleration, until now it enjoys world-wide recognition and the fealty of thousands upon thousands of the worthiest men and women I would care to know. For a score of years and more I have seen it exemplified in my own home, under the acid test of everyday needs, and have known it to emerge serenely triumphant from the sadness, sorrow, and irritating exigencies which confront an average American household.

While the fundamentals and essences of Christian Science have so far eluded me, I feel that with even better grace than one of its adherents I can pay to it the tribute of my respect and admiration for the many worthy things it has done, for the efficacy of its teachings, for the delightfully high standard it maintains in its own membership, and for the high ideals which the church itself teaches and which its members so blithely maintain, to the wonder and perhaps envy of the struggling outlander who often falls so far short of them. On such an occasion and to such an audience as this, the usual overflowing Christian Science audience, I could not say less than was in my heart to say.

The introductory words of Miss Caroline Barnes were in part as follows:—

I am sure the one motive that has brought us together this evening is the hope that a better understanding of Christian Science will give us a better understanding of God. Mrs. Eddy has defined Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). The primary purpose of Christian Science is to bring to the world the healing work which our Master declared his followers should do, but which was dormant for centuries for lack of faith.

Jesus once asked those Jews who believed not on him, "Why do ye not understand my speech?" and answered his own question by saying, "Even because ye cannot hear my word." All through the Scriptures we find this demand for understanding. The Christian Scientists all over the world are demonstrating the fact that they do at least in part understand the words and works of Jesus by healing all manner of disease and all kinds of sin, thus being obedient to his teaching, his example, and his commands: "Go ye into all the world, and preach the gospel," "Heal the sick."

Correspondence.

Lectures to be Delivered

Baltimore, Md. (First and Second Churches).—Clarence C. Eaton, The Lyric, 3:30 p.m., Jan. 31.

Beaver Falls, Pa.—George Shaw Cook, Lyceum Theater, 3 p.m., Jan. 31.

Bethlehem, Pa.—Bliss Knapp, High School Auditorium, North and Centre streets, 8 p.m., Feb. 2.

Butler, Mo.—Virgil O. Strickler, Butler Opera House, Feb. 1.

Charleston, S. C.—Hon. Clarence A. Buskirk, Christian Science Hall, 145 Meeting street, 8:30 p.m., Jan. 28.

Chicago, Ill. (Ninth Church).—Clarence C. Eaton, Woodlawn Masonic Temple, University avenue and 64th street, 8 p.m., Feb. 1 and 2.

Chicago, Ill. (Twelfth Church).—Bicknell Young, Temple Sholem, 3760 Pine Grove avenue, 3 p.m., Jan. 31, and 8 p.m., Feb. 1.

Enid, Okla.—Jacob S. Shield, American Theater, 3 p.m., Jan. 31.

Fairbury, Ill.—Virgil O. Strickler, Feb. 5.

Joplin, Mo. (Second Church).—Jacob S. Shield, New Joplin Theater, 8 p.m., Feb. 1.

Kansas City, Mo. (Second Church).—Bicknell Young, Church Edifice, 31st street and Troost avenue, 8 p.m., Feb. 4 and 5.

Keokuk, Iowa.—Bicknell Young, Elks Hall, 8 p.m., Feb. 2.

Kirksville, Mo.—Virgil O. Strickler, Elks Hall, 8 p.m., Feb. 2.

Klamath Falls, Ore.—Clarence W. Chadwick, Houston Opera House, 8 p.m., Feb. 4.

Lansing, Mich.—Jacob S. Shield, Gladmer Theater, 8 p.m., Feb. 4.

La Porte, Ind.—Virgil O. Strickler, Masonic Temple, 8 p.m., Feb. 5.

Lima, Ohio (Second Church).—Bliss Knapp, Faurot Opera House, 8 p.m., Feb. 5.

Lockport, N. Y. (Second Church).—Col. William E. Fell, Universalist Church, 8 p.m., Feb. 4.

Los Angeles, Cal. (First Church).—Clarence W. Chadwick, Church Edifice, 1866 South Alvarado street, 8 p.m., Jan. 28, 29, and 30, and 3 p.m., Jan. 31.

Manhattan, Kan.—Virgil O. Strickler, Wareham's Opera House, 3:30 p.m., Jan. 31.

New York, N. Y. (Fifth Church).—Col. William E. Fell, Church Edifice, corner Madison avenue and 38th street, 3:30 p.m., Jan. 31, and 8 p.m., Feb. 1.

Ogden, Utah.—George Shaw Cook, Church Edifice, 8 p.m., Feb. 5.

Palestine, Texas.—Jacob S. Shield, Temple Theater Building, Avenue A, 8 p.m., Jan. 28.

Port Huron, Mich.—Jacob S. Shield, Masonic Temple, 8 p.m., Feb. 5.

Sacramento, Cal.—Clarence W. Chadwick, Tuesday Club House, 2722 L street, 8 p.m., Feb. 2.

Tallahassee, Fla.—Hon. Clarence A. Buskirk, Leon County High School Auditorium, 8 p.m., Feb. 2.

Warrensburg, Mo.—Jacob S. Shield, Magnolia Opera House, 8 p.m., Feb. 2.

Washington, D. C. (First and Second Churches).—William D. McCrackan, Poli's Theater, 3:30 p.m., Jan. 31.

Wilmington, N. C.—William R. Rathvon, Bijou Theater, 3:30 p.m., Jan. 30.

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Testimonies of Healing

My interest in Christian Science was awakened through the reading of some copies of the *Sentinel* and the *Journal* given to me by a friend. While carefully perusing these periodicals, the Bible, which I studied in connection therewith, became a book of inspiration, although it had formerly brought me a sense of confusion in that I could not reconcile myself to its seeming contradictions. I now feel that it is only a just acknowledgment of my thankfulness to God, and my present attitude toward this living truth so beautifully revealed to us by Mrs. Eddy, to tell of some of the ways in which I was benefited at that time, for I had not yet read Science and Health.

It was in April, 1899, that I received and read the periodicals, and the twenty-first of the following month I discontinued the use of drugs and began to rely upon Christian Science as my guide to health and harmony; since the idea of a religion that could heal the sick appealed to me and brought me new hope. From the days of my childhood I frequently had severe headache, and for several years had suffered a great deal from stomach trouble and bilious attacks, which had sometimes resulted in bilious colic. Not unlike other sufferers from these physical ailments, I had become a slave to certain dietetic rules, but the truth was now taking root. As I began to learn that everything God made is eternal and indestructible, and that He governs the universe, including man, the afflictions correspondingly disappeared, and I began to eat without fear whatever came my way, and to enjoy it. The benefit which I had received up to this time, however, was only the twilight of a fuller realization of the power of infinite Love.

I now began to read Science and Health together with the Bible, and in June of the following year I took up the work of healing myself of a diseased condition of the ears, supposedly inherited, which from year to year was becoming more annoying, gradually developing into deafness. From my earliest remembrance there seemed to be various sounds echoing and reechoing, which were not the result of any action of anything apart from myself, but were due to hardened wax pressing the ear-drums, at this time having nearly closed both ears. Not only in an ever-increasing measure did this detract from my already dull sense of hearing, but it added to the sense of roaring and buzzing, from which for several years I had not had an hour of freedom.

Until the latter part of December, 1901, about a year and a half after taking up the study of Christian Science, I saw no improvement in my hearing, although I had otherwise improved, both physically and mentally. But at this time I told my wife that my ears would soon be healed, for I had that assurance. On Jan. 10 there was apparent evidence of the previous mental assurance, for on that day the wax began to crumble. Following this, I noticed several times in the morning, when I arose, that on my pillow were pieces of wax that had fallen from my ear; also during the day wax voluntarily passed off. This process of discharging continued at intervals of two or three days for about three weeks, when the secretion took a more natural condition; and on Feb. 8, while working where I was surrounded by the buzz of machinery, I instantaneously received perfect hearing, the quickness of which I can only compare to darkness giving place to a sudden flash of light. At first I did not realize what had happened, thinking that some of the machinery had broken, but a moment later it dawned upon me what had taken place. Upon returning home from work in the evening I thought my wife was terribly noisy doing her work, for I was not able immediately to accustom myself to a normal sense of hearing; but the next day I seemed to be living in a new world. I continued to study the Bible and Science and Health, each day applying what I gained of the truth, and in the early part of September of the same year the wax in the left ear began to crumble and pass off, just as it had from the right ear about nine months prior to this time. On Oct. 1 the hearing in this ear also followed in like manner.

For this healing, and the many blessings which both my wife and I have since received, I am truly grateful. I am especially thankful that I have learned to know in some measure my true relation to the divine saving Principle, Love, which is everywhere blessing mankind in all ways.

ARTHUR H. WOLFE, Scranton, Pa.

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I am so thankful for what Christian Science has done for me that I feel I want to give my testimony to the world, with the hope that it may benefit others and be the means of leading them to our loving Father. I was completely healed of an internal growth which had been increasing for more than a year, and finally became so painful that I thought I could not endure it much longer. Many were the sleepless nights that I passed. This growth developed to such an extent that it became necessary to alter all my clothes in order to wear them. My condition became so alarming to my husband as well as myself that we consulted two doctors, who both said that if I expected to live much longer, it would be absolutely necessary to go to a hospital without delay and have an operation performed. In my exhausted condition I could not think of doing this, and I reasoned that God had healed others and He could heal me. I then resolved to trust myself to God's care and take up Christian Science. I sent at once for a practitioner. After the first treatment there was such a decided improvement that for the first time in months I slept peacefully all night, and in less than a week the growth had entirely disappeared, so that I was again my normal size. There has been no return of the trouble.

I have since been healed of a severe throat affection, with which I was troubled at times for a number of years, and also of rheumatism. An injured ankle was relieved in fifteen minutes, so that I kept right on with my work the rest of the day. Influenza was healed in one night, and a growth removed from my eye which had been there twenty-five years. Besides these I have received many other benefits.

While I am indeed very thankful for these blessings, I am also deeply grateful for the light, truth, comfort, and spiritual understanding that come to me every day through Christian Science. Truly life is now worth living.

MRS. ALLEN G. MYGRANT, Los Angeles, Cal.

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I am one who can truly say I have come out of great tribulation. I have proven many times in the past ten years that "God is our refuge and strength, a very present help in trouble." I never knew what it was to feel well, strong, and happy, until Christian Science taught me how to know God as Life, Truth, and Love.

In 1901, after trying many physicians and having everything done for me that a kind husband could do, I was taken to a hospital in Chicago and operated on. I was on the operating-table seven times and made four trips to the hospital. A trained nurse accompanied me home, and I still continued with different physicians, taking electrical treatments, etc., for six months. I was a wreck, and did not care to look in the faces of even my loved ones. I prayed to die, for after having paid out large sums of money for physicians,

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surgeons, and nurses, I suffered more than ever. The minister of the church of which I was at that time a member, offered many an earnest prayer for me.

One day a relative who was a minister called to see me, and during the conversation spoke of having visited a relative in New York who had been an invalid for years but had been healed through Christian Science. I immediately thought, Why cannot God heal me? This was the first case of healing in Christian Science of which I had heard, and I longed to know more about it. God surely knew my desire, for in a short time a neighbor who was not a Christian Scientist at that time, gave me a *Sentinel*. I eagerly read every word, and returned it with the remark that there was something there for me. A little later she gave me a *Journal*, from which I selected the name of a practitioner of whom I had never heard, and I wrote asking her for help. In a few days I went forty miles to see her, and stayed overnight. My healing came slowly, as it seemed to take me a long time to understand God as we are taught in Christian Science, but it has been permanent. The patience this faithful practitioner manifested will never be forgotten.

Today I thank God for every word of encouragement from many dear Christian Science friends. I daily praise God for His goodness, and I am grateful to Mrs. Eddy. I am also thankful for the many blessings that Truth has brought to my family, including my husband and our only daughter.

MAE VAN HORN, Wenona, Ill.

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I wish to testify to the wonderful healing that took place in my family. My son, then ten years old, was suddenly taken sick. Our family doctor was called, and he pronounced the trouble appendicitis. He also said that an operation was the only means that would save the boy. We then called three other doctors, one the leading surgeon of the city. They said that I had delayed too long and they could do nothing, but that an operation would be taking eight chances to one. They also said that peritonitis had set in and that there was no hope. I then called a Christian Science practitioner to treat the boy. Very soon thereafter I discharged the physicians and left the case with the practitioner, with the result that in a week's time the boy was thoroughly healed, and has never been ill since. He is a big, healthy boy today, in his eighteenth year.

We are very thankful to God, and grateful to Christian Science for the good it has done for our family and for the saving of our son.

D. A. MCRAE, Winnipeg, Manitoba, Canada.

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I wish to express my gratitude for all the benefits received through the study and practice of Christian Science. We have been in Science a little more than two years, and in that time I have had to call on a practitioner only once. I have been healed of a stomach disorder in its worst form, just by the reading of the Bible and Science and Health.

My husband has also been healed of many ailments. For over eighteen years he suffered from headaches and stomach troubles; also a defect of the eye, the sight being almost gone. He consulted some of the most prominent oculists in Chicago, and they told him the nerves of the eye were dead; that it would be only a matter of time when the other eye would be affected, leaving him blind. They advised him to quit work, as it was too much of a strain on the eyes. Christian Science has broken these material laws, and we are so glad to say that although the healing is not quite complete, his sight is getting stronger day by day, and we are sure it will be perfect soon. My husband had not attended any church for over fifteen years until we came to Science, and now he seldom misses a Sunday evening service. I hope the time will come when he can also attend the Wednesday evening meetings. We are indeed grateful for what Christian Science has done for us.—LILLIAN SALS, Chicago, Ill.

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I feel it a duty to write my testimony, it being only another witness to the truth contained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did not accept Christian Science on account of any healing of my own, but after seeing my wife, who had been a great sufferer from many ailments, restored to perfect health with only a few treatments in Christian Science, I felt that it was worth looking into. I had become an agnostic in early life, and also an unbeliever in *materia medica*. After my wife's healing I immediately took up the study of the text-book and other Christian Science literature. Through this study many errors have been overcome, among them the tobacco habit of thirty years' standing, social drinking, and profanity, as well as a quick temper and thoughts of malice and revenge.

Christian Science has been our only remedy for all ills for the past six years. I am thankful to God, and grateful to Mrs. Eddy for this truth.—N. L. HOBART, Medford, Mass.

❖

Twenty-five years ago I came to Christian Science, not for physical healing, but because this teaching was presented to me as a beautiful religion. At that time I was active in the church in which I had been raised, being a teacher in the Sunday school and also leader of the young people's Sunday evening meetings. The same year I took class instruction in Christian Science under a teacher who had been healed by Mrs. Eddy, and who went to Boston every year. I always watched anxiously for her return, for she was sure to bring us loving messages from our Leader.

Shortly after coming into the understanding of Christian Science I was healed of a severe case of catarrh, which I had had from the age of six and for which the oldest physician in the place said there was absolutely no cure. He said he might be able to give me something that would help me, but there was nothing that would effect a cure. I also had two growths in my head, which discharged blood continually, and for six and eight months at a time I could not breathe through my nose; but this condition was entirely overcome in less than six months through Christian Science, and I am exceedingly grateful. I am so thankful that Jesus' method of healing, so many centuries lost to the world, was rediscovered by Mrs. Eddy and by her made plain to us in that most wonderful book, "Science and Health with Key to the Scriptures."

Soon after coming into the understanding of Christian Science, my mother was healed of an immense and very painful goiter, which she had had for twenty years and which no medicines had relieved. The growth disappeared entirely. I had left home for a short time, and on returning found her wearing a smaller collar than I did myself. For this healing I am exceedingly grateful.

I can truthfully say that for twenty-five years there has been no time in which I have not affirmed the omnipresence of God, good, and like Daniel, I am trying to serve Him continually.—MRS. N. SPELLMAN, Chicago, Ill.

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Words cannot express my gratitude to Christian Science for the wonderful healing of my little girl. She was in a terrible condition when Christian Science found her. Some of the ills from which she suffered at that time were abscesses in her head and all over it, kidney trouble, and convulsions

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in the worst form. Her legs and arms were deformed from the many spasms that she had had, but this condition was entirely overcome through the application of this saving truth, and her limbs are now as straight and perfect as though nothing had ever been wrong with them.

This was a case of slow but thorough healing, although we could notice the change in the child's condition from the very beginning. Treatment in Christian Science was kept up for about a year, and after that time every one who knew about the child could not help but see and make some remark about the wonderful improvement that had taken place, for nobody that had known about her condition expected her to get well. The doctor expressed his regret, but said there was nothing more to do for such a case, as he had done all he could do for the poor child. For the last five years she has been in perfect health, and is a living witness to Christian Science.

This is only one of the many blessings which we have received through the application of this wonderful truth, and for which I am very thankful to God.

Mrs. J. Ringeisen, Jr., Milwaukee, Wis.

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Christian Science was first brought to my notice by a friend who had left our chapel and Sunday school for the study of this teaching, and being concerned about his leaving the truth, as I then thought, I decided to study the subject myself in order to show him where he was wrong. At the same time I told him that if I found it to be the truth, I wanted it, and would follow it at any cost. This friend did his work with me so well, answering my questions in so reasonable a manner, that all my former prejudice was soon broken down, for nothing inconsistent would appeal to me, as I was of a reasoning turn of mind and would accept nothing but what was consistently Scriptural. I at first began the study in the same spirit with which St. Paul went to Damascus, to persecute what I then thought was false teaching; but having come to a standstill in the doctrines taught me from childhood, and wishing to advance in the spiritual understanding of the Scriptures, I was ready to see the truth from whatever source presented.

While reading the text-book, "Science and Health with Key to the Scriptures," it appealed to me at every page, and I then wanted to prove it, although I had not up to that time believed in its healing efficacy. As I had been suffering from a very painful condition of my foot for about ten years, I prayed that God would guide me in the way of truth, and reveal Himself to me as He did to Gideon; and I mentally added that if my foot was healed in answer to this prayer, I should know that it was accomplished by the understanding of the Christian Science teaching which I was then assimilating. In ten days my foot was permanently healed.

I was then called upon to leave all—home, friends, church-membership—and start life afresh, to follow in this line of light. During the next eighteen months I was healed of anemia, sleeplessness, and chronic biliousness, each of lifelong standing, and since taking my stand for Christian Science, fifteen years ago, my health and strength have become more and more established, and this truth has been applied to every detail of my daily life. I also had a deformity, produced in childhood, but during the last seven years, while working in a new field, my limbs have become straighter, so that an inch and a half is added to my stature.

For all these material benefits I am truly grateful, but yet more so for the fact that it has been my great privilege, during the last twelve years, to be the means of bringing this healing truth to many others. Is it any wonder that daily my heart goes out in loving gratitude to Mrs. Eddy, that noble and brave woman who pressed on in the face of prejudice, scorn, and derision from those who were blind to the glorious truths which she taught? May this experience of one who has proved the omnipotence and omnipresence of Truth, help any who are finding the way difficult and toilsome, and aid in bringing them into "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

Rose Giddings, Bromsgrove, Worcestershire, England.

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My purpose in sending my testimony to the *Sentinel* is twofold,—primarily to help some earnest seeker who wishes to know if Christian Science really does heal and if it helps one to a clearer understanding of God, but also to express my thankfulness to God and to let the many kind friends who helped me to an understanding of the truth know that they did help, both by words and actions, even though I paid no attention at the time.

It is several years since I was healed of a dreadful condition in one treatment, after two doctors had been in attendance for six weeks. My daughter had been told that I could not live, that the lining was all gone from my stomach, and that I would never be able to eat solid food again. I had had only milk during this time. I knew a little about Christian Science, so I had a practitioner called in, and with one treatment I was healed. I ate a hearty dinner that evening at the table with the family, and did not feel any bad effects from it. I have seen wonderful things done in our family, for we are all seeking the truth, the love of God, and the good things as taught by Mrs. Eddy.

My healing has been permanent. I am well in every way,—a thing unknown in all my life before. I feel very thankful for Christian Science and what it is doing for me daily.—Mrs. D. E. Stephens, Los Angeles, Cal.

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In August, 1911, I went into the country, and after being there about three weeks I was taken with whooping-cough very severely. After suffering for a couple of days I decided to go home. My mother at once telephoned a Christian Science practitioner for treatment, and it proved effective from the very first. In about two weeks the ailment had disappeared, for which I was very thankful. I have never been in better health than at the present time.

Beatrice Cross, Ottawa, Ontario, Canada.

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I wish to express my thankfulness to God for Christian Science and what it has done for me. While following my occupation as a carpenter, the scaffold on which I was working gave way, and I fell in a position which threw all my weight on my ankles and feet. I was severely injured, so was carried to the home of the contractor, and a cab was called to take me home. It was some time before the cab arrived, and as I was in great agony, my shoes were taken off, for my feet and ankles were badly swollen. My friend then went to a neighbor's house and telephoned to a Christian Science practitioner for treatment, so that long before the carriage came for me the pain had ceased and I was perfectly comfortable.

This was all done without my knowledge, but when I reached home I found I could put my feet on the floor without any pain at all, and my friends advised me to try Christian Science. I told them, however, that I preferred my doctor, so my wife called him over the telephone; but from that minute the pain started again, and continued day and night.

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When the doctor came he told me, after examination, that the bones in my feet were all spread apart, that the cartilage in both ankles was broken loose from the bone, and that I could not leave my bed for several weeks. Three weeks passed, my wife dressing my feet several times a day, and in the mean time my friend told me what the Christian Science practitioner had done for me at his request. He also gave me Science and Health to read and told me what this teaching had done for his family.

I then made up my mind to try Christian Science, so the next morning I started for the practitioner's office on crutches. I walked one block to the car, and on arriving down-town had another block to go before I came to the office. I finally got there and had treatment. The practitioner then told me to see how I could get along without crutches, so I tried, and found I did not need them at all. I asked her if putting my weight on my feet would not separate the bones, but she told me that God, Mind, was governing me, not matter. I also asked if I had not better keep the bandages on, but was told to take them off as I did not need them. I left the office and went out to my friend's house, where I had dinner and looked his new home over, then returned to town, and after walking five or six blocks took the car home; yet after all this I felt only a little tired. I slept well that night for the first time since the accident, but the next morning I was positive it would be better for me to put the bandages back, and I did so. Finding I could not walk a step, however, I took them off again, with the result that I walked all right. In a little less than a week I was back at work and could climb a ladder as well as ever.

I am indeed thankful for this healing, which occurred about nine years ago, as well as for the overcoming of the tobacco habit, about four years ago, and of many other ills which I have had since. In every case the cure has been permanent.—BARNEY RUCKER, Sr., Portland, Ore.

It is with deep gratitude that I tell of a blessing I have received in Christian Science. I had treatment from several doctors for many years for a distressing heart trouble, but could get no help. Finally a Christian Science friend called one day and told me that I need not suffer from any ailments. She gave me a treatment and I was completely cured. That was in 1899, and I have never had any sickness since. I realize more and more each day that God is All-in-all, and I put my trust in Him.—MARY BENSON, Ebenezer, N. Y.



[Written for the *Sentinel*]

Thought-bells

LILLIAN BARKER BEEDE

Ring soft, ring low, thought-bells in my heart,
For attuned by Love you're winging
An angel-truth to some burdened one,
That awakes to join your singing.

Ring sweet, ring clear, your glad matin song
To the dawn of light now breaking,
The dusky dreams of sin's starless night
From its silvery pinions shaking.

Ring soft, ring low, thought-bells in my heart,
With your love-tuned music stealing
Through aisles of peace to a chanceled truth,
Where a quiet joy is kneeling.

From Our Exchanges

[Prof. Charles R. Henderson in *The Universalist Leader*]

Jesus was the only practical statesman, world ruler. He would not condescend to be a Herod, a Pilate, or a Cæsar; he would rule by truth, goodness, justice; he would make the world new within. He was right. . . . Above all little nationalism arises the vision of Jesus, the kingdom of God. That glorifies the work of the Christian minister and of the Christian church, now temporarily eclipsed by materialism, insolent commercialism, and arrogant militarism! Christian faith and belief have never had their day; their supreme day is yet to come, and has already dawned. Those who climb to the mountain tops have caught the first glorious rays; the dark valleys will soon rejoice in the radiance.

[*The Watchman-Examiner*]

Every holiday or holy day has its own peculiar influence, its atmosphere, its spirit. The spirit of Christmas is the spirit of youth. Christianity gave new youth and new heart to humanity. To a world grown gray and old and weary it brought a message tingling with vitality, thrilling in its freshness and purity, full of the promise and potency of endless growth. Christianity forever renews its youth, and it begins with the story of a child and its mother.

The Christmas spirit is the spirit of hope, for youth is always hopeful. It sees afar; it lives in the blessed tomorrows of life; it builds for eternity. So the gospel is good news of a better day to be. Christianity is a religion of hopeful enthusiasm. Christ was an optimist. The New Testament, from its first page to its last, is the annunciation of a great hope for mankind. Melted in the magician's crucible, all substances, however seemingly worthless, would change to finest gold. So experience worketh hope. To the Christian all experiences, suffering, trial, sorrow, failure, evil-speaking, —it matters not what,—cast into the divine crucible, are transformed into the precious gold of an eternal hope. All "are saved by hope."

[*American Lutheran Survey*]

God wants Christianity to be the biggest thing in the universe; but He has long since set Himself irrevocably against any extension of its bigness except by way of its working through human hearts. If it does not grow stronger there, it will not grow stronger at all. But, on the other hand, since true Christianity is the exercise of love to God and fellow man in the strength of soul-companionship with the Redeemer, it stands to reason that all the talk which speaks of Christianity as a failure is pure absurdity. As everlasting as God's power itself is the power of living Christianity. What ails the world today is that it refuses to be Christian. And—let that not be forgotten—its refusal is to a large extent the result of its reading the most read book,—the hearts and lives of the professed followers of Jesus Christ.

[Rev. M. H. Moore in *The Homiletic Review*]

How simple are the conditions of spiritual sight and knowledge! Jesus says: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." And again: "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Indeed, the very simplicity of the process is to many a soul a stumbling-block. It rebukes our pride. It requires a surrender of our stubborn will. It can make no compromise with our self-sufficiency.

That which eye hath not seen and ear hath not heard and

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the heart of man hath not imagined, is revealed to the poor in spirit, the humble, the penitent, who come to love God with all their hearts and their neighbors as themselves. They are in every community today, as they have been in every age and nation in the past. They are not morose or scornful. They are not narrow and dictatorial. They are not spiritually proud and forbidding. They attract and do not repel the children of men. By their fruits we must know them, for they do not boast of their spiritual attainments. Yet they have learned the secret of joyous existence. They have lost their lives for Christ's sake and found life eternal and abundant. They have found themselves by giving all. They have learned the blessedness of simple faith. They have learned the joy of self-forgetting service. They are God's little children in faith and love and helpfulness.

[*The Christian Register*]

Let there be no tinge of doubt that, far as we are from fulfilling all that the birth of Christ signified and his life forwarded, the centuries have not been in vain. Let no voice fail, no faith falter, no good works languish, nor this Christmas be less productive of joy than others because of the gloom that spreads over the face of heaven. Less than we had thought came to pass has really been gained, but much more has been gained than men of the ancient world dreamed could come. The task before the world is seen now in truer proportions. Centuries are but as hours before such mighty consummations as Christmas contemplates. But in the Christmas spirit the power also is mighty. It is not vanquished, nor even checked. It leads on the minds of men. "Behold my servant, whom I uphold," still saith the Lord; "mine elect, in whom my soul delighteth; I have put my spirit upon him . . . He shall not fail nor be discouraged, till he have set judgment in the earth."

[*The Outlook*]

The birth of the Christ was a beginning, not an ending. It was the beginning of many sorrows and much burden-bearing, because it was the promise of those spiritual and imperishable joys into which men enter only through the gate of suffering. The great gifts cannot be received until the spirit is prepared to receive them. Heaven would be hell to the corrupt nature; the very bliss of it would sting and torture.

Peace on earth was offered nineteen hundred years ago, but God cannot force it upon us until we are ready to receive it; and it will be ours the very hour in which we establish justice and good will among men. The vision of heaven which the shepherds saw was not an idle dream; it was prophetic of realities that are coming; it was one of those dreams which invite noble effort and are changed by noble effort into the sublime realities on which eternal life securely rests.

[The Ven. Archdeacon Basil Wilberforce, D.D., in *The Christian Commonwealth*]

To me the "advent" of the Lord is not a movement in space, but a mode of manifestation. The only "coming" of the Christ that is true to me is the "coming" of the Christ-spirit, the hidden spiritual nature, into recognition in the individual man. The mystic advent is a new understanding of the Christ, a coming into human consciousness of the truth that the historic Christ is the manifestation of the universally diffused mystic Christ, which is God's consciousness germinal in every one born into the world. The historic Christ is the mystic Christ specialized in one individual life-center, in absolute perfection, for purposes of recognition. The "advent" to each separate soul is when each one recognizes that he is an individualization of the Christ.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

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From the Editor

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

❖

From the Publishing Society

"Christian Science: Its Discovery and Development," by William D. McCrackan, M.A., originally printed by the National Alumni Association of New York, and sold by the Publishing Society, has now been translated into the German language, by permission, and is printed in the regular pamphlet form.

"Christian Science: God's Lovingkindness Proved to Men," a lecture by Rev. William P. McKenzie, already published in the German language in pamphlet form, is now printed in English, and is on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

❖

From the Clerk of The Mother Church

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

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

❖

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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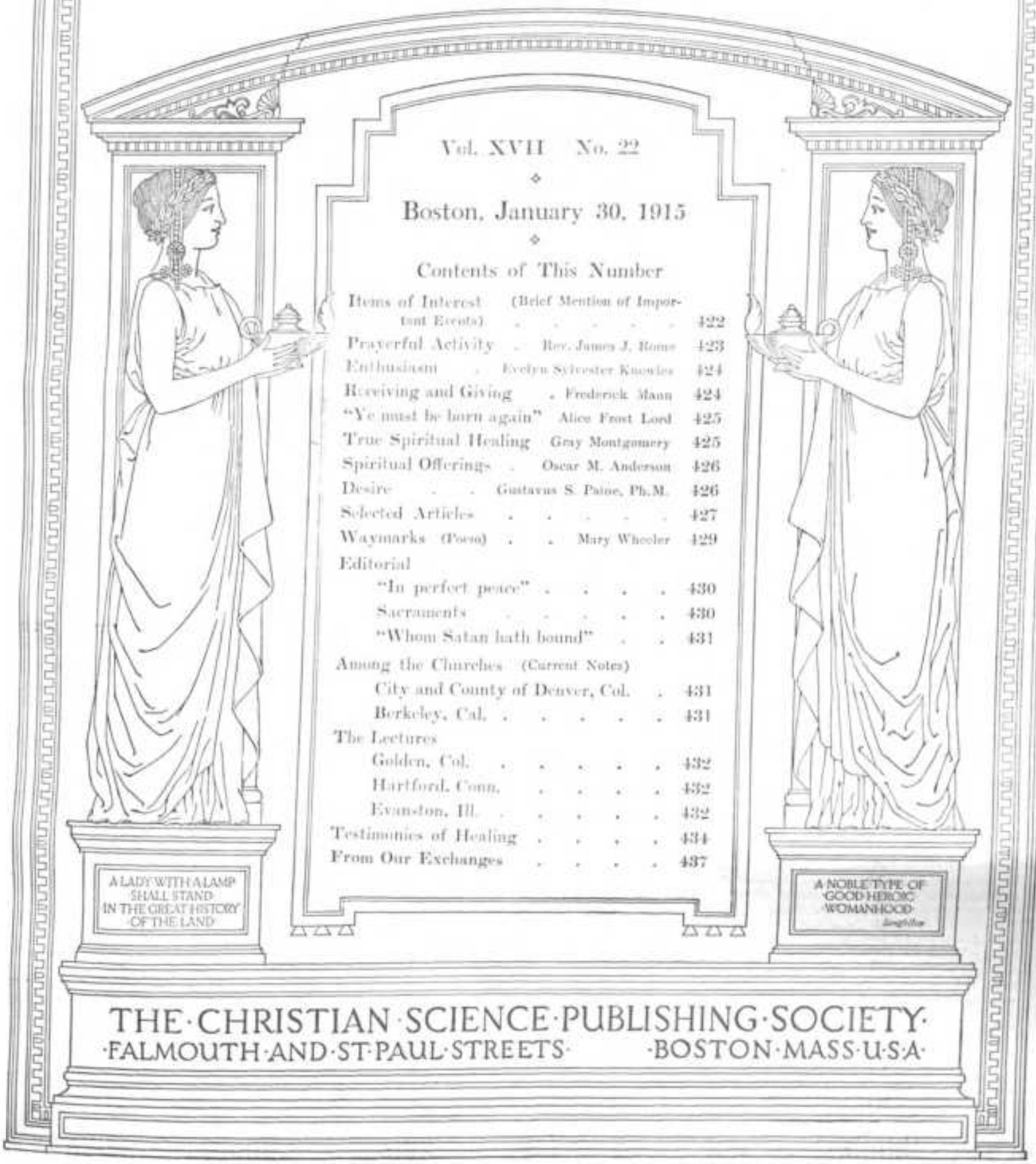
"What I say unto you I say unto all-WATCH" Jesus

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Boston, January 30, 1915

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The General Electric Review says: "A process has been discovered for heating metals in revolving drums with mixtures containing, among other things, finely divided aluminum, by which a surface alloy containing aluminum is produced. With copper, this alloy is of the nature of an aluminum bronze, but richer in aluminum than the ordinary alloy of that name and more resistant to heat, so that copper thus treated is protected up to the melting period of the alloy. . . . The same general result was obtained in the case of iron and steel. Some use was made of this process, which has been called 'calorizing,' for treating copper soldering-irons and iron resistance wires for heating devices. Modifications of the process, extending it to further applications, have also been made. Pieces which because of their shape or size are not adapted for tumbling, may be calorized by packing them in or painting them with a suitable mixture and heating them. Thus, the size of the heater is the only limitation on the size of the piece that may be calorized. There appear to be many places where it is desirable to use iron vessels or apparatus at temperatures above red heat, and at such temperatures ordinary iron rapidly oxidizes and scales away. After iron is calorized the effect of heating is slight. Instead of burning and the scale falling off, as in the case of untreated iron, practically no effect can be detected after a considerable time,—certainly none which injures the surface."

"With possibly few exceptions," says Secretary Lane of the interior department, who is defending the conservation bills for the administration, "the valuable power sites on lands not owned by the federal government have passed into private ownership in perpetuity. They cannot be recovered except at a prohibitive cost, nor can any control be exercised over them in any manner, except it be by regulation of transmission and delivery as a public utility. Out of 7,000,000 horse-power developed in the United States in 1913, twenty companies or groups of interests controlled 2,710,886 developed horse-power, and 3,556,500 undeveloped horse-power. According to a table compiled by the forest service, out of a total of 1,135,400 developed horse-power in California, Colorado, Idaho, Montana, Nevada, Oregon, Utah, and Washington, 1,023,700 horse-power is owned by large corporations, while but 111,700 horse-power is owned by small developers. In California, 92 per cent of the developed power is owned by the large corporations and but 8 per cent by small developers. In Oregon 90 per cent is owned by large companies, and 10 per cent by the small developers. In California, one corporation owns 27 per cent of the total developed horse-power in the state, and two groups own 57 per cent of the total development."

"We have remaining at the present time a total acreage of coal in the public land states which is believed to exceed fifty million acres," says Secretary Lane of the interior department. "Probably three fourths of this is in public ownership. Not all of this coal land is available for immediate utilization under any kind of law, because of its remoteness from settlement and transportation lines. The director of the geological survey, however, estimates that about twenty per cent of the full acreage, or between seven and eight million acres, is available for use, or will be so within the next decade or two. Translated into tons, it seems probable that this acreage of public domain, now or soon to become available, contains something like ten billion tons of bituminous coal, thirty billion tons of sub-bituminous, and about fifty billion tons of lignite; or altogether about ninety billion tons of coal. It is estimated that we have in sight enough coal to last us for something like twelve hundred years, allowing for very large increase in consumption. To permit those who are now holding lands out of use to acquire more lands and make the grasp of monopoly more throttling, is unthinkable. To open the remaining resources to use, under a system which encourages use, will check monopoly."

Strawberry and other fruit growers west of St. Joseph in Kansas are giving close attention, it is said, to plans of A. W. Themanson to take up the production of essential oils for perfumes. The soil and climate of the district is very similar to the soil and climate of the great rose-growing districts of Bulgaria, where most of the attar, or otto, of roses is produced. This industry was almost ruined by the two Balkan wars, and in consequence, prices for the various floral oils are very high. Practically all of the perfume oils used in the United States are imported. Violet oil, for instance, brings one hundred and thirty-six dollars a pound. While violets are easy to grow, vast quantities of the flowers are needed to produce a pound of oil, and yet Mr. Themanson believes that violets will be more profitable than strawberries. He has laid out a plot of forty acres for flowers of various kinds, and will erect a still to extract the various oils.

The old corner-stone recently recovered from the ruins of the burned College Hall at Wellesley, Mass., was laid on the 15th as the corner-stone of the central dormitory of the new College Hall quadrangle, the first building of the new Wellesley. The college authorities have issued the following statement regarding the recent nation-wide campaign for funds for the restoration and endowment of the college. The total amount raised was $2,460,500, which was nearly $61,000 in excess of the sum required to secure the conditional gifts. Of the total amount raised, $1,147,000 is in cash and securities, besides insurance amounting to $560,000, and $1,353,000 is in pledges. The fund will be used as follows: For endowment, $1,000,000; for maintaining new buildings, $250,000; for erecting seven new buildings, $740,000.

A total of $117,362,710 has been used for education in the United States through funds from John D. Rockefeller and the efforts of the general education board in inducing others to give, according to a report of the board covering twelve years since its organization. Using the general education board as a medium, the report states that Mr. Rockefeller has provided more than seventy-three million dollars. Contributions to colleges and universities, the report also states, are subject to four conditions: gifts to be conditional upon additional sums by others; preference for centers of wealth and population; systematic cooperation with institutions established by religious denominations; concentration of gifts in the form of endowment.

The National Forward-to-the-Land League held a three days' conference this week in New York city. Rural credit, colonization, general home welfare, and markets were discussed by specialists. A permanent land exhibit and a bureau of land information, located in New York, is to be the first step of this league in its campaign to coordinate idle men and idle land for the solution of the problem of the unemployed and for the increase of the nation's productiveness.

Housing reform was looked at from all angles by experts at an "institute," or informal conference just held in Boston at the Twentieth Century Club by the National Housing Association. Men and women from many parts of New England, New York, and New Jersey, who are giving personal attention to the subject of housing improvements, came to exchange views, compare notes, and plan for the future.

A firm at Webster, Mass., has received orders for more than two hundred thousand yards of khaki cloth. The cloth will be shipped to New York, where it is manufactured into overcoats for armies at war in Europe. Another firm has received an eight hundred thousand-dollar order for shoes to be sent to the same destination.

Dr. Giuseppe Motta, President of Switzerland, in an interview says that neutrality is costing Switzerland enormous sacrifices in money and trade, amounting for the last current year in the neighborhood of five million dollars.

The Splitdorf Electrical Company of Connecticut has closed contracts with automobile manufacturers for the manufacture of a high-tension magneto-ignition system amounting to approximately two million dollars.

The 1914 production of Louisiana oil fields, estimated at 15,407,893 barrels, shows an increase of 2,909,065 barrels over 1913. Total production since 1906 is nearly ninety million barrels.

The Senate bill to establish the Rocky Mountain national park, comprising two hundred and thirty-one thousand acres in Colorado, mostly in forest reserves, has passed the house.

The *Iron Age* says that steel works are slightly increasing their rate of operations, and a number of large companies are running at 40 to 50 per cent of capacity.

The steamer Matanzas from Rotterdam has arrived at New York with one million dollars' worth of dyestuffs from Germany.

The total income of American foreign mission boards during the year 1914 was $17,168,611.

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Christian Science Sentinel

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

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Prayerful Activity

REV. JAMES J. ROME

No one can be very long acquainted with Christian Science without noticing the small importance it attaches to profession and its insistence that one's convictions be demonstrated in practical life. This frequently incites irritation and impatience in the human consciousness, for the general tendency of the mortal is to stagnate. Indolence and ease too often seem to be the acme of human desire, hence the too frequent willingness that others take the responsibility and do the work. This may also account for the fact that the doctrine of redemption through vicarious suffering has found such ready acceptance. On the other hand, however, many who have been awakened to the need of activity, allow themselves to be carried away by the impulse of a desire to accomplish something, and in their haste to pull up the tares they "root up also the wheat with them," and so cause destruction more than production.

Both of these phases of human consciousness have to be dealt with in Christian Science. The first, the desire for ease, may not be the most prevalent, but it is by no means uncommon. It is generally found among that class who have for a lifetime been seeking medical treatment whenever some physical ailment appeared, until their diseases have become so complicated that the doctors fail to bring relief. Then perchance they are persuaded to try Christian Science, and as a result find healing for their physical distress. Accordingly they willingly accept this teaching; but they are possibly not so ready to be healed of their habit of running to some one for help, so they substitute a Christian Science practitioner for the doctor, and go to him to have their work done for them, without putting forth any earnest effort to help themselves. Others, again, who have found relief from their trouble and ease from their pain through Christian Science, have fallen into the mistake of thinking that the chief mission of this religion is to produce a material sense of restfulness and ease instead of activity. There are still others whose submission to a sense of mental indolence hinders them from recognizing the importance of persistent effort in order to gain progress.

All these various classes are making a terrible mistake, and need to be aroused from their lethargy. It was to such as these, no doubt, that Paul addressed the words, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Christian Science does not permit any such attitude of thought, but comes to each one with the Scriptural command, "Work out your own salvation with fear and trembling." "Eternal vigilance is the price of liberty" here as elsewhere. We must be ever on guard, sleeping or waking, against that which is waiting to catch us unawares. Working, watching, and praying is our safeguard, and gives that sense of protection which enables us to go our way unharmed and unafraid. On page 340 of "Miscellaneous Writings" we read: "There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful." The secret of all success is wisely directed action. Activity is the law of Mind,—is necessary, in fact, to its very existence. How can we conceive of Mind without action; for without action Mind would indeed be a nonentity. The only evidence of Mind's existence is its activity. It was when Mind, God, spoke that creation appeared. It is when Mind finds expression that action is manifested in the evolution of the universe and the harmony of the stars. In Christian Science, man is understood to be the reflection of God, and herein it accords with the Scripture, which says, "God created man in his own image, in the image of God created he him." Since, then, Mind is ever active, man must express action, and the mental state that would produce inactivity or stagnation is unspiritual and unnatural.

The argument, "I have so little opportunity," may present itself, but this is only another form of evil suggestion. When it is understood that man's action is but the reflection of the activity of Mind, God, then the demand for action brings its own opportunity. The effort to overcome the temptation to idleness and sloth is in itself enough to keep one at least from being entirely idle. The study of Science and Health and the other works of our Leader will expose enough of error to keep every one busy who is willing to work and apply the method given for its destruction. Right mental action is the only way of salvation for mankind, and continued right mental action is their only means of protection. Since the outward or seeming material action is only the result or manifestation of the mental, the importance of giving earnest heed to the nature of all thought-action is evident. We need to "watch and pray" as well as "work;" for if the thought be wrong, the resulting action cannot be right.

To "watch" is to examine the motives and purposes that prompt action. "In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one," Mrs. Eddy writes in Science and Health (p. 82). It is well to remember that activity is not always usefulness. True work is the right action proceeding from the right thought; but on the other hand, the injurious and destructive results produced by the incessant activity of thought wrongly influenced, or impelled it may be by ambition, mistaken zeal, or ignorance, have been too often in evidence to be ignored. To avoid these serious consequences, much watching and praying is necessary,—watching that one's thought be not dominated by selfish desires or personal influence. To do so, we must pray, that is, lift our thought above the mere human impulse, and contemplate the perfection, the purity, the love of infinite Mind, and so bring thought into such close association with the divine sense of things that self-will and human purpose will be superseded by divine guidance. "Desire is prayer," Mrs. Eddy says, "and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1). Such an attitude of thought will lead us to forget self,—it will

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create only a desire to shed abroad an influence that will help and bless others; it will lift us above the petty annoyances of personal conflict, and bring to the heart "the peace of God, which passeth all understanding." With thought thus attuned to the harmony of spiritual Life and Love, there must necessarily emanate therefrom a holy activity that will bring healing and salvation to mankind.

Enthusiasm

EVELYN SYLVESTER KNOWLES

When a child first meets with a flower, a butterfly, or any other attractive bit of color, it is as though creation existed for him alone. Gleefully he shows his little treasures with a joy far exceeding their importance. The moon fills him with wonder, the stars excite his inquiry, all the world about him makes instant appeal to his curiosity; and as he grows more and more perceptive, he responds for a time to each new impression with increasing enthusiasm. With advancing youth, however, these early impressions often lose their spontaneity. More unusual objects and experiences are requisite to awaken his interest, and manhood sometimes finds him wholly unresponsive to the simple beauties of nature in which he once delighted.

Why is this? The flower is not less lovely, the insect's wing less brilliant, or the bird's song less melodious; yet their appeal is no longer felt. In the instance of an artist, these early impressions are not only retained, but they grow more keen, and this because he sees not less but more in all things. The mature painter perceives colors to which he was formerly a stranger; the musician is able to evolve a symphony from the theme furnished by a bit of bird song; while the poet weaves a sonnet out of a simple starbeam. To these a new world is ever being revealed, that wonderful world which is sometimes called "the realm of the imagination." Evidently the intrinsic worth of these sources of inspiration remains unchanged, and any lack of joy in them is due only to lack of growth within ourselves. Through inaction, our sensibilities become blunted, our estimate of real values dulled, while our enthusiasm, that concomitant of eternal youth, has grown old along with our false concept of age.

When Christian Science is first apprehended, one may grasp it eagerly, and hasten to share his joy; but as he progresses in Science, his own discouraging experiences, the doubts advanced by others, together with the dense materialism of humanity at large, sometimes tend to dull his faith, cloud his perception, and dampen his ardor. The wings of enthusiasm which had so ably buoyed him up, seem to falter and fail, and he feels himself falling to the earth. Need this be? The beauty of the truth has not altered, and why should his delight in it abate? Should not joy increase as he gains in the knowledge of that which gave it birth? The psalmist seems to have felt an almost unvarying joy. While he had his moments of depression, as do all while wending their way from matter to Spirit, he seems to have recovered himself quickly, and from his subsequent bursts of song we gather that he was heartily ashamed that he had temporarily fallen away.

Outward expressions of enthusiasm are of course subject to change. The abandon—possible gushings—of the young student may be replaced by quieter, saner manifestations of joy, even as a river flows more softly as it widens toward its goal. Joys may deepen, but their spontaneity need not lessen, for true enthusiasm is joy ever freshening itself through well-directed activity. If we sometimes find ourselves wondering at the ardor of a young Scientist, instead of dolefully telling him that he will lose this exuberance of spirit, perhaps even insisting that it is more or less superficial, might it not be well to scrutinize our own hearts, and seek the cause of that spiritual ennui which seems to stifle enthusiasm?

Nothing is more discreditable to a Christian Scientist than the entertainment of the belief that he is growing old, not only in years but in his knowledge of Science, which is far worse. It is no less unfortunate than for one to become mentally *blasé* because he thinks his understanding of Truth exceeds that of the neophyte. The one error renders us unteachable and begets pride; the other breeds self-depreciation and self-excuse, and we thus become the prey of *listlessness* and inefficiency. Eternal youth is that *normal mental* state in which we are ever seeking and ever assimilating the truth. We can never reach the point where we are too old to learn, otherwise deterioration would become inevitable. Youth is characterized by strength, and the source of strength is spiritual joy. In order to renew our youth "like the eagle's," we must abound in the joy of the Lord, and in spontaneously beneficent activity, seeing more and more in every common thing about us, even as the poet sees more day by day in the simple field flower, the drifting cloud, the spreading tree.

On page 244 of Science and Health, Mrs. Eddy speaks of "assigning to man the everlasting grandeur and immortality of development, power, and prestige." This possibility being admitted, we should not wait for stupendous problems to awaken our ardor, nor for marvelous demonstrations of divine power to arouse our enthusiasm. We should exercise these qualities of thought amid even the simpler objects and events of our daily life. By the thought we bring to bear upon it, experience is debased or glorified. Not the object of our love but the love itself is what exalts us. Let us not be frugal, therefore, in our giving. Let us freely and joyously give our thought, our effort, our love, ourselves, and all at their best always, thus perpetuating youth, quickening age, sweetening experience, and reflecting in some degree the full-orbed nature of our Father-Mother God.

Let me but give, and give, and give again;
Myself desiring nothing in return;
Let me but bravely work and watch, and then
Let no self-seeking in my conscience burn!
Let me but think alone Thy holy thought,
Living the life Thou biddest to the end;
Then shall I find that joy by earth untaught,—
Then shall my life with Thine forever blend.

Receiving and Giving

FREDERICK MANN

Occasionally a testimony appears in the *Sentinel* in which the writer mentions regret at being unable to go to church because of living in an isolated place or where there are no other Scientists. Does it ever occur to Christian Scientists who are not thus limited, what a privilege is theirs in living where they can attend not only one but ofttimes two services; and do they ever question whether they are availing themselves of this privilege as they should each Sunday? If so, there is surely an opportunity to show their appreciation by attending not merely the Sunday morning service, but also the one held in the afternoon or evening.

In some of the churches that find it necessary to hold two services in order to accommodate all who desire to attend, the second service seems to be looked upon by some Christian Scientists as designed more especially for those who may find it inconvenient to attend church in the morning. The extra service is, however, held to benefit and bless all who can avail themselves of the privilege of attendance, and as Christian

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Scientists we can by no means afford to neglect it. Would it not be well, then, for those of us who have any doubt on the subject, to take up the matter prayerfully, in order to decide the question in the right way?

It may require some sacrifice on our part, or perhaps a little better planning of our work or home duties; but surely we are willing to make this effort, especially in view of the fact that the evening service needs our presence, so that visiting friends may feel our welcome. A loving counsel for the conduct of the church service is given in the by-law which provides that "the prayers in Christian Science churches shall be offered for the congregations collectively and exclusively" (Manual, Art. VIII, Sect. 5). With what wisdom did our revered Leader, Mrs. Eddy, thus provide for "thy stranger that is within thy gates"! Our attendance in the evening will furnish us a fine opportunity to give freely to the strangers who are wont to attend this service, even as we have ourselves freely received at the morning service. If we come with the thought of gratefully giving out, reflecting the truth with which we have already been blessed, our own increase of good will be in proportion.

We can never tire of hearing "the old, old story," because we know it is true; and others will love to hear it, too, when the invitation to attend our services is generally accepted by Scientists themselves. The sacrifice it may require of some of us will bring us an hundredfold reward in joy, happiness, and health. Dear fellow workers, let us all try it, and if we come in the right spirit the blessing is already ours. "All are welcome to attend our services," is the message from the reader's desk, and it should not be forgotten that Scientists themselves are included in this invitation.



"Ye must be born again"

ALICE FROST LORD

CHRISTIAN people are familiar with the story of Saul of Tarsus, and how by a sudden illumination he was converted to a follower of the once despised Nazarene. In a few days, according to the story told in the New Testament, this Roman citizen had been transformed from a persecutor of Christians to an active worker in the cause of Truth. Today the miracle is being repeated by many people who turn to Christian Science in some hour of need, or perhaps in a moment of investigation. With minds indifferent, where they are not actually prejudiced by current misinterpretations, they have taken up some of the literature of this faith to read, or perhaps have attended for the first time a service in some Christian Science church.

It may be the very first chapter in Science and Health, that beautiful one on Prayer, which suddenly illumines the thought of the inquirer; or perhaps it is one of Mrs. Eddy's hymns sung with spiritual uplift during the Sunday morning service; or again it may be the simple, straightforward, earnest testimony of those present at the Wednesday evening testimony meeting which points the truth of the practical character of this gospel and starts that transformation of thought which sooner or later will change one's outlook on life as completely as Saul's was changed.

Men and women who had never wished to become saints, even though they held for themselves the ideal of law-abiding, moral, respectable citizens, suddenly find that the Christ-ideal seems to them not only lovely but supremely desirable, so far as they are concerned. Why is this? Because the sincere seeker finds that his health and genuine happiness, as well as the power to help others in their hour of greatest need,—whether it be to raise them from beds of sickness, to lift them from byways of sin, or to inspire them with new courage in solving the manifold problems of life, social or industrial,—are all directly related to and dependent upon his spirituality. Christian Science teaches men that this is true, and it demonstrates the fact.

It may not be until after a struggle that the inquirer surrenders to this truth, but when he does, the transformation takes place, and like Saul, stricken by the truth, he shortly recovers from the blindness of material sense to serve in word and deed him who was the Wayshower. Like Paul, the spiritually enlightened of today go forth to preach the gospel and heal the sick, realizing for themselves and for others the full gospel of salvation. The world may marvel at their transformation and fail to understand how it took place; it may persecute and pursue with malice and hatred; but the "works" of the true follower of Christ Jesus will be manifest in this generation, even as Jesus said they always would be manifest as a proof of the spiritual understanding of Truth.

True Spiritual Healing

GRAY MONTGOMERY

THE world today has already received wonderful benefits through Christian Science, and not the least of these is the revolutionized thought of the medical fraternity and all others engaged in the endeavor to relieve humanity of its suffering. An interesting article, widely published throughout the country, gives an account of a lecture by the professor of physiology at one of our large universities, in which he said that certain diseases were caused by fear or anger entertained. Of late years we frequently read or hear of some noted physician affirming the mental origin of disease. Many years ago Mrs. Eddy informed the world that the origin of all disease is wholly mental. On page 411 of Science and Health she says: "The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized." Today some of the most advanced physicians accept this teaching in part, while they reject the healing power of God as taught and practised in Christian Science. They still attempt to heal through material means, substituting mental suggestion in the place of drugs, and failing to bring about a cure, they continue to classify certain diseases as incurable.

Mrs. Eddy first recognized the mental origin of the mortal body and of disease, then she perceived that disease could be healed through the power of divine Mind. She proved conclusively the correctness of her discovery by healing many cases of so-called incurable disease. In her writings she explains that it is through the realization of spiritual existence, of man's perfect existence as a spiritual idea of perfect infinite Mind, that true spiritual healing can be accomplished. It was through this spiritual realization that Mrs. Eddy did such remarkable healing work, and her followers can bring into their experiences success in healing sickness and sin only as they attain this spiritual realization in their own consciousness. Our Leader's teaching must be followed with exactness. It will not do to believe in the possibility of initiating the healing by the use of drugs or through any material means, nor can it be admitted that there is something real to be overcome, for such admissions, recognizing the existence of a power apart from infinite Mind, prevent the realization of Truth and its demonstration in the healing of disease. God being All, there is no matter, no other power, no other Mind.

Merely to repeat the absolute statements of Truth will not

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cause us to reach the spiritual realization of Truth; we must so live that our consciousness may become permeated with the understanding of God, infinite Spirit. Truth will then radiate its light into the darkened places of mortal mind where wrong thinking has had its abode, and thus dispel all that is unlike the glory of reality. The healer, when thus endowed with spiritual power by right thinking and right living, is able to realize for his patient that man is spiritual, created in God's own image; and thus reflecting the harmony and immortality bestowed upon the sons of God, he cures his patient, saves him from the destructive beliefs of wrong thinking and wrong living. In "Miscellaneous Writings" (p. 185) Mrs. Eddy says: "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness. There is no other way under heaven whereby we can be saved, and man be clothed with might, majesty, and immortality."

Spiritual Offerings

OSCAR M. ANDERSON

People who attend the Wednesday evening meetings may be divided into two classes, namely, Scientists and non-Scientists. The non-Scientist is usually attracted more by that part of the meeting which consists of "experiences, testimonies, and remarks on Christian Science" (Manual, p. 122), and it is therefore well to consider the matter of testimonies from his point of view. The question as to what the testimonies in these meetings should be, is largely a matter of personal choice, and as the question is an important and oft-recurring one, it is worthy of the prayerful consideration of all. Here it may be said that Mrs. Eddy's letter to The Mother Church found on page 148 of "Miscellaneous Writings," indicates very clearly the nature of the offerings which students of Christian Science should bring to these meetings.

Sometimes the non-Scientist is impelled to go thither by mere curiosity, but he is more often there because he is the victim of some kind of disease or other trouble and hopes to get relief. He has heard what Christian Science has done for this one or that, and he hungers for a crumb of encouragement from some one who has been nourished by that "bread of life" for which he himself is starving. He longs to hear the personal experiences of those who have been healed. Tiresome and obscure theological discussions do not interest but rather tend to discourage him. He is looking for "the true Light, which lighteth every man that cometh into the world," and he yearns for a comforting word from those who have sought and found that light.

The living witnesses of benefits received from Christian Science are its mightiest champions, and the proof of this is apparent in every Wednesday evening meeting that is marked by prompt, brief, and earnest testimonies of actual healing. Tedious sermonizing, long waits, and doctrinal arguments are worse than useless, for they interest neither the Scientist nor the non-Scientist. The Scientist may get ample instruction from the writings of Mrs. Eddy and from accredited Christian Science literature and lectures. The non-Scientist does not want sermons, he wants personal assurance of the healing power of divine Love and inspiring thought about it, from those who have experienced it.

The Wednesday evening meetings should be a source of great blessing to all. They are not intended for the benefit of the non-Scientist alone; but since it is to these that the testimonial part of the meetings makes special appeal, the talks should be such as will inspire with new hope those who are struggling under the burden of error, and lead them to a higher and fuller faith in the saving power of omnipotent Love.

Desire

GUSTAVUS S. PAINE, PH.M.

Many a one who has turned to Christian Science has felt an instinctive satisfaction, a joyful sense of the reasonableness of Mrs. Eddy's statements, upon reading the very first page of the chapter on Prayer in the text-book, "Science and Health with Key to the Scriptures." As we read the words "Desire is prayer," we straightway rejoice in the simplicity of this fact, the simplicity of the fundamental requirement of Science. Perhaps all we have been able to do at this point has been to turn in seeming hopelessness; but here is something with a message for us,—"Desire is prayer,"—even though we have been praying without knowing how or why!

As one studies Christian Science more deeply, however, he asks himself, Why is it that "desire is prayer"? and sooner or later he reasons out the answer. Prayer is a turning to God, and unsatisfied desire is a sense of incompleteness. Mortal thought is ever incomplete, lacking enough to satisfy itself; and whenever it turns away from its seeming self at all, it must turn toward all there really is, God and His image and likeness. God is Love, and He is also intelligence, the infinite consciousness which is all we can prove truly to exist. This All-intelligence, constantly active and unfolding to us its limitlessness, is the one perfect whole which satisfies completely. Whenever the mortal sense of incompleteness turns away from self at all, it necessarily loses the sense of self and disappears in the presence of the completeness of God, good. Thus in studying Christian Science, the work of human sense, with all its seeming limitations, is just to strive to turn wholly toward loving intelligence and to lose self in the actuality of intelligent activity.

Could anything be simpler than Mrs. Eddy's statement that "desire is prayer," and yet could any statement be more pregnant with meaning? The desire for healing is merely the desire for the wholeness of right and normal activity, since disease is always a belief in either underactivity or overactivity. The desire for abundance is again only a turning toward the completeness which alone is plenty, and is to be found in the consciousness of good. The desire for the overcoming of sin is desire for the true satisfaction which is realized in the complete control that intelligence has over its infinite expression. Every one of these desires or prayers is fulfilled in human experience in proportion as one understands and applies Christian Science, which is indeed the expression of good for the benefit of all mankind. "But to understand God," Mrs. Eddy admonishes us, with her ever keen insight into the very heart of things (Science and Health, p. 8), "is the work of eternity, and demands absolute consecration of thought, energy, and desire."



So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,—
The light, and truth, and love of heaven.

WHITTIER.

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Selected Articles

[Charles W. J. Tennant in *Herts Advertiser and St. Albans Times*, England]

With regard to a critic's assertion that our Lord believed in the evidence of the corporeal senses because he said, "Behold my hands and my feet, that it is I myself: handle me, and see," this is certainly not borne out by Isaiah, who prophetically said that when the Saviour of the world should appear he would not judge after the seeing of the eyes nor after the hearing of the ears, but would judge righteous (correct) judgment. Jesus himself said, "Judge not according to the appearance, but judge righteous judgment," and he fulfilled this saying at the death-beds of many. Had he believed the testimony of the corporeal senses, he would never have said, "Loose him, and let him go," at the tomb of Lazarus.

Our critic remarks: "I do not deny that Christian Science effects cures, and possibly remarkable ones, but I do deny that such cures are peculiar to this system, or that its absurdities are necessary for their production. Its cures clearly rest on the well-established principle of suggestion." Such a statement shows as great an ignorance of that which heals in Christian Science as of the methods of suggestion. Christian Science healing results from the prayer of spiritual understanding; whereas suggestion arises from the belief that one human mind can influence another for good or evil. The two systems are very clearly contrasted by Jesus in the twelfth chapter of Matthew. A man was brought to him "possessed with a devil, blind, and dumb," and Jesus healed him. But when the Pharisees heard of it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." These Pharisees, not comprehending that it was through spiritual understanding that Jesus cast out the error, accused him of doing it through Beelzebub. Jesus then went on to show how impossible it was for a mind possessed of the knowledge of both good and evil to overcome evil, and said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Does our critic imagine that the kingdom of God has ever been brought into being by a suggestion of the human mind? St. James tells us that "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." This is the prayer of Christian Science, and it demonstrates the saying of our Master, "Ye shall know the truth, and the truth shall make you free."

Christian Science teaches emphatically that the Christ is the Son of God, and this includes his divinity. Jesus never called himself God, but he did say, "I and my Father are one," and "My Father is greater than I." This is quite comprehensible in Christian Science, in which God is divine Mind and the Christ the image and likeness of God, the divine idea. Jesus, referring to his spiritual selfhood, said he was "the way, the truth, and the life;" also, "Before Abraham was I am."

The climax of the critic's remarks is reached in the following statement: "But one denial alone is enough to stamp Mrs. Eddy's teaching as fundamentally unscriptural. She writes, 'Evil has no reality,' and again, 'Evil is but an illusion, . . . a false belief' (Science and Health, pp. 71, 480). Now, surely, if there is one thing that undeniably underlies the whole Bible from Genesis to Revelation, it is the awful reality of evil." If Mrs. Eddy has been unscriptural in denying the reality of evil, so has our Master. Just here let me quote his definition of evil. Referring to the devil, evil, he says: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Now, I ask, can that be real which has no truth in it? Does our critic not see that by upholding the reality of evil, he is thereby denying the allness or infinitude of God? Christian Science teaches that evil has to be recognized as a lie, a deception, the suppositious absence of good, and that it has to be overcome by knowing the allness of God, good, as the Bible teaches.

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[Frank Bell in *The Reading* (Pa.) *Eagle*]

Referring to an editorial from an American medical journal as quoted in a recent issue, the British committee of ten medical physicians and ten orthodox clergymen whose inquiry failed to convince them of the general efficacy of healing by spiritual means, is scarcely to be regarded as a wholly unprejudiced jury. Christian Science could hardly have come to be the great world-wide movement that it is today, if it had waited for the recognition and endorsement of adherents of systems in the light of whose theories the daily and hourly achievements of Christian Science are impossible.

In the report of the aforesaid committee it is admitted that the only testimony accepted was that which was based upon the conclusions of medical men, of whom it should be said that with all due respect to their sincerity of purpose, they might find it extremely difficult to discern a healing process which they were thoroughly convinced, in advance of their inquiry, had no existence in fact. An American medical publication need not have waited for England to produce twenty gentlemen of the clerical and medical professions who take no stock in that which they believe Christian Science to be. As many at least might have been found on this side of the Atlantic. It is pertinent also to observe that in a court of justice a juror whose opinion is found to be determined in advance of the hearing is not permitted to sit in the case, but no such rule appears to have been employed in the selection of this body of eminent professionals.

Fortunately the continued progress of the Christian Science movement is not dependent upon the endorsement of a self-appointed committee. The average lay citizen nowadays knows enough of what Christian Science has done for one or more individuals of his acquaintance to be fairly well convinced that he, too, may share its blessings whenever he is ready to meet the moral requirements that are inseparable from its successful application. That organic disease yields to this form of treatment as well as functional disorder is a matter of common knowledge, supported by abundant evidence of a character that could not be ignored by an open-minded observer. Forms of so-called faith-healing may be, as the committee inclines to believe, the effect of suggestion, but this has nothing to do with Christian Science, as any one would discover who tried by means of suggestion to duplicate the good work that is being accomplished by Christian Science.

The writer of the article above mentioned is mistaken in assuming that the question of the legality of Christian Science practice in New York has been finally determined against the Christian Scientist. On the contrary, the case is still pending in court. It is well known that the legislature did not intend the act to be construed as restricting the practice of Christian Science. In fact, as soon as a lower court had expressed the view that the act could be so construed, the legislature proceeded to repeal it. A governor who has not been reelected vetoed the repeal, giving as his reason not that it would legalize Christian Science practice, but that it might have other effects which he considered undesirable. The legislature

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no doubt will find a way to carry out its twice expressed purpose to place the practice of Christian Science beyond the reach of interference. As a matter of fact, Christian Scientists are practising as freely in New York today as ever.

The statement that "it is insisted upon by the law" that no person shall practise any system of healing without having passed an examination in the medical system, is therefore not correct. Such a law would be in violation of the simplest of human rights, that of the free choice of means of relief in sickness or distress, and it would not be tolerated by the people of New York. As for the "danger" of the spread of "communicable disease," it will be time enough to talk of that when it ceases to be true that not a single epidemic has been laid at the door of Christian Science in all the years it has been practised throughout the world.

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[Robert S. Ross in *Ithaca* (N. Y.) *News*]

If reported correctly in a recent issue, our critic at one moment declares that Christian Science is not Christian, and the next moment that he does not deny that Christian Scientists are good people. In other words, our critic declares that what he assumes to be a corrupt tree can bring forth good fruit. This is what logicians term "loose reasoning." Jesus said, "By their fruits ye shall know them;" and James asked: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." Christian Science makes people Christian because it is the unadulterated teaching of Christ Jesus, whose standard of measurement of Christian discipleship was one's ability to repeat the works that he did. But for the fact that religious history is a continuous record of the suffering of the so-called heterodox at the hands of the so-called orthodox, such untempered attacks on Christian Science by professed Christians would be unthinkable.

Christian Science gives answer to such attacks as that of our critic by industriously going about the Father's business of regenerating the sinner, healing the sick, and binding up the broken-hearted. Christian Scientists are preaching and practising a complete gospel, even while some professed Christians—themselves unable to do these "mighty works"—are accusing Christian Science of being unchristian. Jesus declared that he came to do the works of the Father, and among these works was the healing of the sick. If God were the author of sickness, Jesus would have been doing contrary to God's will in destroying sickness. If our critic attacks Christian Scientists for healing the sick, then he is attacking them for doing the very thing that Jesus declared his followers must do in order to prove that they understand his teachings.

The world in general believes that God is responsible for evil, and that evil is, therefore, real and indestructible. Christian Science, however, declares, in the words of the Scriptures, that God is "of purer eyes than to behold evil, and canst not look on iniquity." If God is good and the only creator, His creation must be filled with His goodness, and there is no room left for evil. Evil can therefore have only a suppositional existence, with power to control mankind in the exact ratio that mankind believe in the reality of a lie. In no other way than by stripping evil of its self-assumed power can evil be destroyed.

It is as impossible to scare a sinner into goodness by telling him he is going to hell, as it is to restore a sick person to health by telling him that he is going to die. On page 248 of Science and Health Mrs. Eddy tells us that in order for us to overcome evil in our lives "we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love —the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear."

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[John L. Rendall in *The Hopkinton* (Iowa) *Leader*]

My attention has been called to a booklet which has been circulated in your vicinity by an evangelist, and which presents a perverted and distorted interpretation of the teachings of Christian Science. I am also informed that this critic has taken occasion to preach against what he conceives Christian Science to be.

It is difficult for one who knows what Christian Science really teaches, to understand the reason for all this misdirected energy. It would seem to the casual observer that the same amount of effort expended in right directions would accomplish very much by way of good, whereas the sort of thing indulged in by the critic serves only to emphasize his ignorance of Christian Science, the study of which is at present engaging the respectful attention of hundreds of thousands of Christian people in this and other countries. The discussion of purely theological differences of opinion is vain and fruitless. There are more than one hundred and fifty denominations of the Christian religion, each based upon a real or fancied fundamental difference of belief. It stands to reason that the only power that can possibly overcome these differences of opinion, is the power of Truth, which is infinite and eternal, admitting of no variations.

In this connection, Mrs. Eddy states in "Science and Health with Key to the Scriptures" (p. 138): "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning." And again on the same page: "Our Master said to every follower: 'Go ye into all the world, and preach the gospel to every creature! . . . Heal the sick! . . . Love thy neighbor as thyself!' It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to 'forsake his way, and the unrighteous man his thoughts.' It was our Master's theology which the impious sought to destroy."

The theology of Christian Science, as above indicated, is identical with that of Jesus the Christ. Its precepts, followed, result in the overcoming of sin and in the healing of the sick. The results of its teachings are responsible for the growth and progress of the movement, and it is vain and foolish for any one to expect by fallacious argument or the intricacies of theological discussion to disturb, interfere with, or prevent the onward march of this Christian religious teaching, which has done and is doing so much for the betterment of humanity.

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[S. T. Downs in *News-Times*, South Bend, Ind.]

Those who have not given time and effort to a careful investigation of the teachings and practice of Christian Science, sometimes say things about it publicly, through their lack of information, that misrepresent it. This probably explains why the reverend gentleman in a sermon reported in a recent issue, included Christian Science among other things named by him as denying the fundamentals of the Bible.

Christian Science declares absolutely that God is the supreme and infinite creator; that man is, in reality, God's image and likeness; that the universe, including man, is gov-

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erned by the law of God; and it finds this teaching in the very first chapter of the Bible. Christian Science insists that the Bible teaches spiritual law and spiritual fact, because God is Spirit, and "the true worshipers shall worship the Father in spirit and in truth," as Jesus said. It also insists that God is omnipresent, omnipotent, omniscient Truth, Life, and Love, and puts this teaching into practice. The Christian Science teaching regarding Christ Jesus is set forth very clearly in its fourth church tenet: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death" (Science and Health, p. 497).

It will be seen from the foregoing that, instead of denying the fundamentals of the Bible, Christian Science emphasizes them and makes them useful every day of our lives. It says to its critics, as did an early defender of the faith, "Show me thy faith without thy works, and I will show thee my faith by my works." Christian Science has healed all manner of sin and every disease known to mankind through divine Mind, the same Mind that was in Christ Jesus, and claims that these "signs following" are the testimony of its accurate interpretation and understanding of the Scriptures according to the test of understanding given by the Master, "He that believeth on me, the works that I do shall he do also."

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[W. D. Kilpatrick in *Detroit* (Mich.) *Times*]

An issue of recent date quotes Archdeacon —— of Grand Rapids as asserting that "the synod lacks a great asset which Christian Scientists possess, namely, well-directed advertising." He adds, "I believe that this accounts, in a large measure, for the wonderful growth of Christian Science."

Granting the speaker the best of motives and intentions, these statements are not in accord with the facts, undoubtedly due to misinformation, and I ask permission to make some corrections for the benefit of your readers. Exception must be taken to the reference to Christian Scientists as newspaper advertisers, also to the exploitation of Christian Science through motion pictures. Notice of their church services, and of lectures on Christian Science given under the auspices of the various churches, are inserted in newspapers, but outside of these notices and reports of lectures, printed solely at the discretion of the newspapers themselves, Christian Scientists do not resort to newspaper publicity in any manner whatever, except to make necessary corrections of misrepresentations and misstatements. Christian Scientists seek recognition in no other way than by the fruits of their efforts, and it is by no other means that this religion, in a few short years, has had so remarkable a growth throughout the world.

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[Engolfar in *The Ossining* (N. Y.) *Sentinel*]

Although Sing Sing prison has been for several years the furnisher of many columns of stories for the public press, stories which in some cases have been of great interest, though perhaps a trifle exaggerated either for political or other purposes, the writer did not remember ever to have seen in any of these stories the barest mention of religion, or of anything pertaining to religion. For this reason he had concluded that religion could scarcely find a foothold among the inmates of the prison. It was therefore with some surprise that the writer heard, while in conversation with one of the keepers at Sing Sing, that among a certain number of the inmates of this institution there had crept in a strong religious influence; that meetings were being held every Sunday in the chapel on the southern side of the prison, and that the prison officials were astonished by the numbers in attendance and the fervor and enthusiasm of the "boys." The writer's astonishment grew by bounds when he was finally given to understand that these services were being conducted by Christian Scientists,—two from the city of New York and one from the village of Ossining.

This information was amazing. Here was a religion—about which the average reader knows scarcely anything—established in an institution where one would hardly expect religion to show its head, an institution in which all classes of criminals are confined; and in such a place quiet and devout meetings were being held, conducted by Christian Scientists, and regularly attended by over a hundred and fifty of the gray-clad inmates, none of whom, it is said, were Christian Scientists when they entered the prison.

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[John W. Doorly in *The Yorkshire Telegraph and Star*, Sheffield, England]

In a recent issue I notice a small extract in your column "By the Way." In this column you make a kindly reference to the Christian Science lecture, but state that you consider that "the theory of the mental nature of evil would take a good deal of upholding just now." As a matter of fact, to any one who thinks for a moment, it is quite evident that the whole of the present condition is due entirely to wrong thinking. It is quite apparent also that had the nations all thought along the lines laid down by Jesus Christ, to love your neighbor as yourself, right ideals would have prevented the awful catastrophe which wrong thinking has brought upon humanity. Under such circumstances the Christian Science teaching that evil is wholly a result of wrong thinking and ignorance of God, does not take very much upholding at present.

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[Written for the *Sentinel*]

Waymarks

MARY WHEELER

No shadow falls upon the ground
But points unto the sun;
No streamlet lies in frost-chains bound
But shall in summer run.

No discord jangles from the lute
But hints at harmony;
No desert stretches void and mute
But tells of sounding sea.

So ne'er a lie flaunts aping face
But counterfeits the truth;
So hate and strife but claim the place
Decreed to love and ruth.

So evil has but seeming sway,
And good is not in thrall;
So sense and finiteness give way
To Soul, the All-in-all.

E'en death can boast no victory,
The grave must yield its sting:
Life is,—enough this verity,—
Faith asks no surer wing.

And man, that seems to earth-blind eyes
So poor, an earthy clod,
Seen true, is heir of all the skies,
The very son of God.

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Editorial

"In perfect peace"

RECENTLY we called attention to an editorial criticism by the *New York World* of an address delivered by a physician before a section of the American Association for the Advancement of Science, in which the speaker was quoted as saying that "when a man of active affairs feels an exuberance of health, and is able to accomplish a greatly increased amount of work without sense of fatigue, he is in danger and should consult a physician." More recently the *New York Evening Post* comments, in much the same strain of gentle ridicule as did the *World*, on a slightly different statement of the same medical contention, viz., "A man of active affairs is in danger when he loses the fatigue sense so that his capacity for work seems to be increased at fifty, when it ought to be the same or even less than in youth." We regret that our space will not permit us to reprint in full the *Post* editorial, but we quote in part as follows:—

Do you get eight hours of unbroken sleep every night? Do you rise refreshed and eager for the work of the day? Do you approach your meals with a pleasant sense of anticipation? Is your complexion clean and ruddy? Is your eye exceptionally clear? Are you capable of long stretches of hard application to your desk in time of emergency? Are you a stranger to the sense of fatigue? If any of these symptoms manifest themselves you had better see a doctor. For it is plain that one of the Subtler Ailments has got hold of you. Pitiful enough is the case of the man who must fight against pain and ill-health. Infinitely more pitiful, according to the Higher Medicine, is the victim of bouncing good health. Look about you at the men of fifty and over who work hard, sleep hard, eat well, and laugh loud and long; mark them carefully; they are sturdy, hearty, ruddy sepulchers, who have absorbed too many proteins. . . .

Is that the reason, after all, why Cæsar wanted fat and jocund men about him? He knew that if the worst came to worst, it was only a question of a few years when progressive hardening of the arteries would make a clean sweep of his well-fed retinue, whereas there was no telling how long his lean and hungry counselors would continue to be in the way.

It was high time that the searching scrutiny of an epoch which abhors appearances, which takes nothing for granted, which searches for the truth beneath the phenomenon, should be trained upon one of the most prevalent of our conventional lies, the lie of good health. That long array of hale and hearty fellows, florid invalids of a romantic literature, we know them now for what they were. Pickwick, probably the most pitiful arteriosclerotic in history; Wardle, Cheeryble, even Dan Peggotty—they now take their proper place as tragic examples of a wrong diagnosis. Sir Peter Teasle and Sir Roger de Coverley carry the sad tale back through Falstaff to Chaucer, who has unwittingly charted two shattering examples of arterial degeneration in the Canterbury miller and the Wife of Bath.

The most significant thing to us, however, about this whole incident is the extent to which the medical profession seems ready to go in frightening the public, so that for safety's sake, men, women, and children must be placed wholly and unquestioningly under the care of physicians during every hour of their mortal existence. It is time to wake up and realize that there is a very intimate connection between such statements as this physician has made and the statement of a committee of physicians who wrote, "Medicine as a livelihood has arrived at the most critical period of its existence. The economical status and outlook of the profession is nothing if not pitiful." This, if true, may explain in part the overweening anxiety for the public health which has been so much to the front the last few years.

Where is it all tending and where will it stop? It seemed as if the limit had been reached when the army and navy and the children of our public schools became economic factors in providing a livelihood for the profession of medicine. It is easy to foresee that unless a halt is soon called we shall have to face a house-to-house canvass and inspection. This attempt to frighten the men of affairs, the men and women who are doing the work of the world today, into a visit to a doctor and its consequent prescription and bill, is the next step to a wholesale inspection and condemnation.

It has been the experience of most of us to know of some one who has been plunged into despair through a medical diagnosis, and who under Christian Science treatment has found health and happiness and been able to take an active part in the world's affairs. Now not only these, but the able-bodied active workers who have almost never known a physical disability, must yield up their peace of mind to this latest dictum of the doctors, unless common sense comes to the rescue. "Life, liberty, and the pursuit of happiness," which surely includes health, are inalienable rights of mankind, and there is neither rhyme nor reason in any interference which would tend to destroy the peace of mind and body which is essential to the best work.

We have the highest authority for expecting to have strength and ability sufficient to do the world's work. Long ago Isaiah declared: "They that wait upon the Lord shall renew their strength: . . . they shall run, and not be weary; and they shall walk, and not faint." Speaking of the meaning of this passage, Mrs. Eddy writes (Science and Health, p. 218) that it "is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results." Let us be glad and rejoice then, rather than fear, first because we have abounding health, and second because we know how to keep well without recourse to anything other than the truth that makes free from every phase of error. "Thou wilt keep him in perfect peace," said the prophet, "whose mind is stayed on thee: because he trusteth in thee."

ARCHIBALD MCLELLAN.

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Sacraments

THOSE who attend the Christian Science services will note that the sacrament is observed without the material elements of bread and wine which are used in most of the other Christian churches. Its observance in Christian Science is explained by Mrs. Eddy on page 35 of Science and Health, where she says, "Our Eucharist is spiritual communion with the one God." On the same page she says, "Our baptism is a purification from all error."

These statements will answer, at least in part, the sincere inquirer who may assume that there are no sacraments in the Christian Science church, but he will find a fuller explanation of the subject in the Lesson-Sermon called "Sacrament." Here he will see how human thought has been gently led through the long night of materialism, by various symbolic observances, up to the clearer perception of the truths which these rites were intended to typify. It may be said that other religions than the Christian have had their sacraments, all of which point to the one necessity of all men, namely, to reach out for God, "if haply they might . . . find him, though he be not far from every one of us." Paul said this, and he touched the vital truth which gives the real reason for this reaching out when he added, "For in him we live, and move, and have our being." He did not hesitate to give a further reason for this divine quest, when he quoted the Greek poet who said, "For we are also his offspring."

It does not seem that Christ Jesus intended to establish any outward ritual in place of the ceremonies and sacrifices of the Jewish church which were passing away, because like all law based upon a material sense of things, they "made nothing perfect," as we read in the epistle to the Hebrews, where it is added, "but the bringing in of a better hope did; by the which we draw nigh unto God." The Christian Scientist has learned by actual experience that it is not enough to draw nigh to God for a few moments of deep religious feeling, inspired

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largely by the thought of Jesus' betrayal and crucifixion. He finds that he must be baptized of the Holy Spirit, and so guard each thought, word, and deed in daily living that he shall not himself betray his Master for any price that the world or the flesh can offer. To do this he must realize the uplifting influence of silent and ceaseless communion with the infinite Mind, our Father in heaven.

There are of course many Christian people who insist that Jesus permitted his disciples to baptize, though he himself did not, and that he established the rite which came to be known as the Lord's supper. It is possible that Jesus may have known that his followers were not ready to give up all symbolism in religion, and for this reason he may have permitted them to adopt the simple rites of baptism and the Lord's supper, although Paul says, "Christ sent me not to baptize, but to preach the gospel." Christ Jesus found in all the things about him object-lessons which helped to lift thought, even though it were slowly, to the apprehension of spiritual ideas. The washing of the disciples' feet, recorded in the thirteenth chapter of John, is a marked instance of this kind of teaching, and there are several Christian sects that practise it as a sacramental rite, for which there is at least as much authority as for baptism and the Lord's supper.

What Christ Jesus did most urgently command, namely the continuance of his own healing ministry, until sin, sickness, sorrow, and death were forever destroyed, has been sadly overlooked by the Christian church since the earlier centuries of its history; but today, thanks to Mrs. Eddy's inspired teaching, it is going steadily forward. Doubt and denial on the part of religionists count for very little when men and women of standing avow firm faith in Christ's teachings because of their own healing in Christian Science. As to sacraments, these take on a higher meaning for us as we ponder the words of our text-book in the chapter on Atonement and Eucharist, especially lines 10 to 29 on page 35. Here we learn the necessity for daily partaking of the bread "which cometh down from heaven," and drinking of that wine which is "the inspiration of Love, the draught our Master drank and commended to his followers."

ANNIE M. KNOTT.

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"Whom Satan hath bound"

EVERY question of correction or improvement is, or ought to be, a question of cause and effect. The effort to remove an ill condition without paying any attention to that which occasions it, is a manifest folly, in which it is hardly to be expected that intelligent people would be interested, since, as they know, superficial endeavor in any line cannot possibly yield valuable returns. How many failures of well-intentioned efforts in all the years find their full explanation in the fact that they have been devoted to the attempted remedying of effects, the amelioration of human ills, rather than to the removal of the cause of these ills! and it is this fact which gives such pertinence to the emphasis laid by the Founder of Christian Science, in all her teaching, upon the subject of causation.

In the story narrated in the thirteenth chapter of Luke, Christ Jesus declared the woman's pitiful state to be the result of the activity of evil, Satan, whom upon another occasion he named "a liar, and the father of it." He thus affirmed that falsity was immediately responsible for this human ill, and no one can fail to see that this could have come about only through the deception of human sense, and that the false belief which thus empowers untruth, which gives it efficiency in this way, can be corrected only by that demonstration of truth which makes the retention of this belief no longer possible. This is illustrated a hundred times in every schoolroom, every day. It is a matter of fact and of good common sense which nobody can question; and yet the teaching of Christian Science seems to have proved an offense to many Christian people because it insists upon the wisdom of being governed by this simple logic in our thought of the nature of sickness, and of the proper way to heal it.

It is not so difficult to explain how the thought of the early Christians was led astray regarding this matter, as it is to explain how intelligent Christians can fail to respond to the elemental sanity of the Christian Science point of view when the subject is brought to their attention today. Their attitude becomes the more surprising when it is remembered that the church has always declared sin to be the occasion of all disharmony, and accepted Jesus' statement that truth-knowing is the gateway to freedom. The utter incongruity of this doubting-Thomas, self-contradictory state of mind is rapidly dawning upon general thought.

That the doctrine of material evolution, which regards man as a product of a physical order whose every cycle includes decay and death, has had much to do with the prevailing sense of the inevitability if not the naturalness of sickness, is no doubt true. Yet the effort to escape from sickness upon the part of Christian believers is continuous, and the query why they should not be loyal to Christ Jesus' philosophy respecting the right way to accomplish this end, remains a matter of ever-increasing surprise.

He who accepts the material order as divine, and who, disbelieving in the possibility of its annulment, affirms that the so-called miracle of spiritual healing never has been and never can be accomplished, is at least consistent. The man, however, who accepts the verity of the Scripture statements respecting the healing of disease, who avers that sin is the cause of sickness and yet quite ignores these concessions in his efforts to find freedom for himself and others from it,—this man, and his name is legion, is maintaining such a palpably inconsistent position that its untenability must become more and more apparent every day. The antagonistic attitude of some Christian believers toward Christian Science is the more inexcusable, because of the fact that it is concededly accomplishing with such marked success that healing work to which the life of the Master was ever devoted.

JOHN B. WILLIS.

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Correction

In the Lesson-Sermon for April 18 the verses given in the first Bible reference were accidentally transposed. The reference should read: (1) Ex. 29:36, 42, 45.

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Among the Churches

Current Notes

CITY AND COUNTY OF DENVER, COL.—A summary of the work of the distribution committee for the past year shows that there were distributed: 36,252 *Monitors* (besides 4,928 sold by street salesmen), 2,665 *Sentinels*, 142 *Journals*, 125 *Heralds;* also 7 copies of Science and Health, 11 of "The First Church of Christ, Scientist, and Miscellany," 1 of "The Life of Mary Baker Eddy" by Sibyl Wilbur, 3 of "Miscellaneous Writings," and 6,616 other periodicals with Christian Science articles, making a total of 50,745 pieces.

Committee for Distribution of Literature.

BERKELEY, CAL.—So great is the increase in membership in First and Second Churches of Christ, Scientist, that a third church is to be founded by members of the denomination living in the Claremont district.—*San Francisco Examiner.*

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WASHINGTON, PA.—During 1914 the publication committee distributed 804 *Monitors*, 320 *Sentinels*, 44 *Journals*, 12 *Heralds*, 252 papers containing articles with kindly reference to Christian Science, 15 pamphlets, and 14 *Quarterlies*, making a total of 1,461. Literature is left regularly on the public tables of two hotels, at a public boarding-house, and at a centrally located barber shop. Also much literature is mailed to interested persons and to those kindly disposed toward Christian Science.—*Correspondence.*

SPRINGFIELD, MO.—A site for the new church to be erected by First Church of Christ, Scientist, was acquired yesterday [Nov. 14] when trustees for the church organization closed a deal purchasing a lot owned by Mrs. Mary L. Hoy, almost opposite the Springfield public library on Center street.

Springfield Republican.

GREELEY, COL.—First Church of Christ, Scientist, has purchased the old home property belonging to W. J. Farr, at Tenth street and Eleventh avenue. This corner is one of the most desirable locations in the city. It is the intention to erect a church building later.—*The Tribune-Republican.*

MIAMI, OKLA.—The first service in the new edifice of First Church of Christ, Scientist, on the corner of Second and Olive streets, was held on Sunday, Dec. 20. The church is built of brick and cement, and seats one hundred and twenty-five people.—*Correspondence.*

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The Lectures

Golden, Col.

A lecture on Christian Science was given in the Golden Opera House. The lecturer, William R. Rathvon, was introduced by Ezra W. Palmer, Christian Science state committee on publication, who said in part:—

For centuries the Christian world has believed that God is sufficient for the complete salvation of men, to save them from sin, sickness, and death. Contrary to the teachings of Jesus, Christians have believed that this saving power of God is not fully practicable here and now, but can be realized only in some far-off hereafter. Christian Science brings a message of the all-sufficiency of divine Love to heal and save men at the present time. It emphasizes and reiterates the works and words of Jesus, who destroyed sin, sickness, and death by the power of God.—*Correspondence.*

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Hartford, Conn.

On the occasion of the lecture on Christian Science for Second Church by Jacob S. Shield, the church edifice was filled to its capacity with an audience of one thousand. The introductory remarks were made by the Hon. Herbert Knox Smith, former United States commissioner of corporations, who spoke as follows:—

There is but one honest mental attitude that is unpardonable,—when man, finite man, rises from the dust and says, I know, and I only, all the ways and purposes of God. Therefore, when sober, sane men and women, who like the Christian Scientists prove their faith by their conduct, come before you with a message dealing with the issues of life, there is but one way to meet it, and that is to listen.

It was characteristic of Christian Science to invite me, who am not a Christian Scientist, to preside at this meeting. It assumed that whatever my own view of the truth may be, I am willing fairly to listen to others. It appeals thus to the one spirit that will advance humanity, the willingness to perceive the truth. To know, to understand, to learn from other men and of other men, is our only hope in this life. I have spent many of my years in those areas of storm where men strive to interpret and enforce in government the wishes of the great people, and the only clear path through that turmoil is the earnest desire to gain the other man's knowledge. We of this generation and this hour are having this driven home upon us in one of the climaxes of history, for tonight as we sit here, in northern France under the search-lights men by the millions are hunting each others' lives because each sees only one side, his own little side, of the interests of mankind. To listen, to learn, to receive the truth from all men,—there, and there only, lies the advance of our race.

Correspondence.

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Evanston, Ill.

Ernest H. Lyons, in introducing Bicknell Young, who lectured on Christian Science, said:—

Christian Science is indeed a religion of promise, and also of fulfilment. It is proven beyond question that those who with sincerity and love seek to apply its teachings practically to the conditions of their daily lives, have found health, peace, prosperity, and spiritual growth as results. Christ Jesus made this affirmation to encourage mankind in following his example and in explanation of the source of his healing power: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Recognizing that the Master did go to the Father for the intelligence and understanding which healed and uplifted humanity, Christian Scientists are turning confidently to the same infinite source, and are doing so with more happiness as they perceive the certain good result of this recognition of the divine. Christian Science teaches a direct, normal, and exact method of thinking which is easily understood.—*Correspondence.*

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Racine, Wis.

A large and cultured audience assembled at Guild Hall and listened to a lecture on Christian Science, entitled "God is Love," by George Shaw Cook. The speaker was introduced by Leslie M. Fowler, who said in part:—

We are here tonight to listen to an address on a subject that has attracted wide attention for a half century: to hear expounded a doctrine predicated, as I understand, on infinite Love. Even the casual observer of Christian Science cannot but be impressed with the type of people whom this doctrine attracts, as well as with the attitude of its adherents toward their fellow men. Is it not fitting, therefore, particularly in these days of abnormal fear and uncertainty, when at times it seems that the ideals of civilization have been wholly lost sight of by an entire continent and the effects of this turmoil are felt the world over, that we should willingly and seriously consider the proposition of these people who tell us that "divine Love always has met and always will meet every human need" (Science and Health, p. 494)?

Is it not a privilege for us to learn of an interpretation of the divine law which thousands of the best minds of the world assure us will eventually produce that perfect state of peace and harmony which we all long for but despair of ever attaining? Christian Scientists tell us that their religion, properly demonstrated, will eliminate fear, poverty, disease, crime,

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and vice; in fact, every form of sin and discord. This assurance comes from people of exceptional mentality and unquestioned integrity, who have proven for themselves the efficacy of their religion, and for this, if for no other reason, we cannot consistently disregard it.

Racine Journal News.

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Newton, Mass.

A large audience listened to the lecture of Virgil O. Strickler on Christian Science at Players' Hall, evidencing the interest taken in this subject by Newton and Waltham people. The lecturer was introduced by George H. Moore, first reader, as follows:—

The teachings of Christian Science have brought to the world a renewal and a restatement of the gospel of "The Prince of Peace." Its message should be doubly welcome at this time, if for no other reason than that Christian Science has become one of the most vital influences for the ultimate peace and unity of mankind that the world has yet seen. The attack of Christian Science is directed against the very foundations of human discord; it is displacing the spirit of intolerance and hate, of strife and bitterness and fear from the hearts of men, and is substituting therefor an intelligent confidence in the overruling power of divine Principle. Christian Science is thereby not only enabling men to live at peace with God and their fellows, but what is even more significant, it qualifies man to live at peace with himself.

The Newton Graphic.

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Kansas City, Mo.

In presenting the Hon. Clarence A. Buskirk, who lectured on Christian Science for Fourth Church, Z. R. Moorman said in part:—

Doubtless all of you will recall the parable of the woman who recovered her lost treasure through lighting a candle and sweeping her house, and how her first impulse was to call in all her neighbors to rejoice with her. Thus Christian Scientists, having illumined their mental houses with a clearer understanding of Truth and having swept away some of the accumulated rubbish of wrong thinking, are bringing to light again a long lost treasure,—the Christianly scientific method for the healing of sickness and sin,—and their natural impulse is to call in their neighbors, as we have been called here today, to hear the good news and to rejoice with them.

Christian Science has been called by some a new religion; but it is not new in fundamentals, since its tenets and teachings are founded purely and absolutely on the teachings and practices of Christ Jesus. You will not hear anything from this rostrum which conflicts with the words and deeds of the lowly Nazarene. Two thousand years ago Jesus of Nazareth saw the truth concerning man's relationship to God and to his fellow men. He gave this truth to the world, and men have been made free and happy and helpful to the extent that they have known and demonstrated this truth. In this our day a woman communed with the infinite, and made known to the world what she saw of the truth of life and existence.—*Correspondence.*

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Janesville, Wis.

Clarence W. Chadwick, who lectured on Christian Science, was introduced by Marshall Pease Richardson, whose remarks were in part as follows:—

The increasing demand for the utilization of power latent in Christian religion for the betterment and uplift of the human race, together with a realization by more and more of the people of this country that Christian Science is utilizing this latent power, causes many who feel some lack or want, be it physical, mental, moral, or spiritual, to turn to Christian Science—to its text-book, "Science and Health with Key to the Scriptures," and the other writings of our Leader, Mrs. Eddy, or to those who have espoused this cause—for information as to how they can get the help which they are persuaded their Christian Science friends have received. As to the Word of God, Christian Science is not and can not be any respecter of persons. All alike can benefit from its teachings, if with an open mind they receive what it has to give.—*Correspondence.*

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Lectures to be Delivered

Auburn, N. Y.—Prof. Hermann S. Hering, Jefferson Theater, 4 p.m., Feb. 7.

Chattanooga, Tenn. (Second Church).—Bicknell Young, Court House Auditorium, 8 p.m., Feb. 9.

Clinton, Iowa.—Bliss Knapp, Clinton Opera House, 3 p.m., Feb. 7.

Denver, Col. (Fourth Church).—George Shaw Cook, Edifice First Church, 8 p.m., Feb. 9, and Woodman Hall, 8 p.m., Feb. 11.

Dover, N. J.—Clarence C. Eaton, Play House, Theater, 3:30 p.m., Feb. 7.

Galveston, Texas.—William R. Rathvon, Scottish Rite Auditorium, 8 p.m., Feb. 9.

Greeley, Col.—George Shaw Cook, Sterling Theater, 8 p.m., Feb. 12.

Kansas City, Mo. (Fourth Church).—Bicknell Young, Gladstone Theater, 3:30 p.m., Feb. 7.

Kokomo, Ind.—Virgil O. Strickler, Sipe Theater, 3 p.m., Feb. 7.

Milwaukee, Wis. (Fourth Church).—Prof. Hermann S. Hering, Auditorium, 8:15 p.m., Feb. 12.

Muskogee, Okla.—Bliss Knapp, Church Edifice, 8 p.m., Feb. 11.

New York, N. Y. (Third Church).—Col. William E. Fell, Church Edifice, 125th street, near Madison avenue, 8 p.m., Feb. 2.

Pawnee, Okla.—William R. Rathvon, 8 p.m., Feb. 12.

Pensacola, Fla.—Bicknell Young, Universalist Church, 8 p.m., Feb. 11.

Pittsburgh, Pa. (Second Church).—Jacob S. Shield, Alvin Theater, Federal street, 3 p.m., Feb. 7.

Roanoke, Va.—William D. McCrackan, M.A., Jefferson Theater, 3 p.m., Feb. 7.

Rockville, Ind.—Clarence C. Eaton, Opera House, 8 p.m., Feb. 12.

Roswell, N. Mex.—Virgil O. Strickler, Masonic Temple, 8 p.m., Feb. 13.

Salt Lake City, Utah (Second Church).—George Shaw Cook, Salt Lake Theater, 3 p.m., Feb. 7.

St. Louis, Mo. (First Church).—Col. William E. Fell, Church Edifice, Kingshighway and Westminster place, 8 p.m., Feb. 8 and 9.

Trenton, Mo.—Bliss Knapp, Hubbel Theater, 8 p.m., Feb. 9.

University of Minnesota, Minneapolis, Minn.—Prof. Hermann S. Hering, Physics Building, 8 p.m., Feb. 11.

Westfield, N. Y.—Virgil O. Strickler, Welch Hall, 8 p.m., Feb. 8.

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Testimonies of Healing

[Translated from the German]

It is with a deep sense of gratitude that I testify to the many blessings which I have received through Christian Science. Four and a half years ago I became acquainted with its teachings, and was soon convinced that I had found the one thing needful. Until then I had lacked the proper concept of God, and man created in His image and likeness. My life having been largely an experience of suffering, I was of the opinion that this was in conformity with God's will. Christian Science taught me differently, and an opportunity was afforded me to test its truth five weeks later, in the case of severe toothache. After five months I was able to lay aside spectacles which I had used for twenty-seven years, and the trouble has been almost completely overcome.

I suffered with an affection of the throat for about the same length of time. It would manifest itself every year at different times, and often interfere with my activities. The physicians held various opinions regarding the trouble, although the accompanying symptoms were always the same. Then I was advised to have the tonsils removed. Seventeen years ago I submitted to a minor but premature operation, the result of which was that the trouble broke out externally on the throat. The physician under whose care I was, stated that there was a tubercular condition, and his verdict made me feel sick of life, for this was a disease which I greatly feared. This state of mind lasted until another physician diagnosed the case as scrofula, and thus I experienced the suffering caused by a mistaken diagnosis. Although the wound healed, the throat trouble appeared again internally the following year, and my application to an insurance company was refused on account of the first verdict.

Last summer, during a stay in my former home, I was led to experience the power of Truth with regard to the above case. After having been free from the trouble for several years, I had a return of it with all the accompanying symptoms. Fear, and the thought of my former suffering, weakened my attempts to work in Christian Science in my own behalf. I therefore wrote to my relatives, and they applied for treatment for me, which was taken up absently. The next day there was an improvement, and on the following morning I was perfectly free and able to take a short trip.

It would be impossible for me to put into words all that Christian Science has brought to me and my family, but it shall be my endeavor to gain more and more understanding of the truth which makes free. I praise God, and am filled with joy and gratitude for Mrs. Eddy's discovery of this healing Science.—Wilhelm Voss, Berlin, Germany.

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I wish to testify to the efficacy of Christian Science healing as proven to me in the spring of 1912, when I was healed of an abscess which had formed in my gums and cheek. All through the spring I was troubled every two or three weeks with a swelling which would last a couple of days and then subside. Finally an abscess formed and became very painful, while my face was so swollen that I could not close my mouth. I had become interested in Christian Science a short time before, and I declared the truth to the best of my understanding, but I did not seem to get any better. All through the night I suffered intensely and was unable to sleep. By morning there was no apparent change, though the pain was less severe, and through fear that I would have to spend another such miserable night I telephoned for absent treatment in the evening, with the result that the pain began to lessen and I went to sleep and slept soundly till morning, when I found that the abscess had opened and the swelling had gone down considerably. There was absolutely no pain, and in three days I was entirely healed.

Though I am only a beginner in the understanding of Christian Science, I have been able to banish such minor ills as headaches, burns, fatigue. There are still many wrong habits of thought to be corrected and erroneous beliefs to be eradicated, but I am confident that I have found the way, and with the goal ever in view I shall strive for the Christ-mind, where Spirit is enthroned, and where sin, sickness, and death are unknown. I am indeed grateful for the knowledge of a God who is omnipotent good, Life, Truth, and Love unchangeable.—Eva Petersen, Billings, Mont.

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I wish to express my gratitude for what Christian Science has done for me, and especially for our little boy. He seemed to have what is called "ringworm" on his face. I declared the truth to the best of my understanding, and the eruption would seem better for a while, then it would spread again, until several people said if I did not use material means it would spread all over the child's face. Finally I thought it best to call on a Christian Science practitioner, and she most kindly helped us to hold to the truth, and by doing so the eruption disappeared without spreading any more. I feel thankful that the truth was proved again, not only to me but to others. This is but one of the many blessings I and my family have received through Christian Science.—Mrs. W. S. Cleghorn, Gaza, Iowa.

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It is with a thankful heart that I write this testimony, in the hope that it may reach some one as a ray of sunshine, which puts forth its beam into a seemingly dismal room and makes one realize that there is indeed a world of light. For six years I had been miserable in both mind and body. Under one doctor's advice I had the appendix removed, while under another there was a more serious operation. One doctor would decide this and another that to be the cause of my nervousness and ill health. My husband finally grew discouraged, for everything seemed wrong and I was filled with fear. At last he decided to sell out his business, and we came, with our two children, to California. I was so weak after we arrived that I often had fainting spells and night sweats. Although we had two doctors, I thought I was going to die, and my husband called in a neighbor, who asked me if I had ever heard of Christian Science. As all else had failed, I had little hope, but we called a practitioner. I remember how dismal the day was, indoors and out. It was the rainy season in California, and we were having the heaviest rain for years, but the practitioner came with such a cheerful face. She said very little, but gave me a treatment. Her mere presence seemed to soothe, and I fell asleep.

I awoke in the morning wonderfully better, and under her care grew stronger, but I did not come to realize my natural gift of health from God until a month later, when I was taken very sick again. The practitioner came during the night, treated me, and said I would be all right in the morning, and I was, for I got up and went out of doors. About noon I came in and examined my throat, using a hand mirror, and when I saw the evidence, fear came over me so strongly that I fell on the floor in a faint. When I came to, I telephoned to the practitioner and asked if I had not better see a doctor. She said certainly, if I felt that way, but that she would be obliged to give up the case. I stood, figuratively speaking, at the fork of the road, not knowing which way to go. I then took up Science and Health and began to read. The way

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was decided, and how plain it all was,—"Thou shalt have no other gods before me," "I am the way, the truth, and the life." By the help of Christian Science and through the goodness of God I was healed, and today the peace that "passeth all understanding," for which I had tried in vain through material sources, blesses our home.

I am indeed thankful to our heavenly Father, divine Love, for my healing, and grateful to Mrs. Eddy for so lovingly and obediently doing His will that we might receive this blessed truth.—GRACE M. CAMPBELL, Hermosa Beach, Cal.

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I am glad to testify to the wonderful transformation that has taken place in my life through the healing and saving truth as taught in Science and Health. About Sept. 1, 1910, I was healed of nervous and stomach trouble, and a serious intestinal difficulty of ten years' standing, after exhausting the methods of *materia medica* and dietetic theories. Fear, despair, temper, and hopelessness were paramount. I was practically at the end of the coil of mortal existence, and I cried out in my extremity that I would accept anything which promised relief. At this period Christian Science was brought to me, and I sought a practitioner who gave me treatment. I had never read the Bible or even touched it, but the practitioner loaned me one, and eventually I borrowed a copy of Science and Health and was shown how to study the Lesson-Sermon. After the first treatment I could eat anything I wished, and have done so ever since. Many ailments have been destroyed, such as colds, headaches, etc.

The year after my healing I met with an accident,—was dragged by a trolley car several feet, and sustained a severe injury to both foot and ankle. My wife called for help from the practitioner, and I was able to go to business the next day. While I am grateful for the physical healing, it is nothing to be compared with the joy and peace which the knowledge of the truth has brought to me.

JOHN SCHUBERT, Newark, N. J.

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We have had many wonderful experiences and seen many demonstrations of the healing power of divine Love as taught in Christian Science during the past seven years, for which we thought we were very grateful. We have now experienced the protecting and healing power of Truth, whereby our sense of gratitude has been really awakened.

On Aug. 1, 1913, our boy, fifteen and a half years old, was run over by an ice wagon weighing thirty-seven hundred pounds. The front wheel passed over his foot and the back wheel went diagonally from his right hip across his chest and over his left shoulder. He was taken to the hospital in an ambulance, and the doctors said that practically every bone above the hips was broken or dislocated. We telephoned to a Christian Science practitioner, who gave absent treatment immediately. An attempt was made to get a practitioner who could come to the hospital, but it was eight hours after the accident had occurred before he came, and even then he did not see the patient. In the mean time one or two more treatments had been given by the first practitioner and his wife. The hospital authorities asked permission to operate, but this was repeatedly refused, because we were confident that God is all-power. Only absent treatments were given.

On the third day an X-ray picture failed to show the slightest sign of a fracture. On the eleventh day the boy was taken out of the hospital and examined by a specialist, who found no evidence of a fracture except a slight injury to the left collar-bone, which he said was of no consequence, as it would heal where it was in a few weeks and be as good as ever. Six weeks after the occurrence the boy was away on a vacation and preparing to resume work. He felt no ill effects, and is today strong and healthy. Words are inadequate to express our gratitude. We are in the position of the blind man healed by Jesus, who said, "One thing I know, that, whereas I was blind, now I see."

MRS. W. F. WILLIAMS, New York, N. Y.

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I send this testimony with a thankful heart and a deep sense of gratitude. I did not come to Christian Science through the healing of a serious disorder, but I have been healed of many minor ills since I began its study. Through its teachings as set forth in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have received many blessings. At both the Wednesday evening meetings and the Sunday services I have received much benefit, and I am thankful to God for the help and the understanding I have gained. I am also very grateful for our Christian Science literature; it is indeed uplifting, and teaches us to know how to think. Many times I have been lifted out of a sense of gloom into man's rightful inheritance of joy and peace. If we follow our Leader's admonition to watch and pray, we will always have the joy and peace "which passeth all understanding."

I thank those who have helped me so kindly, and I am very grateful that there was one pure enough and patient enough to reveal this truth to the world. It was through Mrs. Eddy's diligent work and untiring Christian faith that she was enabled to receive the understanding of the Bible and demonstrate God's omnipotent power and love.

EMMA HAUSEN, Chicago, Ill.

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I wish to express my gratitude for all that Christian Science has done for me. When this healing truth found me, I was not expected to live much longer, as I was failing fast. I had been under the doctor's care for two months when he said that I should be taken home and given plenty of fresh air and nourishing food, and if I did not improve a little I would have to be operated on. He said, however, that he was afraid to operate owing to my condition, and that I stood only one chance out of a thousand of recovering, for I had a large internal ulcer and other very serious symptoms. I could walk only a few steps without increasing the fever, and the doctor said all the abdominal organs were inflamed. I also had bowel trouble, and was taking several different kinds of medicine, besides using other material means; but there was no improvement.

Christian Science found me in this condition. I was entirely healed in three weeks' treatment from a faithful practitioner, and am a well and happy woman today. My skin, which had been sallow ever since I was a child, is now clear and white as it should be. I thank God, and am grateful to Mrs. Eddy for all that Christian Science has done and is doing for me. I have a little boy four years old who has had many beautiful demonstrations. My baby girl, now one year and three months old, has never tasted a drop of medicine, and is well and happy. I enjoy the Lesson-Sermon each day, and am very thankful for Science and Health, which is indeed the key to the Bible.

EMILIE HOLZ, Kapowsin, Wash.

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During the four years since I came into Christian Science, I have had much for which to be thankful. Although at times the way has seemed very dark, Truth has on each occasion cleared away all the clouds. When first coming into Christian Science I was taken with what seemed a bad attack of bronchitis. My condition was such that it seemed impossible to

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put into practice even the little of its teachings that I knew at the time, and after sending for a practitioner to come and treat me I lay in bed, fearing that I would not be able to bear her talking to me; but in place of all this, a calm and peace came over me which at the time I did not understand. I can now see that the practitioner came with such loving and pure thought, and was able to realize the truth so clearly that I was healed then. I was able to get up the next morning, well!

My heart indeed rejoices, and I thank God most fervently when I think how on a previous occasion I was laid up for weeks with the same ailment. This year again it tried to present itself, and was overcome in Science but not so quickly, although I was not prevented from attending to my daily duties. It is not until we ponder and go back over our many blessings that we find how much one really has for which to be thankful.

On another occasion I was taken with what seemed an attack of lumbago, keeping me in bed nearly all Sunday, quite unable to turn on the one side. I however worked steadily on, declaring the truth, until the next morning came when I had to get up and go to my business. I knew I could only do this in one way, so I arose knowing that God was my strength and nothing could impede the action of truth. At first I found walking a little difficult, but as the day advanced I felt nothing of it. This was a tremendous help to me for I found if I held firmly to the truth no matter what the physical condition seemed to present, health, strength, perfect action were there all the time; it was only for us to see and to know. I have not given my thanks publicly before, so my heart rejoices now in sending this testimony. My thanks go out to our loving Father, God, and to Mrs. Eddy, who has brought us this practical knowledge.

Frances M. Page, Southgate N., England.

It is with deep gratitude and a sense of a great privilege that I go over and try to count the many blessings which have come to me from the understanding I now have of God, through the teaching of Christian Science.

I have been healed of many ailments, among them severe headaches, which, before I came into Christian Science, meant keeping my own room the whole day. These were healed almost instantaneously through the loving help of a practitioner; also colds and chest troubles have been quickly overcome. But I appreciate more than I can express the wonderful healing I have had of three attacks of influenza, the illness each time being almost instantaneously healed.

For all this, I am very thankful, and my gratitude goes out to Mrs. Eddy, through whom this wonderful truth was given us. My fervent prayer is for more understanding of God so that I shall be able to help others.

Rose Page, Southgate N., England.

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When Christian Science was brought to me, it was like a ray of sunshine upon a dark sky. I had been a sufferer from appendicitis and other troubles for several years. An operation was fought off as long as it could be, but in June, 1910, I had to submit to it, that being the only remedy of which we then knew. I expected to be well and strong in at least three months, but I was sadly mistaken, for I was under the doctor's care continuously for eleven months, yet did not gain; in fact, I became a nervous wreck. Christian Science had been mentioned to me, but so many objections were raised that I did not try it until my relatives were convinced that the doctors could not help me. It was then I sought a practitioner. I began to improve after the first treatment, and in three weeks was healed. I had always been troubled with bowel disorder and severe headaches, but now I am free from both these ills also.

For all these blessings I am truly grateful, but even more so for the promise, "Ye shall know the truth, and the truth shall make you free." My healing has been permanent, and I have always found Christian Science to be a present help whenever any discordant thought arises.

Mrs. Arch Winton, Indianapolis, Ind.

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From my appearance today, no one would consider that I had once been sickly and delicate. For several years material remedies were constantly used, both internally and externally, but my condition seemed no better. My mother had a beautiful healing in Christian Science, and therefore I thought that if it could cure in one case, it would in another; and it did, for from that day to this I have been robust and well. At first there was only blind belief in this power of good, but I determined to gain in understanding and know the workings of Truth. After conscientious study it became clear that God cares for us, and therefore we may trust in Him always. With this new confidence came the overcoming of fears that held me in bondage. I was afraid of insects, afraid of robbers, afraid of disease, and the very fear seemed to attract the dreaded objects. Only those who have been thus liberated from fear can understand my deep sense of gratitude.

Best of all, however, is the knowledge that we can apply this Principle to work out our every problem, and that we finally come to know that peace "which passeth all understanding." I deem it a privilege to be living in this day and age, when through the prayerful efforts of a good woman the works of the greatest teacher the world has known have been brought to light, and made the basis for a practical Christianity. I am truly thankful to God, and grateful to Mrs. Eddy.—Myrtle Birnbaum, Los Angeles, Cal.

✦

My heart is so filled with gladness for what Christian Science has done for me that I want to express something of my joy in words. I was healed in Christian Science after seven years of suffering. I had been under the care of six different physicians, including a number of specialists, but they failed to cure me. How well I remember the last treatment I took under *materia medica!* After saying to the specialist, as I had said to all the rest of the doctors, that he had failed to do for me what he claimed he could do, I left his office downhearted and discouraged. As I walked slowly up the street, wondering if there was anything in this world that I could do or take that would help me, the thought came to me that the Christian Scientists had reading-rooms near by, and I would look them up and see what kind of people they were. I had heard a little about them through my wife, who had tried to get me to read some literature which friends had given her for me, but which I would glance at and then toss aside with some uncomplimentary remark.

On entering the rooms I was met by a lady who asked me kindly if there was anything they could do for me. I said I guessed not; that if they could do anything, it would be more than anybody else had done. She looked at me, and then said that nothing is impossible with God. I shall never forget the way she said this; it set me thinking about something which I had never thought much about, and that was, what our heavenly Father can do for us. I sat down, and a gentleman from Kansas City talked with me a little while and gave me a card to one of the workers here in Denver. I went to see her, and she lovingly talked with me about God. I realize now that He came into my life then.

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This practitioner was so busy just then, she said I would have to wait a few days if I wanted her to help me, but if I did not choose to wait,—and I think she saw I did not,—she would call up a friend and see if she could help me. Accordingly I made an engagement with her friend for that evening, and began treatment at once, with the result that I was healed of chronic stomach trouble in its last stages, also of rheumatism of many years' standing. The fear of paralysis, of which I had a stroke while under the care of two physicians, the tobacco habit of thirty years' standing, together with profanity, left me without any effort on my part. My healing, which took place eleven years ago, has been permanent. Not one day has passed since then that I have not been able to perform whatever duties have come to me.

Words cannot express my gratitude for all the blessings I have received through Christian Science. I thank God and acknowledge His allness every day of my life. May the sunshine that is in my heart reflect joy and gladness to all, and increase their affections, and may the love, joy, and gladness left to the world by our dear Leader live forever.

D. W. Paine, Denver, Col.

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It is with pleasure that I tell of what Christian Science has done for us. Three years ago last June my father was fixing a belt on a line shaft, when his sleeve became entangled in the set screw of a fly-wheel going at the rate of one hundred and thirty-five revolutions a minute. He had been on the shaft about twenty minutes when I found him. His clothes were torn off to his waist and his body was terribly lacerated. I stopped the engine, cut him down, and by that time my mother had called a Christian Science practitioner. The result of the treatment was that in one week my father was able to go down-town. He never lost a night's sleep. His healing was truly wonderful.

One evening a short time ago I stepped off a street-car, breaking a bone in my ankle. In the morning I called for Christian Science treatment, and in a few days I was able to wear my shoe and walk. I am very grateful for what Christian Science has done for me and mine.

Ena Reynolds, Kewanee, Ill.

I am the father of Mrs. Ena Reynolds and can verify the statements she has made as true.—T. H. Woodruff.

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I wish to express my gratitude for what Christian Science has done for me. My little girl, eight years old, was healed of a very severe illness having the symptoms of infantile paralysis, which was at that time, the summer of 1912, an epidemic here. I was healed of hay-fever in a few treatments, and of other ailments, among them uterine trouble. I am truly grateful for Christian Science.

Mary Boles, Los Angeles, Cal.

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I began to use an opiate internally in the year 1882. After that I not only became addicted to the drug habit, but I also smoked incessantly. When I heard of Christian Science five years ago, I hardly looked like a human being, but from that day my regeneration began. First the drug and then the tobacco habit left me, and I have used no opiates or tobacco, and have had no desire for liquor, in four and a half years. Today I am happy and healthy, and I know that it was only the power of God that could have saved me. I give the glory to God, and I am deeply grateful to our beloved Leader, Mrs. Eddy, for Christian Science.

E. L. Fendler, Ph.G., D.D.S., New York, N. Y.

From Our Exchanges

[Zion's Herald]

Let us often turn in our Bibles to the passage where Paul says that he plants and Apollos waters, but God gives the increase. In this day there are so many who, if they would plant at all, would do it hurriedly. And then they would turn impatiently to the reaping, overlooking entirely the watering process. It seems to be the spirit of the age to demand results, and that right quickly. If no vision of accomplishment appears upon our little horizon, our courage ebbs away, and we say that God's Word is losing its hold upon men,—forgetting, the while, that a thousand years in God's sight are but as yesterday.

What we should keep in mind is that all cannot be reapers. There are those who must plant and those who must water, and they should perform their God-given work with a gentleness of spirit and a thoroughness that will implant the Word so firmly that the reapers, when God sends them, will rejoice at the abundance of the harvest, and will praise God for the lives of those who have planted and who have watered so lovingly. Our devotion for the Master cannot be too loyal, our faith in the great commission cannot be too strong, and our concern for our fellow men cannot be too compelling, for the noble work of planting and watering in the Lord's vineyard. It demands our best,—our faith, our love, our courage, our hope, our patience. And above all it demands a sweet and willing and undiscouraged spirit, which is content to labor and to pray at a work where the finished fruit is seldom seen.

[The Watchman-Examiner]

No man who despises the moments can meet with large success, either in his own character-building or in his service to his day and generation. Our lives must keep pace with the passing moments, if our work is to be telling and lasting. "Practise not slothful sleep, lest the duties and good works which it is necessary for thee to do remain undone," says one of the world's greatest counselors. Alertness, watchfulness, readiness, are necessary to use the moments wisely.

Granting that a man must work,—work diligently and laboriously,—how shall he fashion the passing moments to make his life count for the best for himself and his fellow men? Briefly answered, he must exercise choice. He must use just discrimination. He must have a high purpose, a rule of action that will apply to all his thoughts, activities, and recreations. The conduct of his life can be neither haphazard nor opportunist. It must be founded upon the eternal verities, the highest human and divine ideals. Fortunately for us, we are not obliged to depend upon our own initiative here. The right motive for life has been provided for us. More than that, it has been exemplified for us. That motive is truth, and Christ is the truth. The Christian motive, rightly pursued, furnishes the sure rule for wise and effective living. We need go no farther than this, for it is the divine rule, foreordained, revealed, and exemplified, the solution of human perplexities, the preparation for human destiny.

[J. Bruce Wallace, M.A., in *The Christian Commonwealth*]

For us our Lord is the great Example, the perfect sample man, the revelation that every man's nature is essentially divine. He is the promise and pledge of what at length every man shall know himself to be when he comes completely to himself, the demonstration that the true self of mankind is the divine nature and life, the eternal life, coming forth into manifestation. The divine humanity is thus not only the

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humanity of our Lord; it is also ours, to be through faith on our part gratefully and joyously recognized as ours, to be confidently drawn upon for our growth away from low levels of consciousness, to be progressively brought forth, and to be finally realized throughout the whole reconciled and united brotherhood of the human race, a fellowship "with the Father, and with his Son Jesus Christ."

[*The Living Church*]

The real preventive of war is a relationship between nations which shall be based upon Christian love. It is not enough for us now to deny the charge that Christianity has failed. Certainly Christianity has not prevented this outbreak of hostilities between nations that have professed the Christian religion for a thousand years, and there is therefore failure somewhere. That somewhere is in international relations. They are not based on Christian love. Nobody ever pretended they were. Up to very recent years they were generally not even based on honor, though in this they have made great advance in our own generation.

The failure in our Christianity has been that it was too individual in its conception. It made Christian people; it did not make Christian nations. Men and women have tried, in many cases with real success, to live personal lives of holiness. Nowhere have they tried to make nations holy in their dealings with each other, or even, perhaps, in their internal relations with their own people. Perhaps we never would have learned this, if this war had not taught us so forcibly this limitation of our too individual Christianity.

[Rev. Harold E. Brierley in *The Homiletic Review*]

Do not think it manly to put away childhood's things. Paul never said that! What he did say was "childish" things —a distinction with a vital difference. Do not let the world crowd the child out of your heart. The secret of perennial youth is very much the secret of the eternal child Jesus. Was it not he who said: Except ye change—ye old hardened fossils of men, sin-petrified and sapless—unless ye change, "and become as little children, ye shall not enter into the kingdom of heaven." If you want to be happy, cherish your dreams, cling to your visions, keep the child heart. Remember Bethlehem, and the well "which is by the gate." Do not be ashamed of the romance of life, and let nothing dim it. The world is not suffering from too much romance, but from too little.

[*The Christian Work*]

All men are feeling the impotency of human agencies alone to reach a stage of brotherhood and justice where wars shall be no more. We have had Hague conferences, arbitration treaties, peace conferences, and innumerable other agencies, and they have failed to prevent these unspeakable things. The world is feeling that without Christ in the heart first, they are unavailing. We believe that all the world will turn to him, after these awful days are over, as never before, saying, "To whom else shall we go? 'Thou hast the words of eternal life.'" Let us gather about the manger and see if he cannot do for us what we cannot do for ourselves.

[*The Pacific Baptist*]

The new year is an especially favorable time for seeing the invisible. Eternity is real; time is apparent. Perhaps never more than with the passing of an old year do men in general become conscious of the permanence of eternity as contrasted with the transiency of time. Perhaps never more than on Jan. 1 does a community as a whole come so near to seeing the unseen.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," by William D. McCrackan, M.A., originally printed by the National Alumni Association of New York, and sold by the Publishing Society, has now been translated into the German language, by permission, and is printed in the regular pamphlet form.

"Christian Science: God's Lovingkindness Proved to Men," a lecture by Rev. William P. McKenzie, already published in the German language in pamphlet form, is now printed in English, and is on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. Single copy 10 cents; twelve copies to one address $1.00; twenty-five copies $1.85; fifty copies $3.50.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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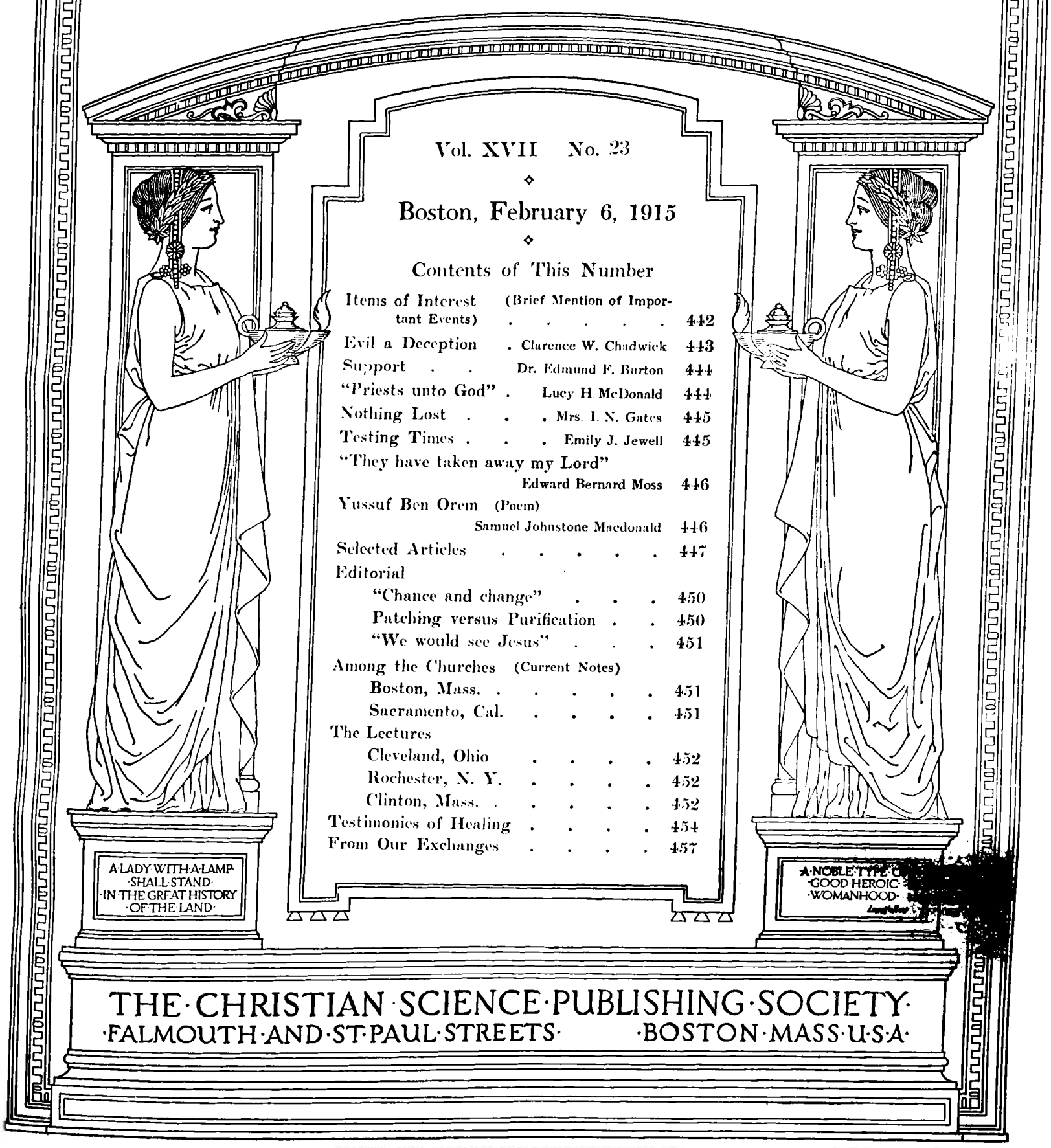
"What I say unto you I say unto all-WATCH" Jesus

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Boston, February 6, 1915

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Christian Science Sentinel

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Items of Interest

Official announcement has been made by Secretary of Commerce Redfield of the discovery of a practical navigable channel from Bering sea into the mouth of the Kuskokwim river, thus opening the second greatest river in Alaska to commerce. The discovery was made by Captain Lukens of the coast and geodetic survey. In a statement announcing the discovery, Secretary Redfield says that although it cannot be predicted with certainty what this new region will develop when thoroughly prospected, it is not unreasonable to suppose that the near future will see the Kuskokwim river of commercial importance compared with that of the Yukon river.

"The Kuskokwim river," says Secretary Redfield, "is nine miles wide at its mouth and navigable for over six hundred miles inland. The great submerged flats of the delta of this river extend one hundred miles out to sea, and it was through this uncharted delta that the surveying steamer 'Yukon' made the discovery of the channel which means so much to the commerce of that section of Alaska. The Kuskokwim is one of the three great Alaskan rivers emptying into the Bering sea which has been opened to commerce as a result of the charting operations of the coast and geodetic survey. The mouth of the Yukon was surveyed in 1898, and in a few years that river became one of the greatest commercial arteries of Alaska. In 1909 and in 1910 Nuskagak bay was charted, and now the Kuskokwim, by far the most dreaded and unknown of these rivers, will no longer be a menace or a mystery to the navigator who has one of the new charts of its entrance about to be issued by the survey."

The big reinforced concrete dam across the Colorado river at Austin, Texas, which backs up the water in a lake twenty-six miles long, supplying the city with water and power, has been completed under the direction of the City Water Company. The dam was built primarily as a source of water supply for the city, and also for the generation of electric current for distribution in and around Austin. The enterprise was started in 1912. It is expected that about seventy-five hundred horse-power of hydro-electric energy may be developed, and the entire cost of construction and equipment is estimated at one million seven hundred and fifty thousand dollars. The new dam replaces the first one, which was built in 1893 and swept away in April, 1900. Under an ordinance passed by the city council and ratified by popular vote, an agreement was authorized under which the entire property of the company will be owned by the city of Austin upon payment to the trustees of sixty-four thousand dollars per annum for twenty-five years. This sum will pay the interest and redeem the principal of the bonds.

The big Swedish liner "Rhodesia" left Christiania, Norway, recently on her outward voyage to San Francisco. The steamer will call at Teneriffe and make for the Golden Gate by way of the Panama canal. Besides a considerable shipment of general cargo, the "Rhodesia" took on board at Copenhagen four hundred packages of goods intended for exhibition at the San Francisco exposition, at Gothenburg, nine hundred cases, and from Christiania twenty-six large cases. This shipment of exhibition goods will be followed by several others. Norway announced her participation in the exposition very late, but in spite of this it is believed that her section will be in no way an inferior one. The state contribution amounts to one hundred and fifty thousand kroners, and to this sum will be added large amounts subscribed by Norwegian-Americans in the United States.

Three forms of reorganization of the Boston & Maine railroad are contemplated in a bill which the board of trustees have sent to the Massachusetts Legislature. Two of the plans provide for reorganization or consolidation without receivership, and the third makes provision for the conservation of the property in the event of receivership. All of the plans contemplate the maintenance of the whole system as a unit. Except for the receivership, neither plan can be forced upon the stockholders, and their consent is required to bring about what the trustees want. All that is contemplated in the bill is to provide legislation that will enable the stockholders of the Boston & Maine and of the leased lines to reorganize or consolidate their properties. Such enabling legislation is to be sought in Massachusetts, Maine, New Hampshire, Vermont, and possibly in New York.

The Tasmanian government has prepared a very important bill on the subject of water rights, entitled the water bill. Its object is to settle the question of riparian rights, and to put on a clear and definite basis other matters connected with the use of the water of the state. It is proposed to give the holders of land on the banks of any stream or river the right to raise as much water as might be required for domestic purposes and for watering stock, and also for irrigating three acres of land. Apart from this, all the water is to be vested in the crown, and any one taking it must obtain a license to do so. The object of the bill is to avoid the complications that arise under the present state of the law.

During 1914 the two well-known Belfast (Ireland) shipbuilding firms, Messrs. Harland & Wolff, Ltd., and Messrs. Workman, Clark & Co., Ltd., together launched a total tonnage of 257,947 tons, or 78,839 tons above the previous record of 1911. Harland & Wolff turned out eleven ships of 182,759 tons, while their engine output was 149,500 indicated horse-power. The White Star liner "Britannic," with 50,000 tons, makes a good part of the total tonnage, and the other big ships turned out include the "Statendan" of the Holland-America line, tonnage 33,000; the "Belgenland," 27,000, and the "Almanzeya," 15,600. These four vessels make a total tonnage of 125,600.

A game refuge containing 55,040 acres in the Lake Minnetonka district has been authorized by the Minnesota fish and game commission, at the request of the Minnesota Game and Fish Protective League and the lake residents. The new preserve, which is intended to be a refuge and breeding-ground for all birds and small animals, includes the area of Lake Minnetonka and eighteen sections of land in the northern part of Carver county. Eighty-six sections in all will be protected. The land includes the heaviest wooded districts of Hennepin and Carver counties.

Representatives of the University of Texas and the Agricultural and Mechanical College, in conference recently with the commissioner of agriculture, the superintendent of public instruction, and the general manager of the permanent warehouse and marketing system, decided upon a permanent organization among the educational institutions of the state and the departments of agriculture and education, for the purpose of cooperating with the farmers of Texas in marketing their products to the best advantage and in improving agricultural conditions.

An annual ground rental is now charged for all lots leased to individuals and companies in the Canal Zone, including employees of the Panama canal and the Panama Railroad Company. The only exception made to this rule is in the case of lots assigned to church societies. The rentals are to cover the cost of street improvements, outside lighting, fire protection, etc., and must be sufficient to reimburse the Panama canal for any outlay connected with the occupancy of lots that may be leased.

Particulars furnished by the annual report of the Queensland (Australia) commissioner for income tax show the net amount received by the income tax officer, after deducting refunds, as £472,918 8s. 1d., an increase over the amount received in the financial year 1912-13. Assessments in respect of property were made on 4,189 persons, the number of persons paying tax on income from personal exertion being 18,861.

Direct telephone conversation between Boston and San Francisco, with a third voice breaking in from Jekyl island, off the coast of Georgia, connected the Atlantic coast with the Pacific on the evening of Jan. 25, when the new transcontinental telephone line was officially opened. The messages were exchanged over 3,595 miles of mountain, valley, and plain lying between New England and California, with an addition 1,200 miles down the coast to Georgia.

In the year just ended there were taken from the seacoast waters of Maine more than seven million six hundred thousand pounds of lobster, or about five million lobsters. The Maine sea and shore fisheries commissioner, assisted by the United States fisheries department, has just completed the planting of one hundred and eighty million lobster fry in the same waters whence last year's great catch was taken.

The total foreign commerce of the port of New York during the fiscal year ending June 30, 1914, amounted to $2,079,375,997. The total foreign commerce of the rest of the country, outside of New York, in 1914, was $2,442,997,628.

The gross earnings of the Panama railway from 1894 to 1914 are said to have exceeded one hundred and forty million dollars.

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Christian Science Sentinel

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

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Evil a Deception

CLARENCE W. CHADWICK

THE intent of evil is and ever has been to deceive. There can be no mistake as to its proper characterization if we study earnestly the words of the great Teacher. In John's gospel we read: "Every one that doeth evil hateth the light." Its activity, therefore, is unholy, which fact of itself ought to satisfy any professing Christian that evil is not of God, and that its activities are not in any way sanctioned by Him. Evil's only hope of success is to get some one to call it good. If Eve had requested the allegorical talking serpent to announce its name, and if it could have been truthful, it would have answered, "I am a lie and the father of the lie," and the problem of evil would have been solved for the world. But this was not and is not the purpose of mesmeric belief in evil. It never tells the truth about itself, but through subtlety and lying would deceive its victim into believing that its claims are reasonable, rational, and legitimate, therefore desirable. And just to the extent that they are admitted to be good, does evil wield its imaginary power over those who believe in it. Evil or mesmerism could not tell the truth about itself, for it has no intelligence. Truth alone can call evil by its right name.

With Jesus' clear-cut definition of evil as "a liar, and the father of it," and his wonderful healing works in proof of its utter powerlessness and unreality, it seems strange that many professing Christians should array themselves against the teachings of Christian Science, which is proving in the same practical way the unreality of evil. If Jesus himself were personally here demonstrating the truth of being as he did in Palestine, he would without doubt encounter the same opposition as in that earlier day. There would be the same effort to oppose him. Why? Because the carnal or mortal mind "is enmity against God," enmity against the manifestation of good which proves evil to be but a worthless counterfeit.

Millions profess belief in God, but put this belief to the test and it is found to be disbelief in the omnipotence of God. They claim to have faith, but it is too often far from being faith in God. It is "faith without works," which the apostle declares to be "dead." It is found in practice that such so-called faith is often more vehemently opposed to Christian healing than that lack of faith which makes no outward profession of religion. Those who think they have no God, are generally glad to acknowledge the practical proof of a Supreme Being in the demonstration over sin and disease. They are quite ready to admit that no one could perform such works unless God were with him. A professed infidel once applied to a practitioner for help in Christian Science, remarking that he did not believe in a God, but from what he had seen accomplished for a neighbor he saw no reason why Christian Science could not do as much for him. He was asked whether he was willing to do whatever was required of him. He said he was. He accordingly purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it thoughtfully. The result was, that he experienced quick healing and early became a stanch advocate of Christian Science. Others professing faith in God have often wondered why their own healing seemed to be more protracted, notwithstanding the fact of their reluctance to read a book which might from their view-point conflict with the Bible, besides their objection to making any return for the practitioner's time unselfishly given them.

Whoever places health on a par with disease, righteousness on a par with unrighteousness, calling one as real as the other, has not opened his door to receive the healing Christ-idea, which comes as of old for the express purpose of separating the tares (evil thoughts) from the wheat (good thoughts). Were it not for these healing signs of "God with us," the world would be without any tangible proof of the powerlessness and unreality of evil. Evil can never be disposed of and thus proven to be a mortal counterfeit of good except through a spiritual or demonstrable understanding of God. The mission of Christ Jesus was to "destroy the works of the devil," or evil. There could be no more profound and grateful believer in Christ, Truth, than he who has proved by actual demonstration the utter powerlessness of evil to make him sick or a sinner. He who has not had this positive proof is in no position to judge him who has, or to call evil a counterfeit. A truly honest man always destroys a counterfeit bill the moment he finds out that it is a counterfeit. He no longer keeps it in circulation. He honestly admits that he has been deceived in accepting it as genuine, and profits by the experience.

This is the mental attitude of the Christian Scientist toward the human belief in evil. Having proven this belief to be a counterfeit whose only mission is to deceive and mesmerize human thought, he begins at once to cross swords with it by purifying his consciousness of every thought which would deny the omnipotence and omnipresence of spiritual and eternal good. He thus identifies himself with the ever-operative activity of good, and to the extent that he guards his mental gateway against the intrusion of evil or counterfeit thoughts, does he cease to keep evil in circulation. Let those who imagine that Christian Science is something to be shunned, because it teaches and proves the unreality or counterfeit nature of evil, give to the world some more effectual way of disposing of evil than by ceasing to think, talk, and act evil, and Christian Scientists will be glad to learn of it. In the mean time they will not cease to preach and to demonstrate the gospel of good, to do as they would be done by, to love their neighbor as themselves, and to refuse to circulate evil in any form. By letting this Mind be in them which was in Christ Jesus, they will cease thinking and talking about that which does not exist in this Mind. They will gladly undertake the all-important work of overcoming or destroying the unchristian argument of the existence of any evil power or presence which the right idea of God, good, cannot eradicate from individual consciousness.

Since the suggestion of suppositional evil came into human presence through the legendary channel of a talking serpent, it must be admitted to be purely mythical and deceptive, and Christian Science is here to prove absolutely that good

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is All-in-all, the sum and substance of being. Let no one be deceived into thinking that such doctrine is "too good to be true." In telling of her discovery of Christian Science, based upon the omnipotence, omnipresence, and omniscience of God, Mrs. Eddy says, "These eternal verities reveal primeval existence as the radiant reality of God's creation, in which all that He has made is pronounced by His wisdom good." To this she adds, "Thus it was that I beheld, as never before, the awful unreality called evil" (Science and Health, p. 110), and this is an inevitable deduction from the allness, the infinitude, of God, good.

Support

DR. EDMUND F. BURTON

THE definitions of church and of man as given in Science and Health (pp. 583, 475) are practically interchangeable; also the Scriptural description of man as the image and likeness of God stands good for church, while Paul's thought of church as the "body" whose head is Christ is equally applicable to man. In the definition of man, Mrs. Eddy says that he "reflects spiritually all that belongs to his Maker." Applying this to church means that the church reflects God's quality of omnipresence, as does also man. There is no place where God's church does not exist; there is no place where God's man does not exist.

Mortals do not fully grasp either the idea of unity or that of ubiquity, and they therefore see men here and there as their best conception of man. They also see the church as made up of separate organizations, various centers of Christian activity. It seems, therefore, that one of these church organizations and its problems may be treated in Christian Science exactly as a mortal man and his problems are treated. In such treatment mortality and separation are denied, and there is the declaration and realization of unity and divinity of structure, eternality and omnipresence of being; also of existence and sustenance based upon the conception of the one Ego, as expressed in various parts of "Science and Health with Key to the Scriptures." These realizations and declarations applied to church as a divine manifestation show it to be eternal, comprising all that makes up harmonious and God-reflecting existence, indestructible, irresistible, resting forever on the rock, Christ, never in danger, never weak or ineffective, never in any other condition than that of manifesting divine Life and eternal vigor.

To regard the church as a material structure or organization, supported by matter, in danger from material loss or lack, as having a beginning and therefore in danger of having an end, that end which is depending upon the whim of mortal man, would be the same sort of malpractice as thus to regard one who is under Christian Science treatment. It would be to hasten its disappearance, since it would belie its name and nature. Moreover, thus to regard it would be to lose sight altogether of the real church in its symbol, to make an idol of the symbol and thereby doom it to destruction, for as a human organization its usefulness would soon come to an end, were a so-called Christian Science church to be conducted on the belief that it is supported by the money contributed by its members or that it is dependent upon their money for its existence. Christian Science declared and not practised, would fail utterly.

An individual who is truly endeavoring today to be a Christian Scientist, looks to God directly for his support, and knows that this support comes to him from God, the eternal source of his life. It may be that it comes to him through channels and in quantities and qualities which are appreciable to his mental state; nevertheless, it is for him to know that real supply is spiritual and inexhaustible; that there is no other kind or amount. The moment he looks upon that which he receives or the channel through which he receives it as anything but symbolic of the real, that moment he has mentally separated his life, his supply, from its eternal base, mentally placed it upon a false foundation, and that moment commences his experience of lack and disintegration. A Christian Scientist or a Christian Science church which attempts to live and manifest scientific activity while basing expectation of the means of existence upon the volition of mortals, is in a sense dishonest, and is likely to manifest its anomalous and contradictory platform in discord and disintegration, mental, physical, and financial.

The familiar and precious words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), teach us not only that "Christ, Truth, gives mortals temporary food and clothing" (p. 442), but that the need of man to be a channel for divine Love is also met; that we as human beings and human organizations should be such channels, symbols of divine Mind. We must therefore recognize constantly that divine Mind does all that is done, either for us or through us. We must beware of looking upon ourselves or others as the original sources of good. If the church is faithful to its office of carrying the truth to the world, it need not and will not fear for lack of the means to carry on its work, any more than a practitioner need fear any lack of the divine Mind which heals.

A church of Christ, Scientist, is based on the knowledge that it is a representative of God; that fidelity to Principle is the one requisite for life as spiritual consciousness; that unswerving obedience and trust in God holds the advancing thought in the path which leads to holiness, harmony, and health, alike in the experience of an individual and a church.



"Priests unto God"

LUCY H. MC DONALD

THE office of priesthood has been regarded as an important one for many centuries. The belief has prevailed among men that it was an absolute necessity to have one who could approach God in a way that others could not, that it must be through a priest's prayers and offered sacrifices, and not through one's own efforts, that God is to be approached. Jewish theology was darkened by this belief; and exacting ordinances and an elaborate ceremonial system were its accompaniments. The Jews were not, however, the only nation who depended upon priests to carry on their worship of God; the history of mankind reveals the steady growth of the priestly order, ameliorated in later times by a spirit of democracy which discards the belief that one man has privileges above another.

In his "Cotter's Saturday Night" Robert Burns describes the evening devotions of a family where "the priest-like father reads the sacred page,"

> Then kneeling down, to heaven's eternal King,
> The saint, the father, and the husband prays.

Later in the poem Burns, who recognized that "a man's a man for a' that," says that it is "from scenes like these old Scotia's grandeur springs." We recognize that he is right in thus seeing where real worth resides; that it must be in the heart, the home, the affections, the simple faith which trusts in God and which goes to Him direct, without form or ceremony, or dependence on human power or prestige. But there is a step higher, and Christian Science shows us this step. It is for every man to know himself as a priest.

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The writer of the epistle to the Hebrews makes a close study of this subject of priesthood for the benefit of the Israelites. He shows them that the only high priest is the Christ-man represented on earth to them through Jesus. In the seventh chapter he reviews the history of Abraham's relations with Melchisedec, "king of Salem, priest of the most high God." This Melchisedec, he says, was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Abraham paid tithes to this wonderful type of the Christ-idea, an example on earth of the real man made in God's image. The writer goes on to show that it is not a Levitical order or material descent which constitutes priesthood, but the recognition of "the power of an endless life." He shows that it was the great demonstration which Christ Jesus made over death, thus bringing to mankind the idea of immortality, that made him a priest "after the order of Melchisedec." He also shows that as each individual understands Christ Jesus' life and work and puts into practice the understanding of divine Truth, each individual becomes his own priest "after the order of Melchisedec," knowing "the power of an endless life."

Today this teaching is made more clear to us in Christian Science,—every man is to be a priest; his altar, divine Science; his work among men, the demonstration of Christ's Christianity. Jesus' precept, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is a call to each to enter upon his duties as "priest after the order of Melchisedec." In Science and Health (p. 200) Mrs. Eddy says, "The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible." The apprehension of spiritual truth which is gained through the study of Christian Science enables one to enter the holy of holies, even the consciousness of the allness of God, and the non-existence of the material beliefs that oppose themselves to His spiritual law. We go behind the veil of material sense, rending it with the understanding of divine Love. This spiritualized consciousness is the true priest; it does away with human beliefs, creeds, and opinions, and sees the kingdom of heaven at hand. So the mortal order changeth, giving place to the spiritual, where each has his own priesthood to maintain. No system of theology or philosophy since time began has demanded so much of the individual as did Christ Jesus when he demanded perfection of his followers.

In Science and Health (p. 141) we read: "In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly: Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God.'"

Nothing Lost

MRS. I. N. GATES

THE following experience, which to me was beautiful, I am sending in the hope that it may cheer some others. Several days before Christmas, I missed a ring which had been presented to me by my two sisters years before, and which I therefore prized very highly. I had removed my glove several times during the day, but on inquiring at the places where I had been, no trace of the ring was found. I held fast to the truth that the ring was not lost, for we know that in the realm of Mind nothing is lost or out of place, and that we should look for a reflection of divine harmony on the human plane, just as Peter found the needed coin in the fish's mouth. I did not advertise the apparent loss, believing that Mind knows all things and that what was truly mine would come to me.

Within a few days, while at a family reunion, my nephew's wife from San Francisco handed me my ring. The day I missed it I had unpacked some porcelain from San Francisco, and although I had looked through the excelsior, I failed to find the lost article. Afterward I repacked the box and sent it to my nephew with some gifts. This nephew unpacked the box at his place of business and then put it where it would be taken away; but it was left there, and about a week later, needing a box, he emptied out the excelsior, and hearing something rattle, discovered my ring. I need not say that I was most thankful for this proof of God's care for the smallest needs of His children.

How often we are fearful for many things,—for our loved ones, perhaps, who are not in Christian Science, and who are not conscious of the divine ever-presence! Yet we are told that the very hairs of our heads are all numbered. In God's creation all is well, all is perfect; then let not our hearts be troubled. Let us know the truth about all things, and peace like a river shall attend our way.

Testing Times

EMILY J. JEWELL

IN the *Sentinel* of Dec. 20, 1913, there appeared a testimony given by a survivor of the "Titanic" disaster, the reading of which determined me to tell of a similar experience in which divine Love was proved a sure deliverer. The mental processes of the writer of that testimony and myself seemed very much alike, and this to me is fresh proof of the existence of only one Mind.

The experience to which I refer was the passing through the flood of March, 1913, at Dayton, Ohio. The verdict of sense-testimony was that we were surrounded by fourteen feet of surging water, with imprisoned, frightened humanity, drowning animals, wrecked buildings, and fires in all directions, and that there was little chance of escape. We were in this condition from Tuesday until Friday, when we were taken out in boats. Through those terrible days and nights, primitive mortal man was revealed, while habits of civilization fell away like unnecessary and useless garments. Thus mortals stood, crude, naked, stripped of their boasted strength, and one primal cry went up for preservation. Instinctively all turned to a God,—professed believer and unbeliever, black and white, Jew and Gentile, their cry was the same,—"God save us."

The last call that went out over the telephone from our apartment-house, was the connection I was able to get with a Christian Science practitioner who had often helped me. His home was out of the flood district, and to my request for help his reply came clear, "God is caring for you," and then the line was dead! I sat with the silent instrument in my hand and saw the electric light fade out. I tried the gas, but that would not ignite. I began dimly to realize that so far as human ingenuity was concerned we were helpless, for no one could reach us through the flood outside. I took the Bible and Science and Health and tried to read, but words seemed idle, so I closed the book, and into my seemingly paralyzed thought came automatically the ninety-first psalm, which is so dear to Christian Scientists, and which I knew by heart. I said it over, and the words began to mean something, until the truth it declares was meat and drink for the following days. I literally lived on it until we were released.

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When the water went down, there came the sense of loss. A business in which we had an interest was burned, another was washed out; banks, building associations, and other concerns from which we believed we drew our incomes, were in a state of wreckage. It would be weeks, probably months, before we could know the outcome, but through this period I held steadfastly to the truth,—that divine Principle is the source of all supply. Sometimes, indeed, it was literally a "still small voice," so still and small that human sense could scarcely hear it; but the thought held fast. Finally, as matters adjusted themselves, one thing after another stood revealed, and when the whole problem was worked out there was not one dear one lost, and there was not even one dollar lost. I had proven to the fullest extent that when we trust entirely and completely, divine Love is unfailing.

Now, what I am about to say may sound strange, but it seems to me that this experience, while trying, was not the test of faith that the ordinary problems of life are. The flood was unique; it was hardly an occasion to test one's faith, for it was God or nothing. Men called on Him who had not spoken His name in years, unless lightly or profanely. The true test, it seems to me, is the test of every-day experience, when we are under no undue pressure. To me the overcoming of a sharp tongue and a quick temper, especially when subtle error calls the anger just, is a greater victory. To hold one's faith steadfastly, to withhold judgment and subdue anger when this same subtle error keeps saying, "You are doing a fine thing by being a good hater," or mentally pats you on the back when you have flayed some one with a sharp and unruly tongue for some seeming injustice,—this takes a steady faith of the growing kind, and he that doeth these things is greater than "he that taketh a city."

This wonderful truth, made known to humanity in Christian Science, has brought me innumerable other blessings. Headaches, insomnia, discords mental and physical, have melted before its sunlight. Nevertheless, in the face of all these proofs, dismal doubts and discouragements sometimes creep in; progress seems slow, and I find myself yielding to a belief that there is no growth. But I also find that the remedy for this is calmly to review the situation, to remember the condition of things a few, very few, short years ago,—what I suffered, a creature of aches and pains, hating and loving, and suffering as much from the loving as from the hating; a victim of self-will, self-pity, and self-love. Today, through the teachings of Science and Health, I know these mortal qualities for what they are, and they are gradually fading out of consciousness. I am in possession of the truth, an understanding which, if honestly applied, gives me the right answer to all my problems. Above all, I have gained the blessed knowledge that I have been made a "friend of God."

"They have taken away my Lord"

EDWARD BERNARD MOSS

When Mary exclaimed at the tomb of Jesus, "They have taken away my Lord," she uttered a cry that has been ringing through the ages from that day to this. In every revolutionary period of religious history those who stood for the old order of things have cried out against the more progressive, You have taken away our Lord. Christian Scientists, thinking in advance of other religionists, have been subjected to the same accusation by many well-meaning Christians; but a careful analysis of the cause of their apprehension reveals no more of fact on which to base a fear than is found in the usual ghost-stories. The Bible tells us that God is the same throughout all the ages. God changes not; it is the mortal concept of Him that changes. If we have had erroneous concepts of Deity, and Christian Science reveals a clearer, truer sense, it has not taken away our Lord; it has only given a better understanding of a loving heavenly Father.

A child separated from a parent during the years of youth may reach maturity with an exaggerated remembrance of a stern, austere father; but a closer association may later reveal a parental tenderness which will dispel forever the accumulated false opinions of years. So we who have known God only as a stern, just judge, as ready to punish as to reward, have learned through Christian Science how false were our theories concerning Him. Not that God has changed one iota, but our newer conception of Him, as Life, Truth, and Love, dissipates the fear and uncertainty which characterized our earlier misunderstanding.

To assert that Christian Science has taken away our Lord is evidence of either prejudice or ignorance; for no one can truthfully make such a statement if he has ever attended a Christian Science service, or if he has read the literature of the denomination, and certainly one would not be accepted as a competent witness who had done neither. There has never been an authorized Christian Science publication, and probably never a Christian Science meeting, in which God and His Christ were not given reverential preeminence. The individual members of this church are as one in their acknowledgment of benefits received directly through their better understanding of God as divine Love, and of Christ as the Saviour of men from disease as well as from sin.

Christian Science has not taken away our Lord, but it has taken away our false concepts of God, and this is sufficient cause for boundless gratitude.

[Written for the *Sentinel*]

Yussuf Ben Orem

SAMUEL JOHNSTONE MACDONALD

Yussuf Ben Orem at his door
Admitted all whose need was sore,
And freely gave to all who came
What aid he might in God's high name.

One came, a friend, and on his knees
Spake thus: O friend, if that thou please
To prove thyself indeed a friend,
I prithee, fourscore talents lend!

Didst thou, friend, first at God's throne pray?
Hast thou then there been turned away?
Do not the Holy Scriptures read,
God is our help in every need?

And hath not God said, Cursed be he
Who bends to fellow man his knee,
And seeks before a human throne
The aid that comes from God alone?

The suppliant rose with face aglow:
A priceless gift dost thou bestow
In making plain wherein I erred,
Departing from God's holy word.

He leadeth me, His erring child,
Back to His house from dreary wild,
And lovingly His grace supplies,
Makes rich the poor, the foolish wise.

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Selected Articles

[From an editorial in *Steamboat Springs* (Col.) *Pilot*]

They are having quite a time up in northern Colorado over an evangelist. . . . Boulder has a number of splendid, able, and independent editors, but perhaps it was because it was campaign time that they paid no attention to the evangelist with his usual attacks on religious beliefs in that town. When he went to Greeley, however, and repeated a sermon that seems to be a specialty of his,—a violent and unseemly attack upon Christian Science, denouncing its followers as straight on the road to perdition and as copartners with Satan,—the Greeley *Tribune-Republican*, one of the most staid and conservative papers in the state, published a rebuke so pointed and timely that it awakened the newspapers of Boulder, Fort Collins, Windsor, and other towns, and they unanimously joined in denouncing the intolerance and bigotry which this gentleman has spread in his sermons throughout that section. The people backed them up in many letters of approval, and the controversy waxes hot. What is the religion of Christ getting out of all this? Are the people better for the bitterness and animosity that has been stirred up? Have the thousands of dollars contributed to this evangelist been repaid in a better town, more of the spirit of brotherhood, more helpfulness, more charity, more peace?

There is one thing that may in all truth be said of the followers of Christian Science. If they follow the tenets of their order, they never proselyte, never condemn, never denounce. They follow the even tenor of their way with the kindest feeling toward other denominations and toward the world. One of the strongest charges ever brought against Mrs. Eddy, the Founder of the Christian Science movement, is that she discouraged proselyting, evangelism, emotional religion. Yet the fact of the wonderful and continued growth of the sect without the usual methods of gaining converts, would seem to prove that they have something to offer that the world needs. If they have attained some portion of the truth, the order will continue in a growth which has attracted the attention of the religious world; if they are wrong, all the denunciation of this evangelist and his kind is wasted effort. In the end, the truth is mighty and will prevail.

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[Judge Clifford P. Smith in *Haverhill* (Mass.) *Sunday Recorder*]

For ages humanity has accepted evil as a fearful reality, never doubting that the wretched havoc following as the consequence of this belief was in some manner ordained by an actual power. Intelligent Truth-seekers have sometimes perceived more or less clearly that the government of the universe could not possibly be divided between two opposite and antagonistic powers; and sometimes they have inquired how evil can exist in spite of divine and infinite Love; but no explanation consistent with the omnipotence and goodness of God has ever been furnished by scholastic theology. So Christendom has taken its choice between evil as an independent and actual power and a concept of God which includes evil as His agent. In either view the resistance to evil has been vitiated by the admission of its reality; for no effort which concedes the truth of evil can ever overcome it; it can be abolished only with the understanding which dispels it as illusion or error. Therefore, although Christ Jesus plainly taught the omnipotence and the absolute goodness of God and the consequent unreality and nothingness of evil, the adulteration or dilution of his instruction has postponed for centuries the fruition of his work.

One reason—perhaps the main reason—why Christianity has not yet accomplished all that Christ Jesus foretold for it, is that his ministry has been misunderstood. The various theories which have been formulated to explain his life-work need to be reconsidered; they need to be reexamined in the light of both reason and revelation; and in the final decision, predominance should be ascribed to what he himself said concerning his mission.

Whatever may have been the earlier view of Christian salvation, it was succeeded by a theory which no one entertains today, but which was generally accepted by Christendom for eight or nine centuries. From the time of Irenæus in the third century to the time of Anselm in the twelfth, the accepted theory was that Jesus, by his sufferings, paid a ransom to the devil, and thus wrought the deliverance of those who believed on him. This was followed by the substitutional-sacrificial doctrine of atonement as formulated by medieval theology. According to this belief, the career of Jesus, culminating in his suffering and death, was designed as a sacrificial offering which should expiate the sins of other people, and thus make possible their salvation after death, the main act required of them before death being the acceptance, through faith, of his sacrifice. This is the view still entertained by millions of people who profess the Christian religion.

In order to determine the actual basis of the religion founded by Christ Jesus, we should of course concede the utmost importance to what he said on this point. For one thing, he said that he came "not to be ministered unto, but to minister, and to give his life a ransom for many." If the last clause were not a figurative expression, it could be cited in support of the first theory heretofore mentioned—the doctrine attributed to Irenæus. Jesus also spoke of a cup of wine as typifying his blood, "which is shed for many for the remission of sins." This saying may with equal propriety be cited in support of the other theory,—the doctrine attributed to Anselm, though it is equally inconclusive. Of course there are other variations of belief in Jesus, and each group of believers doubtless finds some degree of support in his sayings.

Taken as a whole, however, the utterances of Christ Jesus point clearly away from the doctrines of medieval theology, and show that he was fulfilling his mission when he was satisfying the desire of the people to know God. For instance, he described himself as the Master, or the Teacher, the latter term being uniformly adopted by modern translators. (See Matthew xxvi. 18 and the same incident in other gospels.) He expressly connected his work with the Scriptural promise, "They shall be all taught of God." Near the end of his ministry he said, "I ever taught in the synagogue, and in the temple, whither the Jews always resort." He referred to himself as a prophet, which meant, in the vernacular of the Jews of that period, that he was a great moral and religious teacher. By saying, "I am the light of the world," he emphatically claimed to be the greatest of teachers; and to distinguish himself and his disciples from other religionists, he said, "We know what we worship."

The final statement, perhaps also the most deliberate, which Christ Jesus made concerning his mission and the method of his service for humanity, is to be found in his last conversation with Pilate. It was then that he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Instead of asking, "What is truth?" a question which Jesus did not answer, Pilate would better have asked, The truth of what? The Teacher might have answered that question. He might have said, The truth concerning God and man; the truth regarding Life and its manifestation; the truth of being. This is the answer to be

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gathered from his many utterances and likewise from his many mighty works.

Now a witness is one who furnishes evidence or proof. It was therefore the great Teacher's purpose to furnish evidence of the truth; to prove the true nature of God and man; to attest the reality of being. To do this he used both words and works. He bore witness unto the truth not only by what he said but by what he did. When he destroyed sin, sickness, and death, he bore witness unto the truth; he did it to demonstrate their unreality; to prove that man is not really subject to evil; to show forth the actual qualities and power of man as the son of God. These acts of power were Jesus' answer to his own question, "Is it lawful to do good . . . or to do evil? to save life, or to kill?" (See Mark iii. 4 and context.) The so-called miracles which Jesus wrought would be perfectly natural to any man who fully understood the Principle and law of his own being.

The most wonderful sign of all—the crucifixion and resurrection—was an object-lesson in the Science of being. It was intended to give us an understanding, that we might know Life as the reality and death as the unreality. It was designed to destroy death, that is to say, the belief in death, and to give us the knowledge of Life. The Christ became "the light of the world" when the truth of being was taught and demonstrated so as to make it evident and available to all.

"I live by the Father," said Jesus, and "all live unto him." Mrs. Eddy has consistently said in Science and Health (p. 42): "The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterward he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by God—by good, not evil—and is therefore not a mortal but an immortal."

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[W. D. Kilpatrick in *Owosso* (Mich.) *Press-American*]

The teachings of the Bible, and especially of the New Testament, are the teachings of Christian Science, for it is founded unreservedly and unalterably on the Bible, and there is no divergence of thought or intent between the two. Christian Science is an explanation of the spiritual import of the Bible which has been accepted by thousands of thinking people of the world, and this simply because it practises what it preaches and it preaches what Jesus taught.

Our critic says that the Christian Scientists' view of atonement is not Scriptural. She possibly means "orthodox." There is nothing clearer to the unbiased reader than the fact that the Christian Science views of Jesus' atonement accord with Scriptural teachings. If our critic holds to the idea that the persecutions, the trials, the suffering on the cross, the death, and the resurrection of Jesus removed the sin and suffering of the world, how does she account for the world's sin and suffering today? How does she account for her illness, which she admits Christian Science cured? The very fact that the world is full of sin and suffering should be sufficient evidence that the trials and triumphs of Jesus were necessary wholly as an example and proof to mankind that as one follows his teachings and practices he can be freed from the thraldom of these man-made bonds. There is nothing in Scripture to indicate that because Jesus suffered we are to be spared by simply believing on him. "Faith without works is dead." His lesson to us was not so much in his trials as in his triumphs, and they show us that sin, sickness, death, and the grave have absolutely no power or authority when combated with that clear understanding of God and man's relation to Him as taught by the Nazarene.

In "Science and Health with Key to the Scriptures" (p. 18) Mrs. Eddy says: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." On page 23 she further says: "The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love." In Timothy we read, "For there is one God, and one mediator between God and men, the man Christ Jesus;" in Thessalonians, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ;" and in Hebrews, "In burnt offerings and sacrifices for sin thou hast had no pleasure."

Jesus' demonstration of the truth and his example to mankind were made solely on a Scriptural basis, apart and distinct from any material condition or conception, and in gaining our lessons from his life-work we must interpret his words and deeds in the manner in which they are given. Interpreting the Scriptures in their spiritual import and as taught by Jesus, we find the word "blood" to be symbolic and that it has no reference to the material concept; thus in giving to this word its true signification, many obtuse and obscure passages of Scripture become clarified and are finally demonstrable.

Christian Science teaches, as Jesus taught, that "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth;" and in following this command they are bringing forth the fruits of the Spirit. Christian Scientists do not hold that "they are possessed by spirits," and there is no interpretation that can be put upon any passage of the text-book to warrant the assertion. Christian Science teaches that God is Spirit, and that there is but one God, hence but one Spirit. It teaches that there are not spirits many, but that the universe, including man, is a reflection of God, as stated in the Scriptures, and there is nothing outside the radius of infinite Spirit or Mind that can influence, govern, or annul God's dominion.

Christian Science teaches that sin is not of God, and hence has no power, existence, or immortality, but that the belief of sin, when indulged in, brings its own punishment. God is "of purer eyes than to behold evil," says Scripture. It is only through the understanding of the unreality of sin or evil that these enemies of mankind can ever be overcome. To admit for an instant that God is the author of sin, is to dishonor an omnipotent Father and to controvert the very foundation of the teachings and work of Jesus. If sin is the work of God and is immortal, as our critic would have us believe, mankind is surely wasting time in any attempt to be good.

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[Thomas F. Watson in *Santa Cruz* (Cal.) *Sentinel*]

An article appeared in a recent issue of *The Ivy Leaf*, published by the rector of Calvary Episcopal church, and through the columns of your paper I would like to make reply.

The Ivy Leaf quotes the arguments of Dr. —— in support of the statement that "Christian Science contradicts the

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church's creed at every point." There are many creeds and many interpretations of those creeds, but Christ Jesus said: "I am the way, the truth, and the life." He also said, "Follow me." He formulated no creed, but said, "Ye are my friends, if ye do whatsoever I command you." While the Pharisees were debating over the propriety of healing on the Sabbath day, Jesus healed the man with the withered hand, and while the advocates of different creeds are arguing over theological technicalities, Christian Scientists are obeying Jesus' command to "preach the gospel" and "heal the sick."

Christian Science teaches the availability of God's law in this and every age. Its practice is the realization of God's omnipresence, and it is this realization or consciousness that heals sin and sickness. We read in Jeremiah, "Do not I fill heaven and earth?" The understanding of the omnipresence of God and its manifestation in the healing of the sick is not a new teaching, but because the church had seemingly lost sight of the power this understanding gives, it had to be rediscovered to this age by one who was spiritually minded enough to discern the meaning of Christ Jesus' teaching.

This critic maintains that "suffering and death are factors even in perfect life," yet the Bible calls death an "enemy," "the last enemy that shall be destroyed," and Jesus, who came to do the will of the Father, overcame sickness, suffering, and death. Christ Jesus would not have healed sickness and raised from death had they been factors in the "perfect life," —such teaching contradicts the Scriptures. The critic greatly errs in his statement respecting the teachings of Christian Science in regard to "Christ," as Christian Scientists believe in the one Christ, the Christ mentioned in the Scriptures. On page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read: "We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." Christian Science inculcates a love for and an understanding of the Bible. It is the practice of the golden rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

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[S. T. Downs in *The New Albany* (Ind.) *Tribune*]

When Jesus was proving the power of spiritual law to reform the sinner and heal the sick, he was charged with casting out devils through Beelzebub. To this charge he gave the clear and logical reasoning that it would be impossible to cast out devils through the chief of devils, because a "house divided against itself" cannot stand, and he explained to his critics that he cast out devils through the law of God. It will be seen, therefore, that the charge of the reverend critic in a sermon printed in a recent issue of your paper, that Christian Science is of Satan, is but repeating the charge that the incredulous have always made against the power of divine Mind to heal sickness and every discordant condition, as well as sin. Faith without works has always cried "devil" at the proof of faith through works.

No other person has ever been quite so well qualified to give a test of discipleship as was the Master himself, and in a number of ways he states, "He that believeth on me, the works that I do shall he do also." It is a matter of history that Jesus' followers performed these works for three centuries, then the power was lost in the erroneous belief that a changeable God sent both good and evil, that causation was in matter, and in the following of personality. The divine Principle by which Jesus and his disciples performed their works was discovered, or rediscovered, by Mrs. Eddy, and named by her Christian Science. That Christian Science is of God is proved by every test given by Christ Jesus. Through its ministrations mankind is turned away from sin of every description; poverty and degradation are destroyed; the business man is given an unfailing guide in the solution of his problems; the love of the Father and His care for His children are proved in the every-day affairs of life, and the sick are healed of every disease to which flesh is heir.

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[Robert S. Ross in *Newburgh* (N. Y.) *News*]

It was the beloved John who wrote that God was Spirit. It was the same consistent student of Jesus' teachings who wrote that "all things were made by him; and without him was not any thing made." Now if like produces like, Spirit's creation must be spiritual; and if Spirit created all that really is, matter does not exist as a reality. Pursued to its logical conclusion, such a line of reasoning must inevitably lead to the extinction of the belief in suppositional evil and matter. It was on this basis of contending persistently for the allness of God and the consequent nothingness of matter that Christ Jesus rebuked the testimony of the so-called material senses by healing the sick, walking on the waves, stilling the tempest, feeding the multitudes, and raising the dead. This was the process to which Jesus referred when he said, "Ye shall know the truth, and the truth shall make you free."

Thus, if our critic differs with Christian Science regarding the unreality of matter, he differs also with the teachings of the Founder of Christianity, for the Christian Science of the first century and of the twentieth are identical. If our critic doubts this but is open to conviction, he has but to make an unbiased and consistent study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and put into practice what he reads. Christian Science is Christian, because it destroys sin and sickness in every form; it is scientific, because it is demonstrated according to rule.

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[Charles W. J. Tennant in *Wallington and Carshalton Record*, England]

In an issue of recent date there appears a letter from one writing under the *nom de plume* "Alpha," unfavorably commenting upon Colonel Fell's lecture on Christian Science. It is very evident that our critic cannot discern the meaning of a parable. Can he not see that the story of the lamp was figurative, and illustrated the impossibility of light and darkness being present at the same moment? When our Master compared the kingdom of heaven unto a mustard-seed, it is not to be supposed that he did so from a physical point of view.

Christian Science teaches that the absolute truth cannot be discerned by the physical senses, but must be "spiritually discerned," as St. Paul puts it. Our critic says that, granting the assumption that God is All-in-all, there would still be room for evil in the fabric of good, as poison is part of the best food and physics. I think he is here guilty of the illogic of which he accuses the lecturer. If God, good, is All-in-all, and evil is the opposite of good, then evil cannot be part of the All-in-all of good. If evil were present as a reality, then good must be absent to that extent, and could not be All-in-all. Now, the fact that two plus two equals four, is an omnipresent fact throughout the universe. The belief that two plus two equals five, is false throughout the universe; therefore it has no real presence. This is an example of all truth and error. The only place that error seems to dwell in is the false consciousness of the "carnal mind," which St. Paul tells us is "enmity against God," Truth. It would be well for the critic to consider the saying of Jesus the Christ: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

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Editorial

"Chance and change"

"CHANCE and change are busy ever," an old hymn tells us, and the constantly changing beliefs about diseases and their origin which are features of so-called preventive medicine, are well illustrated in a recent editorial in the *New York Herald* under the title "The Vanishing of the 'Heredity' Specter." We quote from this editorial as follows:—

It has been well said that ghosts and haunted houses decrease in frequency in a definite inverse ratio to the increase in our means of lighting. No self-respecting ghost will live in a house lighted with electricity, in which the person who should receive the ghostly visitant with due awe can just lean quietly out of bed, touch a button, and flash the whole room full of light. The candle-lighted dwelling was the favorite ghostly haunt. The same is true of the specter of the heredity of disease. The more light is thrown on the subject, the less significance heredity has.

This is confirmed by a recent careful study in detail of the spread of tuberculosis in five counties in Minnesota, made by an expert for the state department of health. Tuberculosis is proved once more by this study, as shown in the current "Public Health Reports," to be an infectious and not a hereditary disease.

We may assume, we suppose, that if this newer theory obtains general acceptance among physicians, all the laws and rules which have been made for the "conservation of public health" in the past, so far as they relate to the disease mentioned, will be changed, and that the public will be compelled to readjust itself to the new order of things, just as it has had to readjust itself so many times before.

This gives rise to the question as to how those who have needlessly suffered mentally and physically from the fear which has been engendered by the belief that tuberculosis is hereditary, are to be recompensed for their sufferings. The individual physicians who first evolved the theory which it is now claimed was a mistaken one, are not able to make restitution; neither are those who, relying upon the belief of the moment, followed the course of treatment outlined. In the very nature of the case, not even the state can make restitution. There is, however, one thing the state can do, and that is to stop giving to these theorists the power to treat as criminals all those who do not subscribe to their empirical views. The record of four thousand years of medicine is the record of four thousand years of beliefs and opinions loudly proclaimed to be scientific facts, and as such given wide publicity, only to be discarded and laughed at later as exploded theories. In the present instance, that the theory of infection will give place to some other theory about the cause and cure of tuberculosis, is as certain as it is that "in the space of less than forty years we have gone through three revolutions of opinion with respect to our treatment of typhoid" (John Stileman Bostock, M.R.C.S., L.S.A., in his history of medicine).

It may not be out of place to note in passing that Mrs. Eddy antedated the Minnesota state department of health more than forty years in the discovery that tuberculosis is not hereditary. During this period she and her followers have proved the truth of her discovery by healing not only tuberculosis, but all manner of disease, by the same method as was employed by Christ Jesus and his immediate followers. In her book Science and Health Mrs. Eddy wrote: "The Scientist knows that there can be no hereditary disease, since matter is not intelligent and cannot transmit good or evil intelligence to man, and God, the only Mind, does not produce pain in matter;" also, "If you have sound and capacious lungs and want them to remain so, be always ready with the mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health" (Science and Health, pp. 412, 425).

For a number of years, at almost every session of the state legislatures, bills have been introduced by physicians, or by those acting for them, which gave almost unlimited powers to state and municipal boards of health, even to the extent of legislative and judicial functions. Some of these bills have become law, others have been rejected; but the efforts of those behind them seemingly have not abated in the slightest. It is time, however, that all legislators realized there is no public demand for the enactment of these laws, which at best are based only on shifting theories and opinions, sure to give place sooner or later to others equally unstable.

"There is none good but one, that is, God," said the great Teacher; and there is none wise but one, infinite Mind, "with whom is no variableness, neither shadow of turning." God's mercy "waneth never," the same old hymn above quoted assures us, and those who turn to God in their hour of need will find in Him neither chance nor change, but unfailing wisdom and love.

ARCHIBALD MCLELLAN.

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Patching versus Purification

STRANGE as it may appear, the method or modus of spiritual healing seems altogether puzzling to many Christian people. Yet it can but be understood by every one who accepts the Master's teaching as to the nature of substance, and who apprehends the fact that Spirit and matter are opposites; that their relation, like that of truth and error or light and darkness, is one of mutual exclusiveness, so that they cannot exist together. There can be no possible affiliation, interblend, or touch between opposites, since when one is present the other is necessarily absent. To say that the knowledge of a given fact is not able to dispel ignorance of that fact, would be to talk manifest foolishness; and yet to one acquainted with the teaching of Christian Science this statement is just as rational as is the declaration that spiritual apprehension cannot heal the sick.

Christian Science teaches that the only proof of progress is found in the purification of human sense, the transformation of the mind; and the great difficulty in the way of the acceptance of this teaching is this, that mortal sense lives in the flesh, and thus thinks of healing as a remedial process by which broken-down or decaying materiality can be patched up and made to resume its functions. That material means seem essential to one having this point of view, is not surprising, and unconscious consent to this prevailing belief is an enemy against which every Christian Scientist needs to be on guard. Even when spiritual means have been substituted for material in our thought and practice, the patching-up sense of the healing process may remain to hinder, if it does not thwart, the realization of that mental emancipation and sequent elimination of human ills which constitutes the true healing.

In large part Christian philanthropy has been thought of only as a process of repair, and this explains why it fails to meet the need, though it may bring much relief and hence be altogether commendable. Today physical healing is also thought of as a patching up of materiality, but St. Paul recognizes the scientific fact of all true healing when he declares that it is a putting off of the old man, not merely an improvement of human conditions. So too St. Peter identifies true believers as those who have purified their souls (human sense) by obeying the truth. This is the nature of the healing for which Christian Science stands and which it is effecting.

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If one were to come to us in bondage to some statement respecting an every-day affair which was placing him at a disadvantage and which we knew to be wholly untrue, we would tell him the facts of the matter,—not to make his thought less discomforting, but to bring him entire freedom from it. This is the activity and office of truth; it causes error to disappear with all its effects. "It is the spiritualization of thought" which attests the "operation of Christian Science," and "leaves nothing that can sin, suffer, be punished or destroyed" (Science and Health, pp. 272, 340). As one has well said, it is not the purpose of Christian Science to demonstrate physical health, but the real man. Improved health witnesses to the fact that the purification of sense has begun, but the desire for physical health as an end rather than an incident of spiritual cleansing, is a looking to hypnotism rather than to the "saving Principle, or divine Love" (Science and Health, p. 285).

The spiritual healing of the Master and of Christian Science means the purification of consciousness, and it is of the utmost significance that this fact be kept constantly in view. There is nothing about right consciousness, God's man, that calls for healing, and this manliness is to be gained, not by patching unmanliness, but by getting rid of it. Christ Jesus taught that the mortal self was not to be improved but denied, canceled, and two hundred years later Plotinus repeated his counsel when he said, "Purify your soul from all undue hope and fear . . . deny self,—affections as well as appetites,—and the inner eye will begin to exercise its clear and solemn vision."

JOHN B. WILLIS.

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"We would see Jesus"

THE twelfth chapter of John's gospel is of the most intense interest to students of Christian Science. The events recorded follow close upon the raising of Lazarus, although in the preceding chapter we read that the rulers declared Jesus should be put to death, before his influence extended any farther. In spite of this, the sisters of Lazarus gave a supper in honor of their brother's deliverer, and to this they invited some of their fellow townsmen, who doubtless came eagerly to see the one who had been four days in the grave. They were probably not aware that the priests were even then conspiring to put Lazarus to death, as well as Jesus.

We are told that at this supper Mary poured upon Jesus' feet a perfumed ointment which, according to some writers of that time, was worth a king's ransom; but even this she doubtless felt would be but a small token of love and gratitude for all that he had brought to their home. The next day, as the Master and his disciples were on their way to Jerusalem, the crowds that were going up to the Passover, and who had heard of the raising of Lazarus, went out to meet Jesus with palm branches and loud hosannas. We also read that those who had witnessed the raising of Lazarus "bore record" on this glad occasion, while a low murmur went out from the ranks of superstition and envy, "Behold, the world is gone after him." We next read that following the triumphal entry into Jerusalem the eager, inquiring Greek mind led certain of that nation to seek an interview with the one who had broken the age-long tyranny of the tomb. These men came to Philip and said, "Sir, we would see Jesus."

We are not told that any deep personal need impelled this quest, nor do we gather from the record any hint as to whether their request was granted, but their words have been echoing down the centuries, whenever and wherever professed Christians have been in deep distress that no human power could relieve. Alas that the words, "We would see Jesus," should so often have implied a belief that the help given so freely by Christ Jesus is no longer available; that there is no one now who can say, as in the case of the blind man, "Be of good comfort, rise; he calleth thee." It would almost seem as if the cruel edict of the rulers of that early day held sway even over those who called themselves followers of the Nazarene Prophet, that in time of sickness and sorrow they should forget his words, "Lo, I am with you alway, even unto the end of the world;" also his message to his sorrowing disciples, "I ascend unto my Father, and your Father; and to my God, and your God."

Happily for many of us, there was one in our day who believed that if we could "see Jesus" aright, our woes would be taken away. To Mrs. Eddy, as to many other sincere Christians, there came gleams of light in the darkness of mortal experience; but in the darkest hour, when the shadows of death were fast closing in upon her earthly sense, the light of Truth broke through the clouds, and she was healed. On page 24 of "Miscellaneous Writings" she offers us what she there names "death-bed testimony to the daystar that dawned on the night of material sense." She tells of calling for the Bible and of reading in Matthew's gospel the account of the healing of a paralytic man. She was able to "see Jesus" in the way he intended, not as a human personality, but as the Son of God, who would have all men become sons of God by their understanding of divine law and obedience thereto.

After Mrs. Eddy's own wonderful healing, she taught unnumbered thousands, directly and through her published works, what the real seeing of Jesus means,—that it is much more than a mental glimpse of one both great and good, which is anon forgotten. She constantly strives to make us acquainted with the divine Principle which ever animated Christ Jesus, and which explains all his wonderful works. As a result of her teaching, Christian Scientists can never lose sight of the Christ-man, known to the world as Jesus of Nazareth; and as they strive in their healing work to follow him, they love him more and understand him better.

ANNIE M. KNOTT.

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Among the Churches

Current Notes

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

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

SACRAMENTO, CAL.—Because of the constant increase in membership and attendance in First Church of Christ, Scientist, there is now forming a second church in Sacramento. Announcement of this was made yesterday [Nov. 29] during the services of the church. The announcement is also made by the congregation of First Church of the intended erection of a Sunday school building on the lot recently purchased by the church next to the present edifice, Twenty-third street, between K and L streets.—*The Union.*

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NEW YORK.—The total number of reprints of the article "Must Protestantism Adopt Christian Science," from *The North American Review*, sold throughout the world by this office was four hundred and thirty-three thousand. Literature presented to individuals by the field in New York state during the year 1914 totaled 518,896 pieces; to institutions, 264,295 pieces, making a grand total of 783,191.

Committee on Publication.

PORTLAND, MAINE.—For the past month [to Dec. 18] rapid progress has been accomplished on the new church edifice of First Church of Christ, Scientist, of Portland, now being constructed on Neal street, near Carroll. Indications point to the church being ready for occupancy within five or six weeks.—*Express-Advertiser.*

OXNARD, CAL.—T. A. Rice has made the Christian Scientists of this city a Christmas gift of a church building costing forty-three hundred dollars, located on two lots desirably situated. The building is that of the Christian church here, which has not been open for some time. The Christian Scientists were in need of a place of worship, for they were holding services in the Masonic club-room.—*Ontario Report.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Cleveland, Ohio

Clarence W. Chadwick delivered two lectures on Christian Science for Fourth Church of Christ, Scientist. At the first lecture the introduction by Louis A. Heller was in part as follows:—

While one informed upon the subject finds it difficult to understand how anybody could fall into the error of believing that the primary object of Christian Science is the healing of bodily ills, yet there is nothing which makes a stronger appeal to the one "without God in the world" than the words of the master Christian, addressed to the impotent man at the pool of Bethesda,—"Wilt thou be made whole?" The answer, "Sir, I have no man . . . to put me into the pool," would seem to indicate that then, as now, there was great need to reveal to mankind the truth that health or wholeness is something vastly more than mere physical well-being; that health cannot be separated from holiness, that freedom from suffering comes with freedom from sin, and that to win that freedom is to enter into the "glorious liberty of the children of God."

At the second lecture the introduction by Arthur W. Marriott, first reader, was in part as follows:—

Among Christians, regardless of creed, there has always existed a belief, sometimes vaguely expressed, sometimes boldly proclaimed, that some day, in some way, Christ would come again in the flesh upon this earth. Sin-weary and disease-laden humanity have hoped and prayed for the coming of that day these many centuries. Like the ancient Jews, however, Christians today seek the Messiah in their own particular form; and as the Jewish nation was only ready to accept a Messiah who would be a mighty hero and conqueror, so the Christians of the following centuries have been only ready to accept a fleshly appearance of the Christ, and during these years they have overlooked the promises of the Master. The words, "Lo, I am with you alway, even unto the end of the world," have fallen meaningless on human ears, until in the last half century there came a woman in New England who taught anew the promises of Holy Writ and who pointed out through her religion, which she denominated Christian Science, the fact that Christ, or Truth, is with us always, here and now available to heal all our diseases, to comfort humanity in all its distresses.—*Correspondence.*

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Rochester, N. Y.

The Hon. William E. Werner, of the court of appeals of the state of New York, in introducing Bicknell Young, who lectured on Christian Science, said in part:—

The purpose of Christian Science, as I understand it, is not to supplant primitive Christianity, but to render our understanding of it more complete and practical. In this simple statement we find the cause of the wonderful growth and success of Christian Science in the half century that has passed since Mrs. Eddy first began her great work in the development of a newer and larger faith in the divine immanence in everything that is. Christian Scientists believe that the ruling providence of God should find practical expression in all the affairs of men. The principal mission of Christian Science is to spread abroad an enlarged spiritual explanation of the infinite personality of God as Spirit, and thereby to increase human faith and trust in Him. In this mission the Christian Science church should have, and I believe it has, the good will of all other Christian denominations. This is an age of extreme tolerance of all religious beliefs. Men are brushing away the cobwebs of man-made theology in their search for the essential and simple truths of primary religion. They are beginning to realize that true Christianity must find its expression, not in the dogmas of scholars or the refinements of doctrinaires, but in the daily life of men and women imbued with the divine Spirit.

Christian Science has transplanted religion from an atmosphere of gloom and pessimism into the sunlight of hope, joy, courage, and happiness. Thousands upon thousands have been lifted from the depths of despair to the heights of a sublime faith in the salvation of all who faithfully and earnestly strive for it. Christian Science has brought to pass many other wonderful things, but if it had never accomplished anything else than the conversion of thousands of hypochondriacs into happy men and women who are spreading the gospel of good cheer, it would be entitled to a place in history with the great movements that have worked and are working for the ultimate redemption of the human race.

Correspondence.

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Clinton, Mass.

The remarks of E. R. B. Allardice, civil engineer, in introducing William R. Rathvon, who lectured on Christian Science in the Globe Theater, were in part as follows:—

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The presence of this large gathering here tonight clearly indicates the important fact that in this town, as throughout the civilized world, thinking people are eagerly seeking to learn more about the subject of Christian Science, the ever-practical, demonstrable truth. When I first began my earnest study of this subject, about two years ago, the phase which interested me most was the linking of the word Science with Christianity. As my school training and life-practice had been along lines of material science, I had come to know that a thing to be scientific must be provable, and therefore my interest in Christian Science naturally developed along that line. I soon found that this new-old religion was neither more nor less than that which Jesus preached and demonstrated (proved) by healing the sick, casting out sin, and raising the dead.

Little by little and step by step I have proved that Christian Science is all that its thousands of followers claim it to be, and that we are able to meet the problems of this present false sense of life in proportion to the correct understanding we have of the true nature of man and his relation to God. Christian Science proves its statements by exact demonstration, and even the world of material science declares that this must be done by all who desire a hearing.—*Correspondence.*

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Vancouver, Wash.

Virgil O. Strickler lectured on Christian Science to a crowded house in the Rex Theater. Edward Curran, editor of the *Clarke County Sun*, in introducing the speaker, said in part:—

Long years ago the Master said, "Seek, and ye shall find; knock, and it shall be opened unto you." The obligation is imposed on us to "seek," and when we sincerely obey this command we always find more than we seek. Years ago the wise men came from the east to the gates of the holy city seeking and asking, "Where is he that is born King of the Jews?" and guided by the star of Truth they were led to the manger, where they found not only the King of the Jews, but also him of whom Moses in the law and the prophets did write, namely, the Messiah and Saviour.

Again in the long ago came Moses, a seeker. "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," yet the bush was not consumed, and he also received a commission to go down into Egypt with the demand, "Let my people go." In recent years, as a divine seeker, came a woman of beautiful life and character, Mrs. Eddy, and she, true to the infinite, discovered more than that for which she sought. Part of the results of her faithful search and discoveries are found in that wonderful, yes, in many respects that matchless book, "Science and Health with Key to the Scriptures."—*Correspondence.*

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Sioux City, Iowa

An audience of about twelve hundred had the opportunity of listening to a lecture on Christian Science delivered at the Auditorium by William D. McCrackan, M.A. The speaker was introduced by the Rev. O. N. Verenius of this city, who said in part:—

All theological systems of men and schools are more or less characterized by false interpretations of the Bible. As schools change, their theology must necessarily change. Truth is everlasting and unchangeable, but man-made systems are not. Therefore, to begin a Christian life is not to study man-made theology, doctrines, and dogmas, because truth must be spiritually and scientifically understood. Reformation and demonstration must be the consequences of spiritual understanding, and spiritual understanding of the truth always affords us a firm platform on which to stand.

Christian Science brings us good tidings about freedom from sin, sickness, and death, whereunto we do well to "take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise" in our hearts; and that great promise which the Master gave to his followers concerns us here and now: "Ye shall know the truth, and the truth shall make you free."—*Correspondence.*

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Erie, Pa.

Jacob S. Shield spoke in Masonic Temple on Christian Science. The Rev. Thomas P. Byrnes, pastor of the First Unitarian church, introduced the lecturer, and said:—

As I meet with my religious neighbors I always like to discover the things we have in common rather than the things in which we differ. So I wish to say that I am so in the habit of interpreting religion in terms of life that I feel a bond of kinship with all other people who do the same thing. To me the Christian man is the man with the deepest, noblest, strongest, and most wholesome and transcendent life. Therefore among the great teachers and prophets of the higher life of humanity I place Mrs. Eddy, one of the pioneers in that great modern awakening which has given a new appreciation of life and its deeper sources to thousands of people in the modern world.—*Erie Dispatch.*

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Lectures to be Delivered

Amarillo, Texas.—Virgil O. Strickler, Mission Theater, 8 p.m., Feb. 14.

Anaheim, Cal.—Bliss Knapp, Freemont School, Center street, 8 p.m., Feb. 19.

Auburn, N. Y.—Prof. Hermann S. Hering, Auburn State Prison, 2:15 p.m., Jefferson Theater, 4 p.m., Feb. 7.

Carson City, Nev.—Virgil O. Strickler, Odd Fellōws Hall, 8 p.m., Feb. 19.

Chicago, Ill. (Fourth Church).—Clarence C. Eaton, Church Edifice, Harvard avenue and West 67th boulevard, 3:30 p.m., Feb. 14, and 8 p.m., Feb. 15.

Fort Collins, Col.—George Shaw Cook, Lyric Theater, East Mountain avenue, 2:30 p.m., Feb. 14.

Fort Lauderdale, Fla.—Bicknell Young, Rex Theater, 8 p.m., Feb. 19.

Jackson, Miss. (Church and Society).—Bliss Knapp, Majestic Theater, 8 p.m., Feb. 14.

Lincoln, Neb.—George Shaw Cook, Church Edifice, 8 p.m., Feb. 16.

Long Beach, Cal.—Jacob S. Shield, Church Edifice, 440 Elm avenue, 8 p.m., Feb. 15 and 16.

Lovelock, Nev. (auspices Reno).—Virgil O. Strickler, Orpheum Theater, 8 p.m., Feb. 18.

Pine Bluff, Ark.—Bliss Knapp, Shriners' Temple, 7th and Main streets, 8:15 p.m., Feb. 15.

Roanoke, Va.—William D. McCrackan, M.A., American Theater, 3 p.m., Feb. 7.

St. Louis, Mo. (Third Church).—Prof. Hermann S. Hering, Church Edifice, 3524 Russell avenue, 7:30 and 9 p.m., Feb. 16.

Toledo, Ohio.—Prof. Hermann S. Hering, Coliseum Theater, 3:30 p.m., Feb. 14.

Tulsa, Okla.—Virgil O. Strickler, County Court-house, District Court Room, corner 6th and Boulder streets, 8:15 p.m., Feb. 11.

Wagoner, Okla.—Bliss Knapp, Court-house, 8 p.m., Feb. 12.

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Testimonies of Healing

I would like publicly to express my gratitude for all the blessings I have experienced through the study of that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In my youth I had the advantages of a Christian home, and all my life have been associated with religious institutions, though I have not been a member of any church since I was quite a young man. I was always very anxious to fathom the apparent mysteries and problems of life, and though firmly convinced of a good, wise, omnipotent, and perfect creator, I was constantly coming into contact with a condition of things diametrically opposed to the view of a perfect God and a perfect plan, such as sorrow, pain, disease, discord, and war. During my studies I had been referred to Mrs. Eddy's book, but after a slight perusal, I returned it without having found the Principle it reveals; in fact, the book failed to impress me in the least. However, some years afterward I was invited to one of the Wednesday evening meetings, and from what I heard there I was induced to read it again, with the result that I was enlightened as to the true meaning of Christian Science. I have demonstrated the divine Principle ever since, and with effects that seem wonderful from the old point of view.

All my life long I had considered myself a chronic dyspeptic and had to diet myself. I was also subject to rheumatism, gout, and other ills; but as I have realized that divine Mind is the only real power, I have overcome all these infirmities. I am sincerely grateful for this happy change in my physical condition, and for the spiritual uplift which is always associated with the freedom that the understanding of Truth brings to all. A special demonstration of physical healing was over an attack of what would be diagnosed as malignant blood-poisoning. My face and head were much disfigured by sores and ulcers, a condition which could not be concealed or denied, except from the standpoint of spiritual reality. I sought the aid of a Christian Science practitioner, as my understanding was not sufficiently clear to meet the case, and after three or four treatments I was completely restored to health. I had a similar attack ten years previous to this, though not so diffused, and it took three months to cure it under medical treatment.

I cannot adequately express my gratitude for the benefits I have derived from the study of Christian Science, and for the new light it brings to the Bible and the teaching of Jesus Christ. My great desire is to bring the good news to others, and in the mean time, by word and act I am humbly trying to set forth my thankfulness to God, also to His servant, Mrs. Eddy, for the glorious truth again revealed so clearly to the world.—R. H. Wesencrapt, Westcliff-on-Sea, England.

The saying, "Man's extremity is God's opportunity," has been most beautifully proven to me. I could not enumerate the many blessings that have come to me since taking up the study of Christian Science, for God has truly opened the windows of heaven, and poured me out blessings so great that there has hardly been room enough to receive them.

Christian Science found me suffering from severe internal injuries received through a fall, also from a badly injured limb. My condition was such that at times I could not turn over in bed without assistance. Again, I had no control over my limb at all, and would have to move it with my hands in getting in and out of bed. I had been under the care of physicians for a long time, but they all told me the same thing, namely, that an operation was the only way through which I could ever hope for relief or cure. In addition, I had suffered from liver and kidney troubles for over ten years. I was consumed with fear of lack, worry over the future, and a great sense of sorrow, as to mortal sense everything worth living for had been taken from me. I was in the deep valley of despair, had almost lost all faith in God, and I felt very resentful for what I deemed my unmerited sufferings. I had reached the point where it did not seem worth while trying to live, but the internal injuries and the injured limb were absolutely and perfectly healed as the result of six months' study of Science and Health. The other ills were slower to yield to the power of Truth, and I have had considerable help to overcome them, but they finally all disappeared into their native nothingness. God has been my physician for the last three years, and my health is perfect. I feel twenty years younger than I did three years ago, and look at least ten years younger. I can truthfully say that I am free.

To say I am thankful for this beautiful religion only feebly expresses my feeling. My heart is filled with thankfulness to God, with love for our Saviour, Christ Jesus, and with gratitude to our Leader for her untiring labors for mankind. I am also grateful to all those who have been instrumental in leading me into the light. My earnest desire is that I may grow in the understanding of this blessed truth, and that I may glorify God by daily demonstrations of His supremacy and power.

Josephine M. Parizek, Los Angeles, Cal.

I wish to express my sincere gratitude for the many blessings received since coming into Christian Science about two and a half years ago. On Dec. 6, 1911, I was taken violently ill with pain in the abdomen and vomiting. A physician was called, and he pronounced it a case of ptomaine poisoning. He treated me for three days, but without alleviating my suffering. Then he said it had become an acute attack of appendicitis, for which he treated me about three weeks. The last two weeks I had nothing to eat and only water to drink. At the end of that time I was able to leave my bed, but in a few days was down again, suffering more than ever. This time the doctor said that only an operation would afford relief. I did not want to consider an operation, knowing the results in the case of my brother, who had been operated on for the same trouble.

I then dismissed the physician. I had nothing but water for another two weeks, and tried osteopathy, which had been recommended to me. This seemed to help me for a while, and I was able to get up and partly attend to my business; but in a few days the third attack came, very severe, and I was greatly discouraged. I was about two thousand miles from any relatives, and on account of my absence, my business was running at a considerable loss. Although a strong, healthy man when first taken ill, I was by this time so weak that I could not stand up for more than a few minutes. I did not know what to do, and began to believe, as some of my friends said, that I would just keep getting weaker and weaker until I passed on.

I had heard of Christian Science but knew nothing about it, and felt rather antagonistic toward what I thought it was. It might be all right for minor ills, but I had little faith in it for a case like mine. My friends were much opposed to Christian Science also, and insisted on an operation; in fact, they were almost ready to have me removed by force to a hospital, all except the faithful lady who took care of me and who is now my wife. She had been benefited much in Christian Science, and kept urging me to give it a trial, constantly affirming that it would heal me. Finally I consented to have treatment, and did so. I was greatly helped, for

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the intense suffering became much less, and a sense of peace and comfort, which I had not felt for weeks, came to me. But my faith in Christian Science was not sufficient to rely on it absolutely, and I still occasionally resorted to material means, thinking to hasten my recovery by so doing. This went on for some time, until I thought I would be able to leave my bed soon, and then a fourth and the most severe of all the attacks came. Another Christian Science practitioner was called, and this time Truth was entirely relied upon. The healing was almost instantaneous, and it has been permanent.

Thus was proved to me the truth of Mrs. Eddy's statement on page 167 of Science and Health, "Only through radical reliance on Truth can scientific healing power be realized." I find Christian Science a great help daily. In business it teaches me how to deal with my fellow men, and how to bring about right conditions and circumstances by knowing the truth about them. My earnest desire is to express my love and thankfulness to God by daily trying, to the best of my understanding, to live this saving truth as taught and demonstrated by our beloved Leader in the Christian Science textbook, "Science and Health with Key to the Scriptures."

JAMES PARIZEK, Los Angeles, Cal.

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Six or seven years ago, while employed alone in a store, I found on arising one morning that I could not use my feet without intense pain, but I had to go to the store. On reaching home three hours later, I was compelled to crawl upstairs, being unable to stand up. My mother, who is a Christian Scientist, declared the truth, and after calling a practitioner she at once began to read Science and Health. I was as helpless as a babe, unable to move hand or foot. Within a few days, however, I was back at the store, standing twelve or fourteen hours each day. The first time I went out after my recovery was a rainy and snowy day, and my skirts were wet to the knees, but I felt no ill effects, in fact was better the next day. On previous occasions, when under medical treatment, I had lain in bed four to six weeks. Last winter I had another attack, but it was overcome after a few treatments.

I am very grateful for all Christian Science has taught us. I am now reading and trying to learn more of this healing power, and I am also doing my own work in Science instead of depending on others, which I believe was the reason for my last attack.—JANE D. PALMER, New York, N. Y.

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Christian Science found me, about fifteen years ago, weary and heavy-laden. I was not strong, and after a severe illness was left, according to *materia medica*, with a weak heart. Whenever I overdid in study or work or became frightened, I would have a sinking spell, supposedly caused by heart failure. This would sometimes last several hours before I fully recovered, and usually it was necessary to call a doctor before I could be revived. This condition had continued about ten years. Notwithstanding all this, I had positive proof of the absolute cure of this trouble through Christian Science treatment. One day, while sitting at my window doing some mending, a bullet suddenly crashed through the double pane of glass. I did not faint, and my heart was filled with gratitude for the understanding that God is always with us and that we do not have to be afraid. I am indeed grateful for Christian Science.

About two years after my healing, my father was healed of apoplexy when he was sixty-five years old, through Christian Science. He had had several severe strokes, and had not been able to go far from the house for six years, but was just able to do a little marketing for us sometimes. Since his healing, however, he goes to town daily, and attends to the bookkeeping for my sister's business. He walks about six blocks to the elevated, and prefers climbing all those stairs to riding on the street-cars. He is almost eighty years old now, and says he is getting younger every day. He has been well ever since his healing.

MALVINA A. KORTEN, Chicago, Ill.

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[Translated from the German]

I am alive today solely through Christian Science. In January, 1914, I was suddenly taken ill, and the physician who was called in at once declared the case to be diabetes. After I followed the medical prescriptions for several weeks, my condition improved. In March, however, spinal disease and a cerebral affection were added, and the physician told my family to be prepared for the worst. Paralysis had begun to set in, and this made walking impossible.

While in this condition I heard of Christian Science and asked for treatment, which was taken up immediately, though absently. Four weeks later all these troubles had left me, and the words indeed came true in my experience, "Man's extremity is God's opportunity." It seems impossible to describe the great benefits which have come to me through the power of God and the understanding of Him as revealed in this glorious teaching. In our family many diseases have been overcome through Christian Science, such as nervous trouble, whooping-cough, eye and stomach trouble, and we are most deeply grateful to God for the quick and permanent healing which we have experienced.

ANTON AGSTEN, Oberlichtenau b. Chemnitz, Germany.

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It is several years since I learned what Christian Science teaches, and I am deeply grateful for the blessings I have received from this wonderful revelation of Truth, especially for the better understanding of God. Through Christian Science as explained by Mrs. Eddy in Science and Health, the whole aspect of life is changed, and instead of gloomy forebodings of evil, we realize God as ever present, and this consciousness makes our safety very real.

I was prejudiced for a long time against Christian Science, owing to a misconception. I had read pamphlets and arguments against this teaching, and looking at it from a material standpoint, I thought they had right on their side. Then I saw a letter in a newspaper, written by a Scientist, at the close of which she stated that it was a singular fact that those who were most opposed to Christian Science were those who knew nothing about it. I included myself in that list, and thought it only fair to know what Christian Scientists believed before condemning, so I wrote inquiring for information. A reply came, directing me to get a copy of Science and Health from the loan library. This I did, and on reading the book I felt convinced it was the truth, so I asked for help in Christian Science.

I had been an invalid for over six years, and for nearly three had suffered from paralysis. I was unable to move without the aid of crutches, and had to be carried in a chair up and down stairs. Before I read Science and Health I felt my strength failing, and I could not have continued the struggle much longer, as the weakness was extending to my neck. The practitioner came on Monday, Nov. 29, 1909. Her explanations convinced me of the truth of this teaching, and her kindness and patience were most helpful. For two days there was a fierce conflict between the flesh and the spirit, and on Wednesday I saw clearly that as the child of

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God I had a right to all good. On Thursday I sat up all day without support, and on Friday I moved my leg in bed, but did not speak of it until the next morning, when I told the members of the household, and they were greatly rejoiced. The foot was still limp, and as I rose after lunch and was on my crutches, I felt my weight on the heel but could not move the foot. I thought that as it had taken one day to heal the leg, it might require another to heal the foot.

Reasoning thus, I went across to the dressing-table to put on my foot the strap which I used to prevent the leg from dragging, when the words of the Master came to me, "Be not faithless, but believing." They were so distinct that I looked round to see if any one was in the room. I felt impelled to put the support down, and when I did this my foot sprang into position at once. I put the crutches away and walked into the drawing-room without help of any kind. The following day I went up and down stairs twice, and since then I have constantly increased in strength. I am able to walk about four miles without any sense of fatigue, daily proving the truth of Christ's words, "Ye shall know the truth, and the truth shall make you free." God had been a reality to me for many years, and I found great comfort in the knowledge gained through the teaching of the church I belonged to, but I am convinced that Christian Science as taught by Mrs. Eddy is a clearer exposition of Truth than I have known before. The Bible has become a new book to me, and I am reading it constantly, together with our text-book, "Science and Health with Key to the Scriptures." No one can read the chapter on Prayer in Science and Health (if understood) without realizing the sense of God's presence. It is this sense of oneness with God through the Christ-idea that gives such a peace and calm. Every day I thank God for Christian Science, and long for the time when all men will be willing to accept the truth and become acquainted with God.

MARGARET BROWN BAXTER, Birmingham, England.

✦

In 1912 my husband had Christian Science treatment for an injured finger, and the following winter for an ulcerated tooth, both of which were healed. I have been healed of a bilious attack, and my two children have received help at different times through the power of Truth. The healings have been permanent, and I am still studying Christian Science.

EVALINA WILLIAMS, Iola, Kan.

✦

In the year 1907 Christian Science literature was brought into my home, and since that time there have been many proofs that God is a very present help. The truth was vividly presented, when after only one day's illness in December, 1907, I was enabled to continue my duties with but the slightest symptom of weakness, and this ceased the following day. The attack was seemingly a severe one, but through the loving help of a Christian Science practitioner I realized that in God "we live, and move, and have our being." This was a wonderful healing, as the same experience had been passed through before, and had resulted in weeks of prostration while under medical treatment.

Yet another proof of the allness of God was shown in the knowledge that "accidents are unknown to God, or immortal Mind" (Science and Health, p. 424). While trying to reach for something, I fell against the sharp edge of a dresser and struck the side of my face very near the eye. For an instant I was stunned, but soon recovered. I was, however, unable to help myself, so I called on the practitioner again. The pain was great, while the swelling and discoloration were unpleasant to have or to behold. Indeed my family were alarmed at my condition, but in about a week there was nothing left to show that I had ever been hurt.

This is only a minor part of what Christian Science has done for me in the line of physical healing. At numerous other times I have been helped through the realization of the truth as presented by Mrs. Eddy. I am striving to learn more of this truth every day.

CARRIE JEWESSON, Newark, N. J.

✦

I am sending this testimony in thankfulness to God for the healing I have received through Christian Science, hoping it may be beneficial to some earnest seeker of the truth. After being examined by three doctors in as many cities, all of whom declared I had a very serious form of appendicitis, I was hastily taken to a hospital, where every preparation deemed necessary for an operation was made, as the time had been set for eleven o'clock the following morning.

My wife, who had become interested in Christian Science, came quite early in the morning, and seeing the seriousness of things, pleaded with me to accept Christian Science treatment. I at last consented, and a practitioner was sent for immediately. She arrived at twenty minutes of nine, and after reading Science and Health and showing me the truth of my relation to God, she declared that the same divine power is here today as when Jesus walked the earth. As Jesus said to the man sick with the palsy, "Arise, take up thy bed, and go unto thine house," so she bade me arise and walk; and I said I would. A few minutes later she left me, and I arose, dressed, and rang for the nurse, telling her I wished to leave the hospital as soon as possible, as we had decided to postpone the operation, because I felt perfectly well. She was very much astonished at my attitude, but wished me to wait until the doctor arrived, as it was getting near the time set for the operation. I consented to this, but was met a few moments later by one in authority, with a strong protest at my leaving the hospital.

When the doctors arrived, they were more than surprised to find me walking around the room in perfect health and prepared to go home. They still insisted that it was the worst case they had ever seen, but finally agreed to my departure under the promise that I would engage them for the operation if one proved necessary. I then left the hospital, a healthier, wealthier, and wiser man, and on reaching home enjoyed a hearty meal. A few days afterward I went into business, and have never had a sign of this ailment since.

Again I thank God for His help, and am deeply grateful to our dear Leader for showing us the truth as revealed in "Science and Health with Key to the Scriptures."

JOSEPH CREWSON, Guelph, Ontario, Canada.

I, wife of Joseph Crewson, certify that everything contained in my husband's testimony is correct.

WINIFRED CREWSON.

✦

I wish to testify to the goodness of God and to tell something of what Christian Science has done for me. I am not a member of the Christian Science church, but have belonged for many years to the church in which I was raised. Christian Science found me completely worn out with nervous prostration. I had been sick a long time and was unable to make any money, so that my family and myself were in destitute circumstances. Three prominent physicians had given me up, saying there was no method known to medical science whereby they could put in a new set of nerves; but I am thankful to God that Christian Science healed me, and has clothed and fed us bountifully for the past three years.

J. D. THATCHER, Kansas City, Mo.

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It has been wonderfully proven to me that God is indeed the great Physician. I was in very poor health for fourteen years after the birth of my only child,—even before that, for most of my life I was delicate. I had tried many kinds of remedies,—deep breathing, physical culture, hygiene, and dieting, besides homeopathy and allopathy. I had been operated on three times. Finally, when I was worse than I had been for some time, I was told by two prominent physicians in Kansas City that I would have to undergo another very serious operation. I shrank from this, as the last operation took over three hours, and I afterward nearly passed on.

At this time Christian Science was lovingly brought to my attention. Quite skeptically I went to a practitioner for treatment, and then began to study Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures." My healing seemed slow at first, but several minor ailments were healed. Then I gradually gained strength and the most wonderful health I have ever known. Instead of going to a hospital and enduring another long siege of semistarvation and slow convalescing, throughout the beautiful fall I was going to a Christian Science practitioner, eating three meals a day, and enjoying the study of the Bible together with Mrs. Eddy's books,—books that brought peace and joy and made "all things new." I was gaining an understanding of and a love for the Bible such as I had never expected to have, although I had been a teacher in a Sunday school for several years. This was over six years ago. Then I was anemic, delicate, and irritable; now I am strong and happy, and have gained greatly in weight.

Not long ago I was with some relatives whom I had not seen since my healing. They marveled at my good health and happy spirits, and one day my aunt said that I had not told them about all the changes in my health. When I asked what other change there had been, she replied, "You used to be very nervous, but are not so any more." This was one of the blessings I had overlooked.

My healing brought my husband to investigate Christian Science. At that time he had retired from business because of the condition of his health. It was a great joy to us both when he bought his first Bible, and as its beautiful passages began to unfold to him, he carried it with him, for convenient reference. Before this I had never seen him look into a Bible, and he very seldom went to church with me. He is now actively engaged in business. Our son soon saw the change that came into our lives, so he began to attend the Christian Science Sunday school, and before long owned his own Bible and Mrs. Eddy's books. He is at college now, and at his request the *Monitor* is sent him. This daily newspaper is an education in itself, and from its pages my son has obtained many things helpful in his school work. We all belong to The Mother Church and a local church. My husband and I have had the privilege of class instruction, which greatly illumined the study of the Bible and "Science and Health with Key to the Scriptures," and is enabling us to help ourselves and others out of darkness into light.

This truth as rediscovered by Mrs. Eddy has proved for us "a very present help in trouble," and has been our only physician for over six years. It has made a happy home happier and given us wonderful health. For all these blessings, and more, which have come through spiritual understanding, I am indeed thankful to God, and grateful that through Mrs. Eddy this wonderful truth is again setting free sin-sick humanity. I send this testimony with the prayer that it may assist others to see the blessings of Christian Science and may lead them into the paths of peace in the real Christian life.—LILLIAN I. SIMPSON, La Mesa, Texas.

From Our Exchanges

[The Christian Intelligencer]

From this terrific struggle will come an impetus to enlarge the scope and application of the gospel of love and peace to all the world. The church has been playing with the great task of evangelization committed to her by her Master. She has viewed with something of complacency the spread of a so-called "Christian civilization" among the nations of the earth, rather than given herself to the more difficult but far more essential task of implanting among them the real seed of gospel truth and life. Now she has seen the calamitous consequences of such substitution. The fields of the world have been sown with tares more freely than with wheat, and the inevitable harvest is being reaped.

But if in the coming year or years the lesson shall have been learned and the church shall bend its energies more wholly to the work of the intensive rather than the extensive cultivation of the spiritual life of men, and shall be more concerned to bring men into a spiritual relation to Christ rather than to a formal relation to the church, even the leanness of these years of famine will have been well endured for the fulness of the blessings which will be hereafter experienced. Such, then, should be the prayer and wish of every Christian for the year upon which we are entering, and such will be the outcome of even the cruelty and passion of the present strife, if men shall thus be convinced that only through the Christ can the world be brought to temporal or spiritual peace and blessing; because there is no "salvation in any other: for there is none other name under heaven given among men," than the name of Jesus, whereby they can be saved.

[The Christian Church]

Has not the fact that the church as a whole has not proclaimed war *anathema* and utterly and absolutely contradictory to the religion of Jesus Christ, and that no man who took part in it except in self-defense, and that as a last resort, after courts and all else had been tried, could have any part in the Christian church,—has not this fact, we say, been just the thing that has so weakened the church's authority in this regard that if now she attempts to speak it is with weak voice? But we believe that if she should put before the world now just what war means, and then in one mighty and unanimous voice condemned it absolutely, that the world would listen. The world's very surprise would cause it to listen. The time has come to do this.

[George E. Burlingame, D.D., in *The Watchman-Examiner*]

The sky-line may shift, and our field of vision and of experience may widen, but always God is our home, and "in him we live, and move, and have our being." By faith the soul, awed by the mystery of the future, burdened for its grave responsibilities, and coveting the enjoyment of its richest possibilities, may enter so fully into the secret of abiding in God through all change, that the most vital reality of life shall be God Himself.

[Rev. Paul Sperry in *New-Church Messenger*]

Many today are looking slightingly at the ten commandments and calling them obsolete and inapplicable to modern conditions. But no more divine laws are needed today, and comparatively few human statutes, and these latter only to make clearer the practical application of God's laws. The one crying need is a spirit of obedience, a love for orderly ways, a yielding to divine guidance and instruction; in other words, grace and truth. The one law that must underlie all the laws of a city, state, and nation, in fact that must be

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the essence of international laws, is that which our Lord came into the world to establish on a practical working basis, —the law of love. Only as his promised second coming shall usher that law into modern conditions can international warfare cease forever, industrial strife give place to cooperation, and personal antagonisms be superseded by the spirit of mutual helpfulness. It will not mean that law has been set aside, but rather that it has been enthroned where it belongs, at the left hand of and close beside righteousness in the temple of practical religion.

[*American Lutheran Survey*]

Shall we grow more and more into the similitude of Christ? We cannot grow except as we feed upon the spiritual food which is Christ. We cannot learn except as we hear and hearken to God's voice. We cannot walk circumspectly except as we walk with Him. Shall we listen only with the ear of sense? Then we shall not hear His voice. The voice cannot be heard with the ear of sense; its tones make no impression upon the surrounding air, nor do they stir the waves of the physical atmosphere. Its accents are too still and small to be caught by the natural ear: they are speaking constantly, but they are drowned by the thunder, the earthquake, and the fire.

We hear His voice only by the inner ear; only as we enter the inner, sacred tabernacle are His words audible. There we may hear Him speaking to us even as He called to the boy Samuel in the night-time.

[*Western Christian Advocate*]

God is in His heaven. Christianity, rightly understood and fearlessly accepted and put to trial and test, is no failure. Civilization has not gone down to utter wrack and ruin. The centuries cannot be rolled back into chaos by any outbreak of passion, undoing all the patient labors of thousands of years. Much may indeed be grievously affected. Advancement, for a time, may be checked disastrously. "High hopes," that had risen "like stars sublime," may "go down the heavens of freedom." The hearts of thousands, a few months ago elate with expectation and glowing with belief in and anticipations of universal love and peace and the brotherhood of man, may be bracing themselves against chill and desolation. But truth is mighty, and it will prevail.

"Well roars the storm to those that hear a deeper voice across the storm." "I make all things new," declared the enthroned Christ.

[*The Christian Register*]

The question of going to church is not whether one who goes is better than one who does not, but whether he does more in one way than in the other to keep alive the light of religion in the community. It is not so much how he may save himself, as how much he may help save others, that a conscientious man ought to ask. And if he puts this question to himself fairly in his early life, he will rather choose to take that course which makes life best worth living to many persons than that which simply contents himself.

[*The Universalist Leader*]

Mental atheism is often like a cloud which, while it hides the sun, cannot prevent some measure of its light and warmth from reaching the earth. The heart that is obedient to God's will feels the glow of His approval, and rejoices in the light of His countenance, thought it may not perceive the source from which its peace and gladness come. The commendation of our conscience is the voice of God's approval, whether we know it or not.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5⅓ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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



From the Publishing Society

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Permission has been obtained to translate into German the article "Mary Baker Eddy," by Arthur Brisbane, and it is now published in pamphlet form.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: God's Lovingkindness Proved to Men," a lecture by Rev. William P. McKenzie, already published in the German language in pamphlet form, is now printed in English, and is on sale at prices shown on the opposite page for our regular pamphlets.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
ENVIRONMENT AND OPPORTUNITY.
THE FATHER'S BUSINESS. Also printed in German.
THE DIVINE NATURE. Also printed in Dutch and Norwegian.
THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
UPWARD FOOTSTEPS. Also printed in Dutch.
THE LAW OF KINDNESS.
BIRTHRIGHT AND DOMINION.

Other Translated Pamphlets

PRAYER AND CONFIDENCE. Printed in German only.

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

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Printed in French and Swedish, but not in English.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish, but not in English.

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

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy-faced, very distinct type. Turkey morocco, size 6½ x 4¾ inches, corresponding in size and binding to pocket edition of Science and Health. Price $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, price $1.25.

Text Bible (01561 x), plain square type. Alaska seal, size 7½ x 6¼ inches, 1⅛ inches thick. Specially adapted for use of second readers. Price $7.25.

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THE LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. 424 pages. Cloth, single copy, prepaid, $2; three copies $5.50; six copies $11; twelve copies $22. Edition de luxe $5; two or more copies to one address $4.50.

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THE CHRISTIAN SCIENCE HYMNAL. Cloth, single copy $1.15; six copies $5; twelve copies $9. Half morocco, single copy $1.40; six copies $6.50; twelve copies $12. Full morocco, single copy $2.50. Levant, single copy $3.50. Pocket edition, size 4½ x 6⅛ inches, full morocco, single copy $3; twelve copies $30.

"PERSONAL CONTAGION" AND "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Single copy 10 cents; twelve copies $1; one hundred copies $7.50.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 24

Boston, February 13, 1915

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

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

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Items of Interest

Employers may require employees to sever their connection with labor unions as a condition to employment, if they so desire, according to a far-reaching decision just handed down by the United States Supreme Court. The case came before the court from Kansas, where a switchman was threatened with dismissal if he did not withdraw from the Switchmen's Union. That the superintendent who made this request was within his right, is the sum of the decision, which makes unconstitutional a Kansas law known as the coercion statute. The legitimacy of labor unions was not questioned by the court.

One may become a member of a union if he desires, but "the individual," so reads the decision, "has no inherent right to join the union and still remain in the employ of one who is unwilling to employ a union man any more than the same individual has a right to join the union without the consent of that organization. Just as labor organizations have the inherent and constitutional right to deny membership to any man who will not agree that during such membership he will not accept or retain employment in the company with non-union men, and just as a union man has the constitutional right to decline proffered employment unless the employer will agree not to employ any non-union men, so the employer has the constitutional right to insist that the employee shall refrain from affiliation with the union during the term of employment. There cannot be one rule of liberty for the labor organization or its members and a different and more restrictive rule for employers."

The decision is said to affect laws in California, Colorado, Connecticut, Indiana, Kansas, Massachusetts, Minnesota, New Hampshire, New Jersey, New York, Oklahoma, Oregon, Pennsylvania, Wisconsin, and Porto Rico.

The city of Cleveland, Ohio, has formally taken possession of thirty acres of lake-front land, estimated to be worth twenty million dollars, for which the city has fought the Pennsylvania and New York Central Railroad companies for the last twenty-three years. Armed with a writ of ejectment issued by the county clerk, Mayor Baker invaded the network of railroad tracks covering the ground and formally declared the territory to belong to the city. The United States Supreme Court on Oct. 16 decided the land was the city's property. The Farmers Loan and Trust Company of New York then sought an injunction and asked that the city's title to the land be declared invalid on the ground that the Cleveland & Pittsburgh Railroad Company holds a ten million dollar mortgage on the property. The federal court refused to issue the injunction, and the mayor was advised by his attorneys that the city could take immediate possession of the land.

The suits of the United States under the Sherman law against the Prince line, the Hamburg-American line, the Lamport and Holt line, and others, charging restraint of trade in connection with freight and passenger steamship business between American ports and Brazil, and against the America Asiatic Steamship Company and others whose steamships ply between New York and Asiatic ports, have been dismissed. The suits were filed about two years ago.

In dismissing the petition against the Prince line and its codefendants, one of which is a British line and two are German lines, Judge Lacombe in his opinion asserts that the combination complained of has been practically dissolved as a result of the European war, and "in consequence the questions presented have become largely academic, and it seems unnecessary to undertake any exhaustive discussion of the facts."

In the new scheme of water supply from the O'Shanassy river, a third system of water supply for Melbourne, Australia, and suburbs has been added to the existing Yan Yean and Maroondah systems, and provides an entirely new and independent daily supply of twenty million gallons, which may be augmented in the future to sixty million gallons per day, all the tunnels being capable of discharging the larger quantity. The O'Shanassy scheme covers a watershed of thirty-two thousand six hundred acres, and the supply is directed through a conduit of forty-nine and a half miles, the cost of the works amounting to about four hundred and fifty thousand pounds.

The case of the United States government against the Eastman Kodak Company of Rochester, N. Y., charging that the company is a combination in restraint of trade in violation of the Sherman antitrust law, has been closed in the United States district court at Buffalo. Evidence in surrebuttal will be offered by the defense later, after which both sides will present arguments and submit briefs. The case has been in the courts for a year. More than one hundred witnesses have been examined, and up to date six thousand pages of testimony have been taken. The exhibits offered by both sides exceed five hundred, and include virtually every type of camera and camera attachments in the history of the photographic art.

Three million acres of desert land have been made to bloom and produce good crops since the government instituted its reclamation department in 1902, C. J. Blanchard, statistician of the reclamation and forest conservation service, told the Southwestern Lumber Dealers' Association, in recent convention in Kansas City, Mo. "This project is more important than the Panama Canal in results," he said. "Plans are already under way, and part of the work is accomplished, to add thirty million acres to the three million already made possible of cultivation."

The draft of a complete new state constitution, prepared after three years of study by a special state commission, is being considered by the Rhode Island Legislature. The present constitution was adopted in 1842, and has fourteen amendments. In 1897 a constitution was prepared, and in 1898 it was referred to the people. There was a majority vote for the new document, but it required a three fifths vote to carry it, and it failed by 1,042. The commission's report, recently presented, states that the amendments to the old constitution have practically transformed it into that defeated as a whole by the people in 1898.

The work on the bridge across the Ganges at Sara, India, is nearing completion. The bridge, which is the second largest ever constructed by British engineers, has a total river length of five thousand nine hundred feet, or, including land approaches, measures fifteen miles, and has cost roughly four and seven eighths crore of rupees ($2,340,000). One of the main advantages afforded by the building of this bridge will be a direct train connection between Calcutta and Darjeeling, as up to the present the journey was broken by steamer transit across the river.

A ten-year term of office for the President of China, with eligibility to further terms, is the principal feature of the new election law passed by the provisional Constitution conference. In a covering note, published with the law, the conference declares that China cannot be subjected to the dangers and alarms of frequent presidential elections.

President Wilson has vetoed the Burnett immigration bill because of its proposal to exclude aliens who cannot read and write in English or their own language. The President suggested that the decision of the country is needed before Congress can feel warranted in acting upon this subject.

Without opposition, the concurrent resolution of the Senate and Assembly to submit the woman's suffrage question to New York voters has passed the lower house. Its passage by the upper house and its signing by Governor Whitman within the near future is considered certain.

The Parliament of Iceland, thirty-four of whose forty members are elected by popular suffrage, has passed a measure forbidding the sale of alcoholic liquors. All the remaining stock of liquors in the Danish dependency has been exported.

A company formed with privileges to cut cedar and mahogany in the lands between the Aguan river and its tributaries in Honduras, agrees to pay the government $8.40 in American gold for each tree cut.

Montana's wool clip for 1914 was twenty-seven million three hundred thousand pounds, approximately nine million pounds short of the 1913 yield, but netting about the same return in cash,—almost five million dollars.

London's proposed postal tube is to be nine feet in diameter and six and a half miles long. It is to be fitted for two tracks, each two feet wide, carrying steel trucks operated by motors.

Two professors from Louvain University, Belgium, have been invited by Harvard University to give instruction at the college during the second half-year.

The city of Winnipeg, Manitoba, will receive $122,226.90 from the street railway company as its share of the profits made by the road this past year.

Government wireless stations have been planned for Indo-China that will be powerful enough to communicate with points more than three thousand miles away.

Chile has eight thousand miles of telephone operated by an English company.

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Christian Science Sentinel

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

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Conservation

IRVING C. TOMLINSON, M.A.

MUCH is said today, and well said, upon the subject of conservation. Careful thought is being given in many directions to what is called the conservation of natural resources. Active societies are at work to prevent waste of power, to save American forests, to preserve abundant water-supply, and to care for the best interests of our wide-spread farming lands, as well as the mineral deposits which are so essential to the temporal well-being of our people.

Attention thus given to the preservation of physical resources, is symbolical of that spiritual conservation which Christian Science is accomplishing for those who are its earnest students. The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is making it plain that all the resources of man are in his Maker, divine Mind, the one infinite God. This spiritual teaching shows that children of the heavenly Father may always rely upon Him to maintain their highest interests. The origin of all spiritual blessings is infinite Love, and man, if he will but rely upon this source of supply, has abundance for every need. He will waste no time in regretting or delaying, but will persistently strive to lay hold of the truth taught and demonstrated by Christ Jesus, till it so abides in his consciousness that he knows himself victorious.

In the conservation of so-called natural resources it is found necessary to guard against damage and decay. Rightly to preserve the forests, the trees must be protected from fire and pest. So Christian Science teaches one how to conserve his spiritual interests, to cultivate spiritual receptivity, that he may be free from lassitude and decadence. The teachings of Jesus show that man has dominion over all things; that he is not the slave, but the master, of sin and sickness. In confident acceptance of this Mrs. Eddy writes: "Be firm in your understanding that the divine Mind governs," and "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, pp. 393, 261). It should never be forgotten that God always does His part. The infinite creator never forgets His creation, and if loss or destruction seems to occur anywhere, it only goes to show that men are not availing themselves of divine protection. In the book of Deuteronomy we read that blasting mildew and destructive insects would come upon the land when the people forgot God,—when they separated themselves, as it were, from divine aid.

In the work of upholding the best interests of the farm, watchful care is given to the subject of soil enrichment. If the lands are what is termed "run out," only a small harvest is gathered. Just so does Christian Science help mankind to enrich their spiritual nature, and it does this by making plain man's sonship to his Father in heaven. It teaches that he is not a miserable sinner, a worm of the dust, or an outcast, for it relies upon the words of the Bible that "now are we the sons of God," and ours is the "liberty of the children of God." In that remarkable article entitled "What Our Leader Says," in "The First Church of Christ, Scientist, and Miscellany," is this sentence which deals with conservation: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them;" and the concluding words of this helpful teaching are: "The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will toward men, health, and holiness" (p. 210). As this quotation implies, spiritual preservation is the outcome of right thinking. Mortals are saved from plague and decay when their thoughts are fixed upon that which is real and eternal. They are enriching their spiritual nature when they are dwelling upon the good, the beautiful, and the true.

"The conservation of energy" is a foremost topic for discussion among natural and physical scientists. The natural scientist finds that in generating power from coal or other so-called sources of energy there is much waste. The desire of the expert is so to conserve the units of power in the coal that waste may be eliminated. The physical scientist observes what he calls lamentable waste of energy in men, due to sickness and false nervous conditions. He would have mortals so conserve their physical well-being that what he calls strength or vigor will not be squandered. Christian Science puts no obstacle in the pathway of these earnest men, but simply shows a better way. Human efforts sometimes fail, divine resources never. This Science of man teaches that the source of all power is God; that as man is rightly related to the one cause and creator, he reflects this power, which is inexhaustible. The psalmist tells us that "God is our refuge and strength," and that He "giveth strength and power unto his people." Well might the psalmist say, "Blessed is the man whose strength is in thee;" and he adds of all such, "They go from strength to strength."

The Master said, "My Father worketh hitherto, and I work." He looked upon himself as an instrument whose guidance and power rested in the divine Mind. He found no power in himself separate from the one divine source, for he said, "I can of mine own self do nothing," and again, "The Father that dwelleth in me, he doeth the works." With Jesus there was no waste of energy, because there was perfect correlation between his desire and its fulfilment, his will being a reflection of the divine. His purpose in life was to do continually the will of his Father, and therefore he reflected, without loss, the divine activity. He was so obedient to the divine commands that he stands as a perfect example of the conservation of spiritual energy. Christian Science is teaching mankind that the works of Christ Jesus are not to be separated from the works expected of all men, but that those who rightly understand God may do as he did, for he said of such, "The works that I do shall he do also." Only by aiming at perfection can we approach it.

It will be remembered how much careful thought and earnest labor is expended to produce from broad acres a rich harvest; then how much more time and thought should be given to conserving spiritual interests, that there may be an abundant fruitage of peace, joy, health, and freedom! "We cannot be good by yesterday's action, or wise by yesterday's thought alone," writes Mrs. Griggs, and she continues: "The good actions of the past are merely so much power to do good

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today. If the capacity does not receive new expression, it rapidly deteriorates." We watch with satisfaction the growing harvest; and it is with a deep abiding joy that we behold the spiritual progress of our brethren. A great exultant host is enlisted in this noble work of conservation, and the numbers are constantly growing. It is a privilege and joy to be one with these workers for the unfoldment and maintenance of man's freedom and power.

Light

ADDINGTON C. CRONK

To a great many people human existence has seemed like the groping about in a tunnel which is dark, but which has never been entirely without light. Christianity and other uplifting influences have been at work through the ages, and they have meant that one has seen in the distance, though sometimes very faintly, the light at the end of the tunnel bespeaking the glorious daylight beyond and above.

Christian Science has been given to the world by a brave woman, who believed that obedience to God is the highest function of life; and through what she has made known to us, the light in the distance has been thrown upon our path. Although humanity still seems to have to walk in the tunnel of materiality, Christian Science has brought "a great light," which has already meant to thousands health and happiness that would not otherwise have been theirs; and to those who felt they possessed these, it has brought an increased sense of harmony, with the inspiring certitude for all of the ultimate realization of perfection.

What a glorious privilege it is at our Wednesday evening meetings to be able to say what this light has been to us, and thus make known what it can do for all! Not a single ray of it should be ignored. This light has come in no mysterious way; it has come in clear, distinct mental enlightenment, dissipating our fears and making us conscious of the omnipotence of good. This spiritual understanding is what so many have longed for and have striven to attain, but without the aid of Christian Science it seemed impossible.

Are we tempted to yield to fear in our progress? Does it all seem too good to be true? What does the light of Truth do for humanity? St. John tells us that it "lighteth every man that cometh into the world." There is infinite good provided for all men, and no one will live in the fullest sense until he realizes this fact and expresses it. There is nothing to fear as to human progress, whether regarded individually or collectively, for the light which once shone in the darkness is now being comprehended by thousands who rejoice that they may "bear witness of the Light."

Abiding in Good

LUCY HAYS EASTMAN

Mrs. Eddy has given us this great truism: "There is but one way of *doing* good, and that is to *do* it! There is but one way of *being* good, and that is to *be* good!" (Retrospection and Introspection, p. 86.) Manifestly, we cannot be anything without being in some state of consciousness. To express good, then, is to abide in the consciousness of good, whence we look out upon man and the universe with eyes that behold only perfection. Through the inspiration of this vision we come to be and to do good in the relative human experience as involuntarily and naturally as the rays of light express the sun and give forth its warmth.

To abide in good is not to talk about it either abstractly or concretely, not to moralize or theorize over it, nor to have a blind faith in it or human opinions about it. The child would cease to be a child were he conscious of his innocence, were he to analyze and comment upon it or to think of it as a personal possession. Because he is dwelling in the child-consciousness, which is always pure and innocent, he involuntarily expresses all the qualities of that state of consciousness. To abide in good is to acquire such a godlike consciousness that there remains no sense whereby to cognize evil. No matter how clear a view we may perceive of good, or how much we may preach it and individualize it, if we are at the same time entertaining concepts of evil, we are not yet abiding in good; we are but dimly regarding it from an outside standpoint.

Once within the consciousness of good, however, we see and feel its actual substance with the spiritual senses, with the consecrated heart, the single eye, as tangibly and naturally as we think we see and feel what is called matter. "To feel" means to experience, to fix deeply in mind; thus we feel with mind as well as think with mind. Perhaps we perceive certain truths afar off and readily accept them, but we feel their substance only as they become so deeply fixed within our hearts that we experience their touch in uplifted thought. Likewise with good, we feel its touch as naturally as we perceive its worth, if we have learned how to use the spiritual senses. With these senses we lay hold upon the very substance of wisdom, purity, and health, perceive their radiation, and hear the rhythm of their harmony.

Christian Science teaches that in reality there is but one consciousness, even the consciousness of universal good. Realizing this fact, we look about us and behold everywhere the infinite being of goodness, just as the sailor out in mid-ocean beholds water as far as the eye can see. Then we understand that the real ego can never be outside of good, and that nothing but good can come to man or go out from him. Thus are satisfied the inward cravings that would see the beauty of holiness and "touch and handle things unseen." Perceiving and feeling this substance of good, consciousness drops theory and belief, and animates every word and deed with the living power of Truth. Moreover, because good is indivisible, even its least expression identifies man with universal goodness. One kind thought, for instance, links consciousness to the power and activity of all kindness, to the stupendous whole of goodness. Is it a strange thing, then, that abiding in good should determine greatness, or that it should impart a peace, joy, and power to men which heals both sin and disease?

If we would abide in good, we must do more than merely long for its righteousness, or vainly strive for its virtues by striking out right and left to attain them with human will or blind faith; we must pass beyond the point of perceiving them as personal characteristics, dependent upon a mortal's moral fiber, which may at any moment be overpowered by a belief in evil. Rather must we learn through spiritual law how to remove intelligently whatever claims to bar our advance into the realm of good. Christian Science teaches us that this is neither an impossible nor even a difficult task. We have only to prove our love for good by obeying its laws, and then the Father will be manifest unto us and abide with us.

When human consciousness learns how to let good draw nearer to it, instead of attempting the impossible task of making its own self good, there will be no evil to resist, for evil disappears with the appearing of good. This appearing should not be the outcome of a weary, lifelong battle with the supposed forces of evil, but the natural unfoldment in human consciousness of Truth and Love. If perfection is our goal,—and we should be satisfied with nothing less,—why

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are mortals so ignorant about it? Because perfection is true, there must be a science of perfection. Then we should study this science until we can demonstrate its laws, instead of blindly waiting for the supposed material laws of disintegration to usher us into spiritual understanding at some future day. "Whither I go ye know, and the way ye know," declared he who taught that we should be perfect even as the Father is perfect. Ready admittance into the temple of good is gained as we remember that no man cometh unto the Father but by the conscious possession of right ideas.

The student who scientifically turns his back upon error and learns understandingly to abide in good, finds a marvelous change taking place in his every-day life. He is astonished to find how much easier it is for him to do right instead of wrong. He learns that much which he hitherto considered good was only a false sense of it, and he therefore relinquishes it as quickly as he would a counterfeit. The finer, deeper spiritual intuitions and feelings unfold their blessings and supplant selfish, animal instincts that have perhaps hitherto lain dormant and all unknown in latent consciousness. As he begins to detect the quality of thought from which his desires and impulses spring, he talks less and thinks more. He learns that he must first be all that he says, and then what he says will express what he is, and bring forth the fruitage of the consciousness in which he is dwelling. For instance, the man who is controlled by temper, finds it difficult to repress his feelings, while the lover finds it difficult to express his. The one quality of thought soon expends itself in boastful explosiveness; the other, if true, lives on to bless.

Back of every word and deed of the man who seeks refuge in the secret place of right thinking, is the enduring substance of good. Others, not understanding, marvel at this man's happiness, until finding that it is contagious, they too, perchance, awaken to the fact that it is as natural for one to be both happy and good, when he learns how, as for a bird to sing. Confronted by personal problems, aggravated church difficulties, or universal beliefs, the spiritually scientific thinker knows that it is not for him to weigh the pros and cons with human reason, or to haggle over the right and wrong of conditions, or vainly to attempt to right them through personal effort. He knows that the one thing needful is first to get into a right state of consciousness; then he will see the right thing to do and be fearless and free in doing it. If, on the other hand, he is abiding in a wrong consciousness, everything will appear wrong, and he will do wrong until lifted out of mistaken thought. According to our states and stages of consciousness, are we happy or unhappy, the masters or the slaves of circumstance.

The work of the Christian Scientist should be "quick, and powerful;" yet we sometimes hear it said, "I have worked and worked on that problem, but have had no results." And why? Is error so strong as to resist the law of God? No. Then the efforts of the student can lack fruitage only when, all unknown to himself, his statements of Truth are governed by some quality of the human mind instead of the divine. The Scientist who argues with error, engages in a conflict which sometimes discloses that human will and tension, rather than Spirit, are behind his work and words. Let such a one dwell thoughtfully upon the picture in "Christ and Christmas," where by the bedside of pain a woman quietly sits in prayer, with her eyes gently covered by her hand. The relaxation of the whole figure is expressive of perfect tranquillity, mingled with the dominion of humility. Serene in the consciousness of good, she is unmoved by sense-testimony. Before the raging elements of error, we may at times be so sorely tempted as to feel we must do something. But wait, impatient, doubting heart! "Except ye abide in me [good] . . . ye can do nothing." "Pure Mind," Mrs. Eddy says, "gives out an atmosphere that heals and saves. Words are not always the auxiliaries of Truth" (Miscellaneous Writings, p. 260). How clearly this was proved in the case of the woman who but touched the hem of the Master's garment and was immediately made whole! If we would heal easily and quickly, we cannot be too honest in searching the heart-depths to detect the quality of thought lying back of our desires and motives, our words and deeds.

To abide in good is an arduous effort only as we attempt the impossible task of making a mortal good, instead of laying him off and putting on the immortal idea of man who is already good. Why, then, make such hard work of being good? Is it strange to think of a frail mortal, bound as he is by beliefs of fear and sin, as able to resist the control of the higher selfhood, the image of omnipotence? Let us no longer lag wearily behind through doubt in the attainment of perfection, or permit uplifted desires for the ideal to droop through lack of the world's endorsement; neither let us whine with self-condemnation nor stride with self-righteousness. Instead, let us awaken to our privilege in Christ, and with a stout heart claim all good as our divine heritage. Then will we express goodness with all the ease and grace and power which comes with a God-bestowed gift. It is not difficult for God's image to reflect Him.

Abiding in good fulfils every worthy desire, gives us life and happiness, yea, all and more than we can ask. Call it not sacrifice, then, that relinquishes its love for materiality to lay hold upon the substance of things not seen; that gives up cherished beliefs for the ideas of truth; that departs from the mechanism of mortal-thought processes to enter into the unlimited activities of good. There is no effort too great to make for the understanding of the Science that teaches us how to be and do good naturally, nor is there any gratitude too deep with which to give thanks to the inspired woman who by continually abiding in good was able to give its Science to the hungering children of today. Through Christian Science, every man, woman, and child who will, can prove the blessed truth of these words of our Master: "If ye abide in me [good], and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Obedience and Success

ROBERT L. SAWYER

OBEDIENCE is the watchword to success. This holds true in the application of every department of science. Mathematics, music, mechanics, and every other field of research, bear ample testimony to the fact that there can be no gain without obedience. The student who is most obedient to the basic law governing within the realm of a particular line of work, will of necessity attain the highest degree of success, and if wise he will not credit achievement to personal ability, but to the fundamental truth operating through obedient channels. If this is true in the material realm, how much more must it be true in that higher line of activity which deals only with the Science of being, and which recognizes "all causation as vested in divine Mind" (Science and Health, p. 379).

The many promises given to God's people as recorded in the Old Testament invariably contain the one condition, "If ye obey." In the first chapter of Joshua we hear this chosen leader encouraged to constant meditation upon "this book of the law," for "then thou shalt have good success." In the

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first psalm we find this promise reechoed, while in the first chapter of Isaiah is the declaration, "If ye be willing and obedient, ye shall eat the good of the land." On the other hand, the people were taught, through many a hard experience, that disobedience brings limitation; as Mrs. Eddy writes in Science and Health (p. 5), "There is no discount in the law of justice and . . . we must pay 'the uttermost farthing.'"

"In quietness and in confidence shall be your strength," said the "Holy One of Israel;" the faithful were quiet because confident, and confident because obedient. Beginners in the study of Christian Science sometimes get a false sense of what this confidence means. It is as far from the self-will, bravado, and bluster of egotism as the perfume of the rose is from the sharpness of the thorn. It is the meekness of perfect obedience to God, divine Principle, and Jesus said the meek "shall inherit the earth."

It is manifestly true that the needful supply of the universe exists according to law, that this law is perfect, and that its beneficent effects will be experienced wherever and whenever its demands are complied with. Christian Science is teaching citizens of the world to understand this all-governing law as the operation of God, wherein "He holdeth the wealth of the world in His hands" and "the wind in his fists." Every evil known to mankind is the direct result of disobedience, and whether malicious or ignorant, the final result is much the same. War, limitation of every kind, sin, disease, and death will disappear just in proportion as mankind comes to understand and obey the law of infinite Love.

Living in harmony with the divine law, Jesus exercised an authority which was the marvel of those about him. The winds and the waves would never have obeyed his voice, nor would he have been able to demonstrate supply, as in the case of the loaves and fishes, but for his entire reliance upon Him of whom he spake, saying, "My meat [supply] is to do the will of him that sent me;" and he further taught his students to pray, "Thy will be done [obeyed]." If, then, we would "abide" in Him, every phase of limitation should be promptly met, not through the desire for a greater supply, but through our more perfect obedience to that law divine which alone quickens to profit and success. Our Leader says, "Obedience to Truth gives man power and strength" (Science and Health, p. 183), and if we listen we may hear the voice of Israel's sweet singer coming down through the ages, "I have been young, and now am old; yet have I not seen the righteous [obedient] forsaken, nor his seed begging bread."

Blind Faith versus Understanding

CORA F. COLLISON

Apart from the teachings of Christian Science, any instance of healing without the use of material means is ordinarily looked upon as a "miracle." It is believed that something strange and marvelous has occurred, that God has heard and answered prayer. It is thought that He has for once set aside His own law. No one understands why this is so, for to the unenlightened the prayer of faith is a mystery. Blind faith is not unlike a lottery, where one takes a chance and may win a prize.

We learn in Christian Science that the healing of the sick is not a strange or mysterious happening, but simply the fulfilment of divine law. Jesus understood the law of God so well that it was as natural and easy for him to heal the sick as it is for us to turn on an electric light, though to one who did not understand the latter process it would seem a miracle. Mrs. Eddy was once healed in what seemed a miraculous manner; then she devoted several years to prayer and to study of the Bible, finally discovering that it was through the ever-operative law of divine Mind that she had been healed. This law has always existed, but because it was not understood it was not believed to be available. Electricity existed thousands of years ago, but ignorance prevented it from being used. So ignorance, fear, and superstition have blinded mortals and kept them in darkness and bondage to the so-called laws of sin, sickness, and death. God's law is a law of health and holiness (wholeness); when understood, it annuls the asserted laws which mortals have made for themselves. Through the study of the Bible in connection with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, faith ripens into understanding, and in time we shall be entirely freed from the wrong thoughts and habits that for so many ages have bound mankind.

The Bible says that in God "we live, and move, and have our being," and in Science and Health we read that "man, being immortal, has a perfect indestructible life." Also, that "whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life" (pp. 209, 215). In the first chapter of Genesis we learn that God made man in His image and likeness, and since God is Spirit, it must follow that man in His image and likeness must be spiritual and immortal. This is one of the fundamental teachings of Christian Science. Jesus knew this so well that no material evidence to the contrary could deceive him. His knowledge of the truth concerning God and the law of Life brought man's real identity to light. Jesus never submitted to mortal decrees; he rose above all mortal laws and man-made doctrines, because his faith was enlightened by spiritual understanding. A clear, spiritual realization of the truth must always bring an answer to prayer.

The healing of the sick by prayer has seemed to mortal sense marvelous and mysterious, for to mortal thought, spiritual ideas are incomprehensible. Blind faith, impelled through suffering to pass beyond the border of its own material beliefs, occasionally attains to the truth of being; a brief illumination may dispel fear and doubt, inspire peace and confidence, and bring its due reward, but such healing might be termed accidental. Unlike healing in Christian Science, ignorance of how the work was accomplished may leave one quite unable to repeat the experience. Christian Science advances faith to understanding, so that a true Christian Scientist can know why and how the light of Truth is always operative and available. Thus we learn that "understanding is a wellspring of life unto him that hath it."

Our boundless gratitude goes out to God for the revelation of Truth which has come to this age through the enlightened faith, the spiritual apprehension of Mrs. Eddy. Through faithful study and application of her teachings, we may emulate her life by following in the footsteps of the Master, and prove with absolute certainty that "the prayer of faith shall save the sick."

To love God, to rejoice in His world, to see and feel its beauty, to let the heart open in gratitude as naturally as the flowers blossom, to stand ready to serve in even the humblest way, seeking no reward except such as flows out of serving our fellows in the spirit of Christ, to rise above petty annoyances and be calm, to trust God amid the hardest trials, and to find life sweet amid the deepest sorrows, to have faith in the power of love to conquer even enmity, sin, and death,—this is to have the spirit of Easter, is to be "risen with Christ."

Rodney F. Johnnot.

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Selected Articles

[Judge Clifford P. Smith in *The Springfield* (Mass.) *Union*]

A letter from "J. R. V." in the *Union* of recent date requires a concise statement of certain facts, and calls for a brief examination of the rule for the use of words which he has formulated for the restriction of Christian Scientists. There lately appeared at Springfield a gentleman who was announced as an "evangelist," or bearer of good tidings. While engaging public attention in this character, he delivered an attack on Christian Science and Christian Scientists. According to the published reports, most of his condemnation centered about the use by Christian Scientists of the word "Principle" as a synonym for God. One of his pronouncements was that God, as thus defined, would be "no more conscious than a stick or stone." Another was that Christian Scientists, for this reason, "worship a dead God," and he concluded by applying to them such epithets as "idolaters" and "Hottentots."

Your correspondent now attempts to justify all this as "free speech;" but I believe that your fair-minded readers will agree with me that the gentleman thus sought to be upheld should not have spoken as he did without first learning the ordinary meanings of the word upon which he pounced, nor without noticing the form and meaning of that word as used by Mrs. Eddy. Had he done this, he could hardly have spoken as he did; surely he could not, unless he was determined to speak ill of Christian Science anyway,—and that is not to be supposed.

In the larger dictionaries the primary meaning of the word "principle" is origin, source, cause, in the widest sense; that from which anything proceeds; fundamental substance; primordial substance. Lexicographers and authors have used this word when speaking of the source of life and consciousness in man; also when referring to the agent of the vital and conscious functions in man. For example, in Hastings dictionary of the Bible (p. 872), Spirit is spoken of as "the universal principle imparting life from the creator;" while in the "Popular and Critical Bible Encyclopedia" (Vol. III, p. 1606), soul is spoken of as "that active, vital principle in man which perceives, remembers, reasons, loves, hopes, etc." In short, the word "principle," as commonly used, does not necessarily denote something as dead as a stick or a stone; on the contrary, it expresses life and consciousness,—indeed, it is sometimes used as a synonym for Spirit, God.

Furthermore, it is to be observed that Mrs. Eddy throughout her writings has consistently used the word "Principle," when given a capital letter, to signify infinite Life. For example, on page 465 of Science and Health, at the beginning of the chapter entitled Recapitulation, which even the most critical would hardly pass by, Mrs. Eddy uses the words "Principle" and "Life," together with other names, in answering the question, "What is God?" Then she proceeds as follows: "*Question.*—Are these terms synonymous? *Answer.*—They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity." Again, on page 487 of the same book, we read: "The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality. This faith relies upon an understood Principle." In short, there is neither basis nor pretext for any one to say that Christian Scientists "worship a dead God;" for whoever wishes to know, may learn that they worship the Deity in whom, as Paul declared, "we live, and move, and have our being."

But now comes this correspondent and says, "The 'principle' idea is used by consent of men, under certain restrictions, but when used apart from its qualified sense, it establishes a false hypothesis and must inevitably lead to a false conclusion." If this were the case, no one could use a word with a new meaning without obtaining general consent, and every new hypothesis would have to be regarded as false. Fortunately, human progress has never been bound by any such rule. To illustrate: When John said, "God is love," he used the word "love" with a new meaning; and there is no evidence that he waited for ecclesiastical consent. Professor Rauschenbusch of the Rochester Theological Seminary, on page 57 of his "Christianity and the Social Crisis," describes "the process with every great creative religious mind" as follows: "The connection with the past is maintained and the old terms are used, but they are set in new connections and filled with new qualities." Professor Kent of Yale University makes a similar observation on page 138 of his "Life of Jesus."

Since words are but an expression of thought, they develop as it does; and original, constructive thinkers are not obliged to wait upon the dictionaries, they make the usage which the dictionaries subsequently record.

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[Rev. Frank L. Loveland as reported in *Portland* (Ore.) *Oregonian*]

Here is a question worth while. If the human body can be healed of disease by simple prayer and faith, we ought to know it. If prayer is to bring healing, I declare to you that the church of Jesus Christ has been criminal in its negligence in the past and Christianity stands indicted at the bar of justice. Are you conscious of the fact that within the last fifty years all the many movements for relief and betterment of humanity have come up? Things have happened that we never dreamed of before. The church of Jesus Christ has swung into a new orbit, and many things spring up that are almost bewildering. It is only by the grace of God that this has not resulted in another wave of intolerance. Among the many strange new things are the so-called modern ways of healing.

Christian Science has come, and it has grown by leaps and bounds. There is one thing, by the way, that I would like to know about, and that is, how do they raise so much money with so little noise? What does it all mean? What is this faith? It is worth your while and mine to study and find out; not for the purpose of antagonism, but for the purpose of understanding. Do not let us be like the people who are so narrow and whose eyes are so close together that they never can see but one thing. We may discover there is something in this belief that demands more than a sneer and a passing glance.

We know that sick people are easily hoodwinked. People are wandering everywhere in search of health. The fear in the mind of the sick person makes him a mark for the fakir and the fanatic, and because of this, Christian people must study this question. Legislation has taken up as important the matter of health, and we have our pure food laws. Public health, public morals, and public safety are subjects that must be considered in the pulpit. It is worth while for our religion to be big enough and our philosophy broad enough to get hold of God's truth, no matter whence it comes. All truth is God's truth.

"I am the Lord that healeth thee." I would we could all waken to the truth of this statement. I would we could all use our intelligence to the advancement of the public weal. When a man's faith is rooted in reason, he will have a good reason for his faith. I would rather have thinking infidelity

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than blind credulity. There is hope for the man who thinks. I say unto you, it is God who heals.

It is not the method of baptism or ritual that saves; it is God. The great mistake of the past has been in the church as well as elsewhere. We have had exaltation of method above the high moral altitude of principle. I remember the day when men of various denominations hated each other. Even now there are some Methodists, Baptists, Presbyterians, and others, I have no doubt, that think the Christian Scientists will go to hell. The Christian church is beginning to feel that something has been lost out of Christianity. Did Jesus heal the sick? He did. In the beginning Christianity was meant for all humanity as a whole, but as time went on, unfortunately something was dropped out. We have been busy putting up partitions between the various denominations and have lost sight of important things. The Christian church has got to pay less attention to modes of baptism and "isms" and all get on a plane where we can deal with humanity as a mighty whole.

The Christian Science church has been growing and taking our members because it offers something of value that can be cashed now, in freedom from disease. The church of Jesus Christ should have been doing that all these years.

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[From an editorial in *Boulder* (Col.) *Camera*]

An evangelist is conducting meetings in Loveland. We wish the great converter of souls well. We also wish that he would cut out two of his sermons,—the one dealing with hell, the other with Christian Science. He is too able a man to try to frighten people into accepting a religion he makes so attractive, and too good a man to set neighbors at ears. The Christian Scientist is taken at a disadvantage when attacked, because he will not war. He will not meet attack by counter attack, for he is tolerant of all faith. He goes his way serenely confident in the belief that God is good and that man is God's child. We hold no brief for the Christian Scientists, but we wish all people were as consistent and optimistic of the present and the future as they are.

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[From *Spectator*, Portland, Ore.]

An unusual thing has happened. Among the newsboys' cries of "Extra!" was heard this one: "Here's the *Spectator!* All about"— What do you think? All about a lecture on Christian Science! And the strangest thing about this unusual happening was that the newsboys who handled last week's issue of the *Spectator* sold more copies of it than were sold of any daily in the city. It is doubtful if in any other city in the country the newsboys could make a paying "Extra" of a lecture; and it is more doubtful if in any other city in the world the newsboys could make a successful "Extra" of a lecture on Christian Science. The lecture on Christian Science that the *Spectator* published in full, and of which the newsboys made an "Extra," was delivered in First Church of Christ, Scientist, and was heard by between four and five thousand persons, while many others could not gain admittance to the church. Such was the interest, that the *Spectator* had to publish two extra editions. The sale on the streets was extraordinary. At the news stands the usual supply was soon exhausted, and newsdealers were all calling for more papers before noon. Orders are pouring in for the *Spectator* from Walla Walla, Hood River, Spokane, Medford, Tacoma, and Seattle.

It is pleasant to know that it is not necessary to print stories of war, flood, murder, sudden death, accident, or scandal to make an "Extra," and that newsboys and newsdealers find profit in selling a paper that contains a lecture. It is good, too, to know that many thousands of persons in Portland have thought and inclination above the shock and shame and horror that are obtruded on us through a press that pretends it is printing the unprintable because the people demand it. Probably if the papers consulted the wishes of their readers they would find that the demand for the horrible is neither so great nor so insistent as they think it is.

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[Thomas F. Watson in *Palo Alto* (Cal.) *Times*]

In his address on "Mental State Affects Health" the Rev. Mr. —— shows the evil effects of fear, anger, and worry on the human mind and body, and the good effects produced by the Christian graces of "faith, love, and gladness," of which he says that "faith is the mightiest and divinest of all." But this writer errs in enumerating Christian Science among the faith-cures of today, and when he states that "Christian Science and the efficacy of hypnotism are all simply different illustrations of the basic principles of the healing power of suggestion," he makes a serious mistake. Christian Science is not "faith-cure" in the ordinary acceptation of the word, for Christian Science healing requires more than faith, namely spiritual understanding.

As Mrs. Eddy says on the first page of "Science and Health with Key to the Scriptures," "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Therefore nothing could be farther from the practice of Christian Science than hypnotism and mesmerism. The hypnotist or mesmerist seeks to control the patient's thought and to make him think he is not sick, though in fact he believes him to be so, thereby working on a dishonest basis. Even though he should apparently succeed for a time, he is robbing the patient of his individual power of thought, from which a relapse would bring confusion and prove the last state of that man to be "worse than the first."

The Christian Scientist, understanding even in a measure that God is Spirit, and all that He made is spiritual and is "very good," proceeds to lift his thought to the consciousness of the allness of God, good, which excludes all belief in evil, manifested either as sin or sickness, and this spiritual consciousness brings the light which destroys all darkness. As Mrs. Eddy says, "Light emits light without effort" (Science and Health, p. 262). The Christian Science practitioner thereby imparts enough of God's love to the patient to lift him above the desire to sin or the fear of sickness. In other words, he lifts his own thought to the consciousness of God, or the "kingdom of heaven," and takes his patient with him.

Human will-power is not a factor in Christian Science healing: the practitioner's work is to realize the omnipotence and omniscience of God, and this is having the Mind which was in Christ Jesus. It is true, as this writer states, that "love has a tremendous enabling power." It is divine Love that enables us to enter into the kingdom of God "within," to which Jesus referred. Jesus stated a spiritual fact when he said, "I and my Father are one," and the truth which he knew for himself he knew for others, and this truth healed them.

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[Paul Stark Seeley in *The Telegram*, Portland, Ore.]

I believe that it is the rule rather than the exception for students of religion, whether Protestant, Catholic, or Jew, to use commentaries and explanatory writings in their Scriptural study. Probably the commentary that the student

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finds most helpful he uses most often. In the same way Christian Scientists use "Science and Health with Key to the Scriptures" by Mrs. Eddy. They do not follow through blind belief the statements made therein, nor do they base their hope for eternal life upon any personal interpretation of the Scriptures, as a recent contributor to your columns mistakenly believes.

Those who have chosen to accept the teachings of Christian Science as they are set forth by its Discoverer, Mrs. Eddy, have done so not from any belief in her personal infallibility, but rather because they have found in those teachings an explanation of Christianity which has appealed to them not only as reasonable and logical, but more important still, as adaptable to the every-day needs of man. Her devotion to the divine Principle of Christ's teachings, which it was her life endeavor to make better understood, and her refusal to permit personal adoration to cloud this all-important purpose, is evidenced many times in her writings, as instanced by a quotation from "The First Church of Christ, Scientist, and Miscellany" (p. 129), where she admonishes the members of her church as follows: "Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and the teachings and example of Christ Jesus."

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[Avery Coonley in *Journal-Standard*, Freeport, Ill.]

Permit me to refer by way of information to the three criticisms of Christian Science made by Mr. ——, as reported in a recent issue. As to the first of these criticisms, that Christian Science "builds itself up" from the other churches, let me say that while the Christian Science church offers through its publications and its free lectures the opportunity for all who are interested to learn what its teachings are and to compare them with those of Jesus Christ, it is not engaged in the business of building itself up, but of putting into daily practice the precepts of the Master; and it has placed many a hopeless drunkard upon the path of happiness and success. The second criticism is in fact a commendation, for the critic admits the good training of Christian Scientists, but attributes it to the churches from which some of them came, and predicts a reversal in the second generation. He is probably not aware that the Christian Science church has been in existence and thriving for much more than a generation—nearer two. A considerable proportion of those whom he commends are of that second generation, so that his admission serves to refute his prophecy. If by the third criticism, that Christian Scientists have to "backslide to die," the critic refers to the fact that Christian Science shows that it is life and not death that brings us into the kingdom of heaven, and that the road to that state of harmony leads away from both backsliding and dying, we will offer no denial, but refer to Jesus' statement to Martha: "And whosoever liveth and believeth in me shall never die. Believest thou this?"

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[Frank Bell in *The American*, Mahanoy City, Pa.]

In a recent issue reference is made to certain uncomplimentary remarks on Christian Science as uttered by a Methodist minister. That this individual's opinion is not shared by all the clergy of his denomination, is made evident by the published report of a sermon preached by a Methodist clergyman of Portland, Ore., who in the course of his remarks said:—

"The blind sectarian in religion is a standing menace to church progress. Toleration is a Christian virtue. I believe there was a reason for the Lutheran church springing into existence; that there was a reason for the Presbyterian and for the Methodist. I also believe there is a reason for the Christian Science church coming into being. I am a Methodist, not a Christian Scientist, but may God keep me from being such a Methodist that I cannot see good in any church, no matter where it may exist. I believe in the good things in all denominations. I do not think any of us have so much of the truth that we can afford to shake our fists in the faces of any of the others."

The clergyman added that while he did not accept the "metaphysics" of Christian Science, as it appeared to him, yet he "believed people had been helped and healed in the Christian Science church," and that the same help and healing could be made available in the Methodist church. The spirit of toleration displayed in the remarks of this gentleman is, we believe, typical of the best thought today, in not only his own but many other denominations.

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[Robert S. Ross in *The Truth Seeker*, New York, N. Y.]

Christian Science is the restoration to human understanding of the divine Principle underlying the teachings and practice of Christ Jesus. It declares that God, good, is the Principle underlying all real being, the only Life, Truth, and intelligence of the universe, including man. When mankind thoroughly understand this Principle, they will be able to demonstrate it with the same unerring skill with which Jesus demonstrated it. The fact that, through the understanding of Christian Science, students of Mrs. Eddy's writings are repeating the works of Jesus as recorded in the Bible, proves beyond cavil that neither Christ Jesus nor his works are legendary, as our critic, Mr. ——, implies in his letter published in a recent issue. By repeating the works of Jesus, Christian Science is performing a great service to mankind; it is entrenching the sacred Scriptures against the attacks of skepticism and doubt by again placing Christianity in the realm of demonstrable truth.

Christian Science acknowledges good wherever it is found, whether in literature, song, or sermon. It declares, however, that only through the application of the Science of Christianity can the long-lost art of Christian healing be practised as Christ Jesus practised it. The statement that Christian Science is largely superstition, does not hold, for this Science is understood only in the proportion that ignorance and superstition give place to understanding. Superstition implies ignorance and fear, while Christian Science is the law of Truth, dispelling the illusions of the senses and bringing out the true, the real sense of things. Jesus said, "Ye shall know the truth, and the truth shall make you free,"—free from fear, sin, disease, and death.

Neither does our critic's inference that Christian Science is suggestion, hold good. Suggestion is the action of one human mind upon another human mind; it is only another name for will-power, mesmerism, or hypnotism. Our critic's explanation cannot explain the fact that thousands of people are daily being healed simply by reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Surely, this is not the work of suggestion! If critics of Christian Science would learn what it is, they should be willing to go to its text-book and study it with the same sincerity as those desirous of learning mathematics turn to books on that subject and follow the rules laid down therein. "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line" (Science and Health, p. 457).

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Editorial

Unfounded Criticism

MANY of those who array themselves against Christian Science assume to justify their antagonism toward this religion by reason of its teaching that evil is unreal. It is no uncommon thing, indeed, to find these critics claiming that Christian Science countenances sin by asserting the unreality of evil.

It is apparent that those who criticize Christian Science in this way, fail to apprehend that by contending for the belief that evil is real they are dishonoring God, yet this is the inherent logic of their position. To allege that God is the creator of evil, is to assume that He is not even so good as the ordinary moral person who does no evil. It is to allege that He is not so good as the man who has carelessly or by reason of temptation fallen into sin. Were a good man to commit sin, his character would at once be changed, and he would no longer be classed as a good man. How much greater would be the change in God, whom the prophet declares to be "of purer eyes than to behold evil," should He become the creator of evil!

On the other hand, if God is not the creator of evil, and evil exists, the plain inference is that God is not omnipotent, and His power is secondary to that of the creator of evil. This is of course unthinkable nonsense, but it is the horn of the dilemma which the critic of Christian Science must grasp if he contends for a belief in the reality of evil as a test of Christianity. What Mrs. Eddy teaches in regard to evil and its unreality, is clearly stated in her various writings; and, to cite only one instance, we would call attention to what was written by her on this point in her Message to The Mother Church in 1901 (p. 14):—

"Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is *real*. Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness. We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveler on his way home. . . . The evil-doer receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality."

That criticism of Christian Science is coupled with an utter ignoring of our Master's demand that his followers should do the works of healing which he taught them, is not strange, when we remember that these works were done on the basis that both sin and sickness are unreal. The Christian who is obeying the Master's command to preach the gospel, in order to be consistent with his profession, as one who is manifesting the spirit of Christ, must also obey the command to heal the sick. It is for this reason that the Christian Scientist cannot be content with preaching alone, nor can he consistently postpone the healing of the sick to a more "convenient season," or turn the work of healing over to one who may not be even a professing Christian.

It is the mission of the Christian Scientist to heal those who come to him for relief from bodily and mental distress, and in so doing he must also point out to them the way of salvation and direct their thought thereto. Christian Scientists understand, in proportion as they apprehend the teachings of their text-book, Science and Health, that sin and disease have one and the same basis, namely, a false sense of God and man. The sin which besets one person is no more real than the sickness which besets another; and the object of those who are endeavoring to fulfil the commandment to love their neighbor as themselves, is to set him free, whether his bonds be those of sickness or of sin. John's declaration, "Perfect love casteth out fear," is the summing up of the beloved apostle's understanding, and Christian Scientists have learned the truth of Mrs. Eddy's teaching (Science and Health, p. 270), that "the human mind alone suffers, is sick, and that the divine Mind alone heals."

ARCHIBALD MCLELLAN.

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"Many mansions"

As human thought peers into futurity with a vague, undefined longing to know what it holds for us individually, those who have followed closely the teachings of Christ Jesus ponder his words, "In my Father's house are many mansions," and the related promise, "I go to prepare a place for you." It goes without saying that the old concepts of heaven are disappearing, as Christ Jesus declared they would, and the reason for this is undoubtedly that they not only failed to satisfy the immortal cravings, but that they did little to promote spiritual growth. If these concepts had been taken at their face value, if people had really believed that their dear ones had gone to eternal bliss, there would have been no reasonable ground for sorrow; but they have failed to stand the test of a spiritual interpretation of the Scriptures, hence they do not satisfy, and there is always a depressing sense of uncertainty which is most keenly felt when assurance is most needed.

Deeply thoughtful people, whether avowed religionists or not, have usually agreed that Jesus' recorded utterances offer little or nothing which would sustain a material sense of man's place of abode when he has passed from this sphere of existence, and the same may be said of Mrs. Eddy's teachings. This is explained by the fact that all profound thinkers deal with eternal verities, with spiritual realities, and not with the passing things of sense. Of old, Moses said, "Lord, thou hast been our dwelling-place in all generations," and yet how few have grasped the deep significance of these words. In Christian Science, however, all such declarations become intensely practical. If our dwelling-place is in God, can any one ever be homeless, or have a poor home?

Christian Science comes to explain that one's place in the Father's house of many mansions is determined by his understanding of Truth and Love and his reflection of the divine nature in the Christ-way; but the true home is wholly independent of material things. It is, however, vitally dependent upon Truth, intelligence, divine law and order, for its manifestation, and without these there is no real place of shelter from the discords of mortal sense. Here some one may say that in Revelation we read of splendors which surpass aught that earth has known,—the gates of pearl, the streets of gold, the foundations of "all manner of precious stones." It is, however, well to note that the first manifestation of this city of our God is the passing away of pain, sin, sorrow, and death.

Let us pause for a moment here, and ponder the words which announce its presence, "There shall be no more death"! No, the grim shadows of mortal belief could have no place in the home our Father provides, and Christian Science has come to show us how we may discover the many mansions and find our own place therein. These mansions are all about us; scientifically speaking, we are in them now, and what we need is to have the false concepts of mortal sense,

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the fear, selfishness, pride, envy, and hate, vanish as in dissolving views, and then the home provided for each one of us "from the foundation of the world" will begin to dawn upon us and we shall be satisfied. Our activities will assume new meanings, become definite and purposeful, when we know that we are not what Mrs. Eddy calls "independent workers" (Science and Health, p. 263), but that we are working as our Father works and as He wills.

Christ Jesus said he was going to the Father's house to prepare a place for his followers, and we too may help to prepare places in the many mansions for those who are seeking a home. As we do this, we shall both "serve," as the Word reads, and "see his face." After all is said, the light of the home is love, and nothing mortal or material has power to separate us from divine Love or shut us out from its shelter. When Jesus spoke of the "many mansions," the disciples evidently thought of death, as so many do today, but he told them anew of the way of life and of the Comforter, who is to abide with us forever,—the divine ever-presence, leading each one of us gently to the place where rest and service alike tell us of the Father's house, the boundless abode of infinite Mind.

ANNIE M. KNOTT.

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Fulness of Life

EVERY one wants to be happy, and though the many have not thought the matter out, there is an indefinite yearning for that fulness, that completion of life which will insure the coveted satisfaction. Whatever experience may have brought of poverty and pain, it is universally felt that life should mean freshness and strength, blossoming and fruitage. It is interesting, therefore, to find this fulness of life so frequently referred to in the Scriptures as normal and obtainable.

It is yet more interesting that the Master should have said he came that all men might have more abundant life, and most interesting of all that he should have identified the attainment of this fuller life with the fulfilment of "the law and the prophets." Christian Science reaffirms this teaching of the Master, and is proving that to know God aright is to experience here and now that fulness of joy and those "pleasures for evermore" of which the psalmist sang so long ago and for which we all so instinctively long. It teaches that all divine law makes for life not death, for joy not sorrow, for the beauty of perfection; and that this fulfilment of law which fills full the cup of life, is the unchanging will of God.

Law is the order of the activity of Love, and this once seen, the philosophy of the relation of the fulfilment of law to human happiness is made apparent. A happy life apart from love is quite unthinkable. Pleasure is always associated with the possession or attainment of that which is loved, or liked, as we say; and when God is known as Love, and law is understood to be Love's method of manifestation, then it is made perfectly clear that fulness of life must come by way of the fulfilment of law. Then man, the image of God, is seen to be a being who naturally expresses Life and Truth, Love and beauty, in so perfect a degree as to warrant those wondrous descriptive words of St. Paul respecting him, "filled with all the fulness of God."

This is the true selfhood which is revealed in Jesus' words, "And the glory which thou gavest me I have given them; that they may be one [in quality and kind], even as we are one"! It is the selfhood which, in contrast with the thought and habit even of most good people, Christian Science teaches us to recognize and to seek to realize as the true meaning in Christ of the pronoun I. As thus apprehended, to become law-ful is to be life-full. Consciousness becomes the arena for the exhibition and interplay not only of all goodness and beauty, but of all wisdom and power!

No less exalted and inspiring is the thought of life as the fulfilment of prophecy. The Christ-idea comes to bring to its noontide radiance every dawn of Truth which uplifted thought has glimpsed in all the centuries. Let one gather up the visions of man triumphant, of humanity redeemed, which are found in the glowing words of Isaiah, of Joel, of Malachi, and others, and remember the declaration of the Master that the acceptance of his rule in our lives is to bring the fulfilment of every word of prophecy respecting the splendors of God manifest through man,—and individual privilege begins to appear as fully measuring up to the psalmist's marvelous words, "Thou . . . hast crowned him with glory and honor"!

When one thus thinks of the possibilities of Christian living, its efficiency and completeness, its beauty and joy, and contrasts therewith the leanness, the superficiality, and perchance the depression to which he has consented in the past, he is impelled to say with immeasurable sincerity, "God be merciful to me a sinner;" and having thus sounded the depths of mortal unworthiness, he will no less surely be impelled to say, "I will arise and go to my Father. I will earnestly seek to apprehend all that for which I am apprehended of Christ Jesus."

This is the awakening, this the consecration to the attainment of fulness of life, and this the glorious hope, yea, the expectation, to which every true Christian Scientist has come. In his thought of the greatness of man, he is perceiving and beginning to enter upon the possession of the idealities of being.

JOHN B. WILLIS.

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Among the Churches

Current Notes

COLUMBIA CITY, IND.—A deal was consummated New Year's day by which the Christian Science Society of this city became the owner of property built and occupied as a residence for many years by the late A. Y. Hooper and family, corner Chauncey and Jefferson streets. This is one of the most desirable corners in the city. The society will remodel and improve the property. The lot is one hundred and fifty feet in length and has a frontage of eighty feet on Chauncey street.—*Commercial-Mail.*

MINNEAPOLIS, MINN.—First Church of Christ, Scientist, has for some time past occupied a modest brick structure on Fifteenth street, between Portland and Park avenues, which has the distinction of being the first church edifice built by Christian Scientists in this state. This organization is now building a beautiful classical church edifice on Nicollet avenue and Twenty-fourth street. Work has progressed so far that it is now possible to occupy the Sunday school rooms, and the regular church services will be held there hereafter, beginning today [Dec. 27, 1914].—*The Minneapolis Sunday Tribune.*

GARDINER, MAINE.—A fine church edifice belongs to First Church of Christ, Scientist. It is situated on Lincoln avenue, close by the city park, on land given to the church in 1889, seven years after Christian Science was first introduced into Gardiner. It was not until ten years ago that work was begun on the foundation of the new church, although a reading-room had been established in 1900. The first service was held in the new building in 1905.

This edifice was the gift of an interested friend, whose name has never been given to the public. This fact is a reminder

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that Christian Scientists have a habit of losing sight of personality in the good they do. Generosity which asks no personal recognition of self, is ever the token of genuine gratitude to God. The first six years during which Christian Science services were held in Gardiner, a private residence was used. Then services were held in the A. O. U. Hall in Danforth Block. It was in 1897 that the church was regularly organized; and in December of the same year it was duly incorporated.—*Lewiston Journal.*

NORWALK, CONN.—The Christian Science Society, which has been occupying rooms at 59 Wall street for nearly twelve years, will remove to its new home, and will hold its first service in the auditorium, 57 West avenue, corner Butler street, on Sunday, Jan. 3.—*The South Norwalk Sentinel.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

Notice to Librarians

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel.* Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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The Lectures

Chicago, Ill.

Bicknell Young delivered three lectures on Christian Science in Seventh Church. At the first lecture he was introduced by George M. Spangler, Jr., who said in part:—

Christian Science is today being looked into by many people, and in the course of their investigations they are asking many questions about Christian Science; questions both as to whether it heals the sick and as to how it heals them. Anticipating that these and similar questions would be asked, and desiring that correct answers might be given thereto, also with the desire that there might be a dissemination of correct information generally relative to Christian Science, Mrs. Eddy wisely instituted the Christian Science board of lectureship.

In introducing Mr. Young at the second lecture, Walter H. Van Zwoll said in part:—

As we look upon this great audience assembled here tonight to hear a lecture on Christian Science, we realize that the voice of Truth has never ceased uttering with deepest significance the immortal words of the humble Nazarene, "I, if I be lifted up . . . will draw all men unto me." The star of Bethlehem which brightened the eastern sky two thousand years ago, is still shining for those who are prepared to receive its wondrous light; but its radiance can be seen only in the higher atmosphere of divine Mind, far above the horison of material hopes.

The angel chorus which sang to the watching shepherds its diapason of praise, "Glory to God in the highest, and on earth peace, good will toward men," has not been silenced, but is still to be heard by those who, like the shepherds of old, are keeping watch,—who are ever guarding their thoughts against the beliefs and fears that throng the material consciousness till the song of God's peace and power destroys the dream of sin and disease.

At the third lecture, Philip R. Kellar in his introduction said in part:—

It is of great importance to every one that the human race should learn how it may be saved from sin, sorrow, and sickness. When we have learned this and practise what we have learned, then we shall have found the correct answer to that momentous question, "What is truth?" which Pilate asked of Jesus at the close of the ministry of the Master. Christian Science is this truth which all are seeking, and it says to the world: "Test me by my own rules. I do not ask you to accept me as a new creed or doctrine, but as a practical religion. My reason for being is that I offer a present salvation from present as well as future evils." Christian Science is the same truth which upheld Jesus throughout his wonderful human existence; the same truth which Moses discerned, and whose power he utilized to lead the Israelites safely out of the house of bondage; the same truth which has made possible the accomplishment of all good in the history of the human race.—*Correspondence.*

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Amsterdam, N. Y.

Miss S. L. Flansburg, first reader, in introducing Jacob S. Shield, who lectured on Christian Science, spoke as follows:—

The gentleman who will address you is not a mere theorist, but he has a practical, demonstrable knowledge of Christian Science, its scope, and its power to heal all manner of evil. He is telling to the world the good news that again, in Christian Science as revealed through Mrs. Eddy, a fountain is opened for sin and uncleanness, as the Bible has promised, and whosoever will may drink of the water of life, health, freely.—*Correspondence.*

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Omaha, Neb.

Clarence C. Eaton delivered two lectures on Christian Science in the church edifice. At the first lecture he was introduced by Carl E. Herring, who said in part:—

Christian Scientists have no quarrel with any religion. They do not make claim to any exclusive right to approach the throne of grace, nor is there any assumption of the discovery of a new plan of salvation. They are criticized for failing to establish missionary bureaus, and are charged with emphasizing the Master's command to "heal the sick" at the expense of his command to "preach the gospel." In answer to this it is well to remember that since about the third century of the Christian era the command to "heal the sick" has been practically ignored, until within the last fifty years, dating from the establishment of the Christian Science religion. It should also be borne in mind that even during this short period Christian Science has become firmly entrenched in nearly every country in Europe, and societies

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have been formed in Africa, China, the Philippine Islands, Australia, New Zealand, Argentina, and other remote places. In addition to this, Christian Scientists are somewhat imbued with the idea that if we have anything that will benefit mankind, the missionary field is not a locality, but a need. So, after all, it is not so much a lacking spirit for missionary work that is complained of, as a difference in thought and in methods of work; but it is these differences that distinguish Christian Science. To change them and conform to the standards fixed by other churches, would simply make of Christian Scientists another denomination, and they have no zeal for the establishment of more denominations.

At the second lecture Mrs. Kate E. Turner said in part:—

Over nineteen centuries ago, he who was divinely appointed to show the way of eternal life, stated to his disciples that those who continued in his word should know the truth, and the truth would make them free. Not until the last fifty years has there been a demonstrable understanding of that statement and promise. Christian Science teaches what that truth is and how to know it.—*Correspondence.*

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Lindsay, Cal.

Willis F. Gross, who lectured on Christian Science, was introduced by Mrs. Frances B. Sophy, first reader, as follows:—

Over nineteen hundred years ago Jesus of Nazareth healed the sick. When John the Baptist sent to inquire whether or not he were the Christ, Jesus' only reply was to point to his works, saying, "Tell John what things ye have seen and heard." Jesus left us the command: "Go ye into all the world, and preach the gospel;" "Heal the sick;" together with the promise, "He that believeth on me, the works that I do shall he do also." Today Christian Science is again healing the sick, and when we are asked whether or not it is the truth, we can only point to the works and say that the lame do walk, the blind see, the deaf hear, and the sick are healed.—*Correspondence.*

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Newark, N. J.

The Hon. Clarence A. Buskirk, who lectured on Christian Science, was introduced as follows by Herbert L. Fritz, first reader:—

First Church of Christ, Scientist, of this city is pleased to welcome you to another correct exposition of Christian Science. In the world today there are many people who firmly believe that they are opposed to Christian Science, when in fact they are not opposed to it in the least, but are simply combating their own concept of what Christian Science is. It is in order to overcome this misapprehension that the lecture is to be given this afternoon by one well qualified to speak upon the subject.—*Correspondence.*

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Oakland, Cal.

Virgil O. Strickler lectured on Christian Science for Second Church at Idora Park Theater. He was introduced by Fred B. Kerrick, who said in part:—

In order to attain righteousness, one must be ever on the alert to hear that "still small voice" which comes to each of us. It was by listening to this "voice" that Mrs. Eddy became the Discoverer and also the Founder of Christian Science, the new-old religion which was taught and practised by the Galilean Prophet nearly two thousand years ago. The teachings of Christian Science are expressed in a few very appropriate words from Science and Health: "Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth" (p. 127). It is not the purpose of this lecture to tell you of any defects in other religions, but rather to tell you of the joy and love there is in Christian Science.

Correspondence.

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Lectures to be Delivered

Albert Lea, Minn.—Clarence W. Chadwick, Idle Hour Theater, 8 p.m., Feb. 25.

Austin, Minn.—Clarence W. Chadwick, Church Edifice, West Maple street, 8:15 p.m., Feb. 23.

Berkeley, Cal. (Second Church).—Jacob S. Shield, High School Auditorium, 8 p.m., Feb. 26.

Cairo, Ill.—George Shaw Cook, Kimmell Theater, 8 p.m., Feb. 26.

Cornell University, Ithaca, N. Y.—George Shaw Cook, Barnes Hall, Campus, 8 p.m., Feb. 23.

Daytona, Fla.—Bicknell Young, Daytona Theater, 8 p.m., Feb. 25.

Fargo, S. Dak.—George Shaw Cook, Church Edifice, 1st avenue and 9th street South, 8 p.m., Feb. 18.

Fayetteville, N. C.—William R. Rathvon, Court-house, 8:30 p.m., Feb. 16.

Key West, Fla.—Bicknell Young, Church Edifice, 8 p.m., Feb. 22.

Lime Springs, Iowa.—Clarence W. Chadwick, Star Opera House, 8 p.m., Feb. 22.

Mason City, Iowa.—George Shaw Cook, Cecil Theater, 3 p.m., Feb. 21.

Miami, Fla.—Bicknell Young, High School Auditorium, Avenue C, 3 p.m. (Eastern time), Feb. 21.

New York, N. Y. (First Church).—Rev. William P. McKenzie, Church Auditorium, 96th street and Central Park West, 8 p.m., Feb. 26.

New York, N. Y. (Second Church).—Col. William E. Fell, Church Edifice, Central Park West and 68th street, 3:30 p.m., Feb. 22.

Onconta, N. Y.—William R. Rathvon, Women's Club, 8 p.m., Feb. 19.

Ottumwa, Iowa.—William R. Rathvon, Grand Opera House, 8 p.m., Feb. 23.

Pasadena, Cal.—Bliss Knapp, Church Edifice, Oakland avenue, near Colorado street, 8 p.m., Feb. 22 and 23.

Pocatello, Idaho.—Clarence C. Eaton, Auditorium, 3 p.m., Feb. 21.

San Diego, Cal. (First Church).—Bliss Knapp, Church Edifice, corner Second and Laurel streets, 8 p.m., Feb. 25 and 26.

Santa Monica, Cal.—Virgil O. Strickler, Woman's Club House, 8 p.m., Feb. 23.

Sault Ste. Marie, Mich.—William R. Rathvon, Opera House, 8 p.m., Feb. 26.

Sawtelle, Cal.—Virgil O. Strickler, Woman's Club House, South 6th street, near Santa Monica boulevard, 7:30 p.m., Feb. 25.

Scranton, Pa.—William R. Rathvon, Church Edifice, 3 p.m., Feb. 21.

Ukiah, Cal.—Virgil O. Strickler, Victory Theater, 3 p.m., Feb. 21.

University of California, Berkeley, Cal.—Jacob S. Shield, First Church of Christ, Scientist, Dwight way and Bowditch street, 8 p.m., Feb. 25. (For University public only.)

Waterloo, Iowa.—Clarence W. Chadwick, Waterloo Theater, 8:15 p.m., Feb. 26.

West Palm Beach, Fla.—Bicknell Young, Church Edifice, Poinsettia street and Hibiscus avenue, 8 p.m., Feb. 18.

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Testimonies of Healing

[Translated from the German]

I am filled with gratitude for the blessings which have come to me through Christian Science. In 1908 my right arm was operated on, and later another incision was made, but on that day I was led to find God through people who until then were strangers to me. I asked them to give me some soup, as I was hungry, and so they did. I was then told by them about Christian Science and the *Herold*, and the truth was explained to me. These explanations filled me with joy, and I leaned, so to speak, on the truth thus imparted. I was not hungry any more, for the joy which I experienced as I sat listening in their kitchen satisfied me. I went home feeling light-hearted and as if I beheld the world for the first time, and my husband rejoiced over me. Three days later, when I went to the physician by appointment, he said, "Why, your arm is healed!" and manifested surprise; but I did not tell him of my experience as to the healing power of Truth. When I left him, I went back to the Christian Science people in order to learn more about God. I was given a copy of the *Herold*, which I read diligently, as well as a Christian Science pamphlet, and I strove to grasp the meaning of what I read. Since that time I have experienced help in many instances with my husband and children through the truth. I prayed earnestly to God, and my prayers have been availing. My husband has stopped drinking, I have broken myself of the habit of using profane language, and everything has improved and become more beautiful.

I am deeply thankful to God, and grateful to Mrs. Eddy and to my dear helpers. I have secured a copy of "Science and Health with Key to the Scriptures," and also of the Bible, in order to learn more of this truth and improve myself.

Frau Wilhelmine Bleidner, Dotzheim near Wiesbaden, Germany.

It is with unspeakable thankfulness to God, the giver of all good, and with gratitude to our dearly beloved Leader, Mrs. Eddy, for her spiritual interpretation of the teachings of the Master, that I give this testimony of the many healings experienced, and the great happiness that has come to me through the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures."

For thirty years I had been an almost constant sufferer from many physical ailments, the more serious of them being organic heart trouble, nervousness, stomach disorder, sleeplessness, asthma, brain trouble, and rheumatism in its varied forms. Besides all these I had a severe fall, which caused both external and internal injuries that partly paralyzed my left leg and arm. During the earlier years of my life and sufferings I was an active member of church and Sabbath school, earnestly striving to obey the divine command, "If ye love me, keep my commandments," and to live an honest, upright Christian life, doing unto others as I would that they should do unto me. The reading of God's Word in the home, around the family altar, was my daily duty, and every day I asked our heavenly Father to help me according to His many and oft-repeated promises; but months and years passed, and no help seemed to come to me from that source.

Eminent physicians in some of the largest Eastern cities had been consulted and had treated me for one or more of the troubles, at great expense to me. I was temporarily helped. Change of climate had been recommended for some of the ailments, and the extreme boundaries of the United States were visited, but no substantial benefit was obtained. The God whom I loved and trusted, and according to my understanding at that time had for years endeavored to serve, had seemingly deserted me. With the savings of years spent in a vain search for health, with my loved ones torn from me and my faith in God and His promises shattered, life seemed to me to be made up of one misfortune after another, and I determined to take the matter into my own hands and end it; but the knowledge that such an act would bring unmerited disgrace upon my family deterred me.

It is said that "man's extremity is God's opportunity," and this proved to be true in my case, for about that time a dearly loved friend of the family, who had become as a "brand snatched from the burning" by a wonderful demonstration of God's power to heal, called at the home, and all of us were astonished at her changed condition since we last saw her. Her trouble and sufferings were over, and she was again the laughing, joyful friend of earlier years, a picture of health and happiness. When asked by what methods she regained her health, she joyfully exclaimed, "Christian Science;" and while I could not doubt her evident sincerity, intense interest, and strong faith in the power of God to perform what seemed to me nothing short of a miracle, yet I could not think that a like result would obtain for me, with my atheistic views, which at that time were pretty strongly grounded.

This friend told me of Science and Health and asked me if I would read one chapter in the book if she sent a copy to me. Here was one of God's ministering angels bringing to me the olive-branch. I could not refuse such a request, and very reluctantly I consented. The book came the next day, and although I had no faith in its teachings, I began to read a chapter with much curiosity, to ascertain what occult science had been used to bring about my friend's healing. Prayer is the subject of the first chapter, and before proceeding very far I began to be interested, and before reaching the end of it I was made to know that I had at last found the key to fervent and acceptable prayer, the foundation-stone to the temple of Truth. At last I had found the "pearl of great price," which brought me brighter hope and joy in the knowledge of God, good, of His exceeding great love for the children of His creation, and of our relation and duty to Him. I had been born again into newness of life with Christ Jesus, and it gave me great happiness to know that in my true selfhood I was not an outcast, but a child of God, created in His image and likeness. I saw that God was always with me, ever ready and willing to help me.

I had been so much interested in the reading of the book that I had not thought of my mental and physical condition. I soon found, however, that all but one of the ills had vanished. The paralytic condition was unchanged, yet I felt certain that as with God "all things are possible," in time that too would disappear. Notwithstanding the demonstration of God's goodness to me, I would sometimes question whether I were really healed and whether my sufferings were at an end, or if they would return after a while. Thanks be to our God, who "giveth us the victory," the answer was always a prompt and forcible declaration that there would be no return. The study of the Bible and the reading of Science and Health became more earnest and more interesting, and in a short time the paralytic condition vanished as quickly and as quietly as had the other discords. The words of the Master, "Ye shall know the truth, and the truth shall make you free," came to me vividly and forcefully. I was free,—free from sickness and suffering.

God's word had been my only physician, and I was healed by the same heavenly Father who in former years would not listen to my pleading, as I then thought; and no words can

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express the joy and gratitude that I at that moment experienced. The "good shepherd" had heard the voice of the lost one out on the mountainside of despair, and had gently and tenderly brought him back into the fold. I have since been able to overcome minor ills by demonstrating the all-presence of God.

An injury similar to the one previously mentioned, but not quite so serious, was at once left in the hands of a Christian Science practitioner, and in two days I was at the office performing my usual duties. Following this, diabetes manifested itself in a very aggressive form and put up a stubborn resistance to treatment. At times, when it seemed to material sense that the tide was against me and the waves of uncertainty were tossing me around, hindering the efforts of the faithful practitioner, she would have me come to her, and I would be made to understand distinctly that my fears were needless; that it was my ignorance of the truth about God and man which was hindering my speedy recovery. During those visits I was brought nearer to God and His allness, and all doubts as to the final destruction of the ailment would materially diminish as each time I drew nearer to the right understanding of God. I had become very weak, and greatly reduced in weight, but Truth is mighty. The healing is complete, and another wonderful cure through omnipotent good has been accomplished. I am here after a lapse of two years, in a perfectly healthy and normal condition, to tell the story and emphasize those beautiful words of our revered Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

This testimony is a loving tribute to the power and application of the revealed truth as given to us in our text-book, and with David I can say, "Who is so great a God as our God?"—C. L. Knight, Kansas City, Mo.

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Mrs. Eddy says, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79); and it is with the hope of sharing the good that has come to me that I write this testimony.

As a child I was considered delicate, and from the age of five had fainting spells, which were supposed to be inherited. While at boarding-school I had St. Vitus' dance, and as my father was a druggist, naturally many material means were tried. At times I seemed benefited, but the trouble returned, and there was the constant fear of its recurrence. After I married, my whole thought was of my sickness,—and how wretched I felt! I was trying many remedies, but with no permanent results.

My mother, who was an invalid, was seeking relief at a health resort, but her search was fruitless. On her way home she visited a cousin, who she found had been healed of tuberculosis through Christian Science. This so impressed her that she, too, immediately took up the study of Science and Health and was healed by reading the book. These manifestations awakened my thought, and I began to study Science and Health. I was perfectly satisfied with this study without reading the Bible, for in former years I had read the Scriptures from a sense of duty, though with little understanding or pleasure. Presently my attention was called to the fact that I was not reading the Bible or giving daily study to the Lesson-Sermon. I was told that Science and Health was a "Key" to the Scriptures. "If some one gave you a key to a house filled with treasures, would you hold the key? No, you would use the key and go in and possess the treasure. The Bible is filled with treasures which Science and Health unlocks." Then I took an interest in the Bible, and saw how Christian Science teaches as Jesus taught, for we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

The result of this study was that I have never had a fainting spell or a return of the St. Vitus' dance; ptomaine poisoning has been overcome, and a dislocated hip has gone into place; an abdominal brace, which I had vainly tried by will-power to get along without, has been laid aside; while with the help of a practitioner, a severe case of bladder trouble went to its "native nothingness." Best of all, however, I am being healed of a selfish, discontented disposition. I have been helped mentally, morally, physically, and financially. My desire is to let that Mind be in me "which was also in Christ Jesus;" to do unto others as I would have them do unto me; "and to be merciful, just, and pure" (Science and Health, p. 497).

Mrs. B Myers Morris, Los Angeles, Cal.

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It is with heartfelt gratitude that I wish to acknowledge the healing in Christian Science of an organic trouble from which I had suffered for years. When severe attacks of pain came on, nothing but an opiate would relieve the suffering, and physicians said that an immediate operation would be necessary.

In the mean time my niece had been healed in Christian Science, and when I saw what it had done for her, I at once decided to try it. I was healed in the first treatment, although I did not realize this for quite a while afterward, and was cured of stomach disorder at the same time. I went home, took a ten-room house, and did all the work connected with cleaning and settling it. I also took care of the furnace all winter. Prior to this I had boarded, and I never expected to keep house again, as I did not feel equal to the task; but after the first treatment in Christian Science I was lifted out of this condition so completely that I felt I could do anything which was necessary.

I have been healed of many minor ailments, and am able to do fine needlework without glasses, after having worn them for fifteen years. I am very grateful for the knowledge of Christian Science, and that I am able to help others.

Lottie E. Kerr, Minneapolis, Minn.

❖

I desire to express my gratitude for Christian Science, for the regenerating effect it has had in my life, lifting thought from self, and so making me easier to live with and also a happier being. One healing I wish specially to mention. A corn, which had twice been surgically treated before I came into Christian Science, came out and completely vanished under the right thought. But it is the mental healing, the difference in the outlook on life, for which I am chiefly thankful. The opposition I encountered at the outset has melted away entirely, and all is more peaceful than ever before.

Mary L. Phillip, Lynmouth, England.

❖

In September, 1912, I was taken suddenly ill with typhoid fever. All necessary precautions under *materia medica* were adhered to and every necessary care was given me, but from the first there was little hope of my recovery. The fever ran its course for four weeks, when I seemed to be improving, but a relapse, together with pleurisy, added to the doubt of recovery. The two diseases were fought bravely for three weeks, but with the best medical aid available I was rapidly growing worse, and death seemed inevitable.

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At the end of seven weeks I was so weak I could not move, and then acute lung trouble set in. As a last resort, I was persuaded by my brother, who had been my nurse (he was a Christian Scientist), to have Christian Science treatment substituted for the medical means which had done nothing for my recovery, despite the doctor's conscientious efforts. From the moment the practitioner began to treat me I improved, and in five days I was well. Moreover, two sisters who had contracted the fever were also healed by Science treatment. One sister was in the worst stages, and the other had just been taken down.

Besides these wonderful demonstrations, I have witnessed several others. Eye trouble has been healed, stomach disorder has been cured, and bone-spavin in the case of my horse has been overcome. Today, though not a member of the Christian Science organization, I am a firm believer in its teachings, and am more thankful for what it has done for me and my friends than for anything else.

ROY F. IVES, Anthony, Kan.

❖

I should like to express some of the gratitude I feel for the healing that has come to me through Christian Science. Ten years ago, when I first heard of Mrs. Eddy's discovery, I was suffering from an acute form of mental depression, accompanied by such physical prostration that sometimes for months I was hardly able to move in bed without help. I had suffered in this way for a great many years, and although I had undergone an operation, had tried baths, massage, and the "rest-cure" several times, I was in no way helped, beyond the relief that I received from the unfailing kindness of my doctor. In this condition I began to read "Science and Health with Key to the Scriptures," and to have treatment from a Christian Science practitioner.

For a long time my recovery was so slow as to be practically imperceptible, but it has been so complete that now I never have the slightest return of the mental depression and confusion from which I previously suffered. It is not possible for me to tell from what a condition of distress I have been lifted. My healing came through understanding, in a small degree, the teachings of Christ Jesus, and that I have been able to understand them sufficiently to recover, I owe solely and entirely to Christian Science.

JOANNA SCOTT MONCRIEFF, Edinburgh, Scotland.

❖

I want to express my deep gratitude for this wonderful truth taught in Christian Science. I had the pleasure of attending my first Thanksgiving service in 1912, and since then have realized what thanksgiving really means. It has made me more anxious to tell what has been done for me.

In May, 1909, I went to a Christian Science practitioner for treatment for my little daughter, but the practitioner found that I was more in need of Christian Science than the child. I was disheartened, full of doubt, jealousy, fear, and looking forward to the time when I would be confined to a wheeled chair, unable to be a companion to this little girl, as I had been a cripple, due to what the doctors called spinal meningitis, since I was three years old. My family had tried well known medical professors in Chicago and other cities, but I received little help. The last relief was obtained in Indianapolis, when I was sixteen years old. Instead of gaining after that, things began to get worse, and the outlook was indeed dark, as the cords of my foot and ankle started to contract. My ankle got weaker every day; my leg shortened, the toes drawing under, and without an artificial shoe, heavy and large, I was unable to walk across the room without support. It was at this point that I found Christian Science.

After three months' treatment my foot improved, the cords slackened, and the limb lengthened an inch and three quarters. I discarded all pads and ankle supports, could walk with an ordinary shoe, and did walk to church, over a mile each way. I ceased treatment for some time, but kept up my work and study in Christian Science literature, and then took up the treatment again for a while. I want to say right here that I am a hundred per cent better, and while the cure has not been quite complete to the outward eye, I feel sure that the work is almost done.

I have had two children born in Science, without pain. I was joyful, happy, and comfortable from the hour the children were born, and in less than a week was out riding, in perfect health and comfort. I want to say that Christian Science has been to me what a mother's loving care is to a baby. I find that its constant application means peace and happiness, love toward all mankind, and gratefulness for life and love. We have found its application in business affairs to be a marvelous blessing, for prosperity in this line has been multiplied tenfold.

I am indeed thankful to God for this power that heals the sick. In my own personal experience I have proof of the truth of the Scripture statement that it causes the lame to walk. It has opened the eyes of the blind, spiritually, both for me and for my husband. It is therefore no wonder that I am also grateful to our Leader, Mrs. Eddy, for the revelation of this truth that has brought so much health to myself and family and peace and prosperity to our home.

EMILY BRADLEY BODE, Oak Park, Ill.

❖

For eight years I suffered from a chronic organic trouble. First a number of allopathic physicians were given a thorough trial. One advised an operation, which was performed, but it left me in a worse condition than before, with other sufferings added. Then I turned to homeopathy. After going to one doctor for six months, he said he could not help me, and advised osteopathy or Christian Science, so I tried the former for about a year. All did what they could for me, but to no avail.

At last I turned to Christian Science, and went to a faithful practitioner, who led me to see that God is indeed Love. I had reached a point where everything about me seemed confusion, and her clear statements led me on until I realized that "happiness is spiritual, born of Truth and Love" (Science and Health, p. 57). I was healed of the organic trouble, also of chronic bowel disorder, severe headaches, neuritis, and bladder trouble. I had worn glasses for eight years, but in one treatment my eyes were healed.

Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy and to all who have helped me. My desire is to follow in the path that leads on and up to God.

NELLIE A. KAUFMAN, Chicago, Ill.

❖

The Master said, "Freely ye have received, freely give." I have received so much in Christian Science that it is indeed a joy to give. I was healed of hip disease and a broken kneepan after being lame for three years. The kneepan was broken in several pieces, and the broken pieces could be easily felt. The limb was about two inches short and the hip out of place. The hip was set and reset, but it never remained in place longer than a few days at most, and the pain was almost unbearable, except when I was under the influence of an opiate.

Everything was done that was possible, and eight doctors were tried, but with only temporary help. I went from one brace to another, and also used crutches, while sometimes for

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months I would lie in bed unable to move. At last, in desperation, I was taken to a New York specialist of world-wide reputation. He gave me no hope of entire recovery, but said that when I was stronger he would operate and remove the broken parts, and perhaps I would suffer less. He fitted me with an eight-pound weight, and I carried it day and night, in order to make the limbs about the same length; but if the brace was removed the limb would spring back. Then, too, it had wasted away, till it was about the size of an arm. Things seemed hopeless, for I was only about fifteen years old. Still, knowing nothing better, I went twice a week to New York for treatment and tried to be reconciled to the thought of being a cripple for life. Finally, through the help of dear friends I was led to Christian Science, and no one can know the joy I experienced when the practitioner told me I could be healed. I had five days' present and two weeks' absent treatment. At the end of that time I was absolutely healed. I no longer limped or used braces. The limb and hip were normal in size, and the broken pieces found their right places without an operation.

Nearly five years have passed and I have never had the slightest sign of the old trouble. In every way I am a perfectly healthy and normal girl. Words cannot express my gratitude to the dear friends for their loving help, and only by letting my light shine can I prove my love and gratitude for Christian Science.

MARION C. LAWSON, Newburgh, N. Y.

✧

I am thankful to God that through the efforts of friends I was induced to read Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I had trouble with my eyes, and my sight became so affected that I could not read even the plainest of print, and could not recognize my most intimate friends a few feet away. This made it very hard for me to do my work. My friends wanted me to consult a Christian Science practitioner, but I could not believe that anything could restore my impaired vision, as several eye specialists had failed to do me any good. Finally, however, as a last resort, I called on a Christian Science practitioner of this city, and through her help I began to have a better and clearer understanding of God's work. The Bible and Science and Health had to be read to me by my wife, and the more I heard the more I felt that at last I was going to receive the good desired. One night, upon retiring, my eyes were about as usual, but the next morning, while at my place of business, on glancing across the street I found that I could read a sign which I had never been able to see before. I then hastily picked up a newspaper and could read that too. Surely, God is good.

The healing has been permanent, and since then I have relied on Christian Science in all cases of sickness. The more I read the Bible and the Christian Science text-book the less wonderful the healing appears, because the good is for us if we will only accept it. I am more thankful every day for the many blessings my family and I have received through Christian Science.—A. G. GRIFFEY, Shelbyville, Ind.

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Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

ANON.

From Our Exchanges

[The Christian Intelligencer]

"The husks that the swine did eat" are not fit nutriment for immortal souls. It must occur to many, if they reflect at all, that they are living on the lower planes of life. Their interests and activities are strictly within the confines of the physical, the natural and the material. They are laying up treasures, but not in heaven. How sordid life becomes when spiritual interests and moral riches are lost sight of. "Where there is no vision, the people perish." One of the marks of this present age is the absorption of men in the things that are seen. Religious indifference among those who have made the great profession, reveals the hold material things have upon the present generation. How better can we enter upon the new year than by placing ourselves before the judgment-seat of conscience and Christian ideals! Life is too precious a gift and too great a prize to be trodden under foot. If indeed we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," it becomes us to walk worthily as sons of God.

Add to the fact that man is a spiritual and moral being, the further fact that great things have been done for him, and it will appear that imperative obligations to live unto God rest upon every one. The life any one is living must be measured by the possibilities opened up to it and the grace expended for its enrichment.

[The Christian Register]

We have heard the speedy coming of the millennium predicted for many years, but have been rudely awakened as to the facts of unregenerate human nature. We must constantly remind ourselves that the spirit of the true God has not left the world; it glows still in some hearts. Its love and fervor are working, we know not how, toward new revelations of the divine,—a new evangel. Men will be raised up to utter new truth, to lay bare the hollowness and hypocrisy of the immediate past that seems going up in smoke and flames. Though the material world perish in part, what matters it, if it points the way to spiritual regeneration? Truth and righteousness, love and brotherhood, will, it may be predicted, assert themselves with new power when the old false and rotten foundations of force and greed have crumbled in the dust.

[The Universalist Leader]

Every right endeavor, no less than every trustful petition, by which men seek one or another benefit from the providence which they recognize as the source of all their blessings, is a prayer addressed to God. By our acts as well as our supplications we invoke the divine bounty. And whatever the providential reason may be, the best gifts are bestowed on those who persistently seek them; who are not discouraged by one or two failures; who work and wait with a purpose that never falters, an industry that never abates, and a patience that is never worn out, until success is achieved. Whether we seek wealth, or fame, or social distinction, or knowledge, or virtue, we do not usually get them in answer to a single application.

[The Pacific Baptist]

Several times of late we have seen some such astonishing statement as this: "War is the natural outcome of the application of Christian principles; Jesus himself said, 'I came not to send peace, but a sword.'" But any candid reader of the New Testament will readily admit that its whole teaching is concerning spiritual realities and relations. All the New Testament emphasis upon warfare has to do entirely with the

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conflict between good and evil. The weapons of that warfare are spiritual, not carnal. . . . Spiritual things are spiritually discerned, and it is too much to expect that the man who wilfully walks in another realm should approve or even understand the New Testament teaching. He does not wish to. Only those who will do God's will can expect to know the teaching. Christ's familiar words are only a figurative reference to the struggle between light and darkness, righteousness and unrighteousness.

Let it be admitted that Christ brings strife to men so long as they are at strife with God. Every truth that ever pleaded for confession and application in life sent a sword into the circle where it was discussed; according as the members of that circle were lovers of the true or lovers of the false were they divided against one another. Every great cause that ever was presented among men has set a man at variance with those of his household who did not accept it with him.

[*The Advance*]

The quality of sonship had to be born again in the prodigal. He had been content to ask the father for less than the father's best. So sadly must the consciousness of God's children be born anew in the lives of many of those who now consider themselves but servants. It was a gracious word of the Lord Jesus, spoken to his disciples on the last night he was with them in the upper room, "Henceforth I call you not servants; . . . but I have called you friends." It was even a more tender word which he said to Mary after he had risen from the dead, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

There is potential progress in every Christian life. It is our privilege not to remain long on the basis of servitude. We have our Master's own invitation and the Father's gracious command to rise above the relationship of the servant into the closer intimacy of friendship, into the near and tender tie of sonship. The Christian who does not know this, wrongs not only his own life of its largest achievement and sweetest experience, but wrongs also the God who stands ready with a larger gift.

[Prof. Edward C. Moore, D.D., in *The Congregationalist and Christian World*]

The war has brought to some a great disillusionment as to the Christianity of Christendom. That disillusionment is in itself a challenge. The only possible defense for Christianity at the present moment lies in the repudiation of those things in Christendom which have nothing to do with Christianity. Even that defense is none too good. We ought not to have needed to awaken to the true state of things by this atrocious war. Those only have clean hands who repudiated these evils and sought to change them long ago. The best we can do is to fight against them now. If, however, we take refuge behind this defense and, after the blasting revelation which the war has given, if we still fail to do all we can to alter these conditions both at home and in all the world, have we the right to call ourselves Christians at all?

[*The Watchman-Examiner*]

On the principles of the religion of Jesus Christ there is a demand for the supremacy of a broad enthusiasm for the real brotherhood of all mankind that shall be stronger than racial ties or loyalty to any government. And we assert that the teachings of Jesus Christ require his followers to believe that neither the political necessities of any human government nor the social or economic requirements of any people can, under any conditions, justify the cruelties, the slaughter, and the suffering of such a war as is now being carried on in Europe.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Permission has been obtained to translate into German the article "Mary Baker Eddy," by Arthur Brisbane, and it is now published in pamphlet form.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: God's Lovingkindness Proved to Men," a lecture by Rev. William P. McKenzie, already published in the German language in pamphlet form, is now printed in English, and is on sale at prices shown on the opposite page for our regular pamphlets.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 25

Boston, February 20, 1915

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Oakland, Cal., is to have a thirty-five hundred dollar book on city planning. It is said to be the first city on the Pacific coast to take up seriously the matter of laying out streets and planning generally in advance for future growth. The city council has appropriated twelve hundred dollars as its share of the expense of bringing out the book, and the rest of the money has been pledged by other communities in Alameda county and by private subscriptions. The book was written by Dr. Werner Hegemann, a German expert on city planning, who was engaged to come from Berlin to study local conditions. The city intends to use the volume as a text-book in the high schools, thus developing interest in city conditions and their improvement.

In a recent issue of *Engineering* there is given an interesting account, taken from the Milan journal *L'Industria*, of the scheme for the electrification of certain sections of the Swiss railways. The electrification of 3017 kilometers of Swiss state railways has been decided on, the article declares, and the work will be started on the Gothard line, the most important line of the whole system. A portion of the required hydraulic power is already available, and the necessary means for this were taken in the cantons through which the Gothard line runs. The Swiss state railways are to own the power stations, and in no case will the supply of current be entrusted to private companies. This has been found to be the most economical way. The electrification of the railways will render Switzerland independent of outside supplies of coal for the railways, and will do away with the smoke nuisance in the tunnels.

Five huge pumps, the largest in the world, began Feb. 18 the task of draining forty thousand acres of land, partly in New Orleans, in order to make ready for habitation and farming the rich alluvial soil of the Mississippi delta. This gigantic work of conservation, backed by the state of Louisiana, is part of the vast scheme of systematic reclamation of alluvial lands which was put under way a few years ago, and which will eventually bring into use ten million acres of land now idle. Holland, it is said, drained forty thousand acres of her soil after seventy-five years, and with an expenditure of three million two hundred thousand dollars. This so-called "drainage district" of Louisiana, with an equal number of acres, will be drained in three days after the pumps are started and after a year of construction. The cost will be two hundred and thirty-four thousand dollars.

The ninth annual report of the Victorian rivers and water supply commission of Australia shows that 317,287 acres were irrigated during the year 1913-14, being an increase of 67,304 acres over the previous year, and that the total revenue of the commission, amounting to £194,857, was £18,717 in excess of the amount received for the year 1912-13. The revenue from irrigation and water supply districts showed an increase of £9,507 over the previous year. The loan liability of the state for works of water supply at the close of the year was £8,036,263.

There being no opportunity, apparently, to pass at this session of Congress the Linthicum bill, which provides for the protection of the fish supply of Chesapeake bay and its tributaries, the war department, through the chief of engineers, has issued an order which will, it is expected, do much to relieve the present situation. The order radically restricts fish-net operations in the lower part of Chesapeake bay and in the lower reaches of the Potomac, York, and Rappahannock rivers, and its effect will be to permit spawning fish to reach fresh water.

The government of Norway has lately purchased over one hundred thousand bags of sugar in order to secure a reserve stock for the country. Further purchases will be made shortly, the intention being to procure a supply of twenty thousand tons of sugar for disposal in case of emergency. Whether a state monopoly on sugar will be imposed has not yet been decided, but it is being considered, and a decision is expected in the near future.

Final reports are now being published of the result of the last five months' campaign in Canada for increased food production. The most conservative estimate is that 20 per cent has been added to the area under cultivation; and the more general opinion is that the 1915 acreage will prove to be 25 per cent greater than that of the 1914 season. With this computation of the increase, there will be 41,845,000 acres under cultivation next season.

The question of a uniform gage for Australian railways will be discussed early in the present year, in accordance with the decision arrived at by the meeting of federal and state ministers. This meeting was the outcome of the premier's conference. The 1918 conference of state and federal engineers reported in favor of the 4ft. 8½in. gage, and to convert all the lines to this gage would cost, they estimated, £37,164,000. Conversion to the 5ft. 3in. gage was estimated to cost £51,659,000.

Increasing use of the national forests of the United States by local farmers and settlers to supply their needs for timber, is shown in the fact that small timber sales on the forests numbered 8,298 in 1914, against 6,182 the previous year.

Postmaster-General Burleson has awarded an eight million dollar contract to the Middle West Supply Company of Columbus, Ohio, which will furnish nine billion stamped envelopes to the government during the next four years.

More than nine million young trees and ten thousand pounds of seed were planted on the national forests of the United States in 1914, and more than two thousand miles of trail and three thousand miles of telephone line were built.

At the dedication of the Ohio State University forestry building recently, the principal address was delivered by F. W. Rane, state forester of Massachusetts, whose topic was "The Evolution of American Forestry."

Success has followed forest planting on the sand-hills of Nebraska. Jack-pines planted there by the government forest service ten years ago now have a height of over fifteen feet and a diameter of four inches.

The report of the British Board of Trade, giving the complete trade results for 1914, shows a falling off of approximately one hundred and eighty million pounds compared with the report for 1913.

At least twenty-five per cent of the larch timber over large areas in eastern Oregon has been killed or weakened by mistletoe, and the forest service is taking steps to combat the pest.

Plans for the new fifteen million dollar passenger terminal at St. Paul, Minn., to replace the Union station, destroyed by fire over a year ago, have been approved by the city council.

The gross sales of the five leading packing companies of the United States for their fiscal year 1914, which ended Nov. 1, were approximately one billion two hundred million dollars.

Two of the leading mail-order houses of the country, Sears-Roebuck and Montgomery Ward, did between them a gross business of almost one hundred and forty million dollars.

The total amount in dividends declared in the first quarter of 1915 by the thirty-seven cotton cloth manufacturing corporations of Fall River, Mass., is $258,775.

More than eighty million passenger tickets were issued on the Argentine railroads last year. The capital invested in the systems is more than one billion dollars.

It is estimated that the United States government's game refuge in the Grand Cañon in Arizona now contains about ten thousand deer.

River Plata, Argentine Republic, shipments of beef to the United States in 1914 amounted to almost eight hundred thousand quarters.

President Wilson has signed the coast guard bill, which combines the revenue cutter service and the life-saving service.

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Christian Science Sentinel

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

Vol. XVII | February 20, 1915 | No. 25

Income and Outgo

WILLARD S. MATTOX

FROM Aristotle to Carlyle and Emerson, philosophers have discussed what is called wealth from as many angles as there have been philosophers. What wealth consists of, where it comes from, how much it is safe and desirable to have, how much is enough, to what uses it should be put, and how it affects those who possess it, in little or great degree, have been the subjects of discussion by wit, financier, and cynic. Some one has said that "enough will carry you: more you yourself must carry." Emerson sagely remarks that the poor man is he who wishes to be rich, meaning, of course, that wealth is merely a point of view; there is no fixed standard. Seneca relates the case of a man who, when he had squandered a fortune but still had left two hundred and fifty thousand crowns, took his own life for fear of dying from hunger. This proves that Midas was not the only man who suffered from having too much money.

Wiser and better than all the world's thinkers was he who spake such words as "never man spake" before, when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." This last statement of the Master clearly answers the question which has so long troubled mortals, What is wealth, and where shall I find it? Wealth, according to Jesus, is spiritual substance. Possession is understanding. What we have is evidently what we know, and not anything we believe about material things. Here the famous epitaph of the Earl of Devonshire is apropos:—

> What we gave, we have;
> What we spent, we had;
> What we left, we lost.

Wealth may be defined as anything worth while, and it is not necessarily either temporal or material, nor is it ever to be gained by selfish striving, by taking from others, by theft or injustice, fraud or dishonesty. Anything that is worth having must be a treasure, and Jesus plainly tells us that where our treasure is, there will our heart be also. Our treasure, then, is found to be valuable thoughts about spiritual things. It is what we know about a universe of ideas that constitutes our riches. Assets, according to the Master's teaching, must be read in terms of consciousness, not in terms of dollars. On page 307 of "Miscellaneous Writings" Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies." In Science and Health (p. 442) she expresses the same truism as follows: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

When it dawns upon the understanding of those who are seeking wealth that the real man exists always at the standpoint of infinite opportunity, always expressing or reflecting infinite abundance and supply, fear of ever lacking any good thing is at once lessened. Paul's reminder that we must not "trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," becomes clearer in its meaning and affords a practical basis for a demonstration of constant and sufficient supply. To be miserly is to misunderstand God as the abundant source of supply. To be foolishly and recklessly extravagant is selfishness, and it betrays a false sense of substance. Satisfaction with what mortals have, is very often embittered by regret for what they lack. There is noticeable today a complex state of mind, on the part of society in general, with regard to the broad subject of supply. The disturbance of thought is such that it threatens success, health, peace of mind, morals, and a continued sense of existence. To those whose supreme end in life is to get money or to acquire other material possessions, the real sense of living is practically lost. Those who, on the other hand, regard the true life service as giving, rather than getting at whatever cost, gain a fine sense of living which bears much fruit. This agrees with Jesus' teaching, that "he that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Under the teaching of Christian Science it is being discovered that wise spending does not necessarily mean depletion. "There is that scattereth," Solomon says, "and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Whatever we have, comes not to be retained, not to be our exclusive possession, but rather to bless us, and then to continue its journey to countless others. This is entirely in keeping with Mrs. Eddy's statement that "whatever blesses one blesses all" (Science and Health, p. 206). Supply and the capacity of man to receive are always scientifically equalized. Man reflects infinite substance, and we cannot hoard the substance that we reflect. What comes to us must be given out, in order to receive more. The normal function of reflection is a constant receiving and giving out, and this function would be deranged by a false sense of limitation, or fear, and by any attempt to hoard.

It never occurs to us to take a deep, long draught of air into the lungs, and then try to hold it there because we are afraid we may never be able to get any more air! Without specially thinking about it, we know the supply of air is limitless. Moreover, the effort to retain or store up a particular supply of air, if persisted in, would result in death, according to material belief. So, too, according to the economy of the human body, the law of assimilation and elimination must be evenly balanced to maintain harmony. Air that has been taken into the lungs serves its purpose and is expelled. If for any reason we should endeavor to retain the air that has fulfilled its mission, the results would be dangerous. It is the constant act of inhalation and exhalation that keeps the lungs healthy, in mortal belief; but what we often forget is that exhalation is just as important as inhalation.

The similarity of the operation and relation of the so-called laws of organized matter to the broader question of supply in a metaphysical sense, is apparent. The mortal who tries to "hold his breath" because he wants to economize on air, will eventually destroy himself. The mortal who holds fast to

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money because he is afraid he may not be able to get more, is impoverishing himself, whether he knows it or not. Any motive for saving or withholding which is based on a limited sense of supply, produces stagnation. Exhalation is as necessary as inhalation! In order to receive, we must be willing to give! Dishonesty and greed are false arguments that our supply is not inexhaustible, that we would better get all we can now and hold fast to it, never let it go. The false law of defective elimination is just as harmful in finance as it is in physiology.

In order to receive more abundantly and more continuously, we must reflect, give out abundantly and incessantly, with no apprehension as to future supply or our continued ability to reflect, to receive it. The supply that seems to come to mortals may appear to be money, income, salary, but substance is always spiritual; it comes always by way of rich ideas, of right thinking. In true spiritual living, income is always evenly and rightly balanced by outgo, for the whole process is nothing more or less than scientific reflection, which is dependent not upon man's effort or initiative, but upon the ceaseless, affluent, abundant, infinite action of infallible and inexhaustible Principle, expressing itself forever through all of its ideas.

School Days

KATE W. BUCK

In studying Christian Science, it sometimes happens that when one begins to gain some knowledge of the value of its teachings, and to realize with great joy that it does indeed lead to an understanding of that truth which makes men free from "the law of sin and death," there comes also an overwhelming desire that those nearest and dearest should seek it too. Perhaps there may be some special one with whom the joys of life have always been shared, and to whom the student of Christian Science turns as naturally with this new-found treasure, and much more joyously, because it means more to him than anything else ever has. With sure expectancy that it will be welcome, he presents the gift he is so eager to share, and perhaps for the first time in his life he meets with a lack of responsiveness and a decided unwillingness to receive the proffered good. Surprised, grieved, it may happen that such a one will feel, because of unity of purpose in other things, that this new joy must be given up, or repressed.

If the study is quietly kept up, and the seeking is rewarded by finding more and more of the true, and a consequent discarding of the false, there may come a time when the student feels that he must call a halt, because he fears that he may be getting too far away from the one who is not yet ready to follow. Striving then to wait, on the one hand, crying out at the same time to go on, as wonderful vistas are revealed through the study of the Word, the situation seems a difficult one. Then possibly the question comes, Is it right for me to keep on going and growing if it means leaving behind another who is dear to me? This may be answered, perhaps, by thinking of ourselves as just scholars every day at school. We are now striving to learn what the great Teacher has to teach us, and if we wish to enter the different schoolrooms and classes, fully prepared and equipped for the varying lessons we are to be taught therein, we must be willing to begin in the primary school and learn its lessons well ourselves.

Now suppose that in this primary school a child, by faithful performance of the duties given, has so mastered the first steps on an upward pathway that he is ready to enter a higher grade. Would it be fair or just that he should be held back because a loved schoolmate, with whom perhaps he had started side by side, was not yet ready or willing to go up higher, and must therefore stay a while longer in the primary grade? Surely the other must needs go on, and the temporary separation be made,—temporary, because of the certain knowledge that the other must eventually progress and pass through all grades too, till at last, together, they finish their course with joy.

At the beginning of a new school year, the writer chanced to come upon three children sitting by the roadside, evidently on their way home from school. In response to some friendly questioning, the spokesman of the party gave out the following information: "I'm in the first grade, she's in the second, and say! [cuttingly] he's only in the kindergarten!" pointing to an atom of humanity so absorbed in sifting gravel through his fingers that he was quite oblivious of the scorn directed his way. So are we all, at one time or another, in the kindergarten, and as we advance to other grades, it behooves us to remember these earlier experiences, and be gently patient with those who are still "only in the kindergarten." Or, having advanced to the dignity of the first grade, let us recollect that there are always higher grades beyond, and so much more yet to learn, that the desire to achieve and go still higher becomes so absorbing that we have no time for self-righteousness because of what has already been accomplished.

Carlyle writes that "they only are wise who know that they know nothing." In Christian Science that statement might be modified and enlarged a bit by saying that they only are wise who know that they know nothing of themselves, independently of the infinite intelligence, which is God. To realize that the more one acquires, the more conscious he becomes of yet greater tasks to be undertaken, greater glories to be revealed, helps to hold him in a proper state of humility, coupled with the joyous, confident expectancy of promotion, as soon as the wise and loving Father finds His child is ready to advance.

How we all look forward to the day of graduation! Though that day seems a long way off sometimes, it is only by striving step by step, steadily overcoming all that is unlike the "pattern" which we are bidden to keep constantly in thought, that we climb (often on "stepping-stones of our dead selves") to better things and higher grades. Mrs. Eddy tells us that "progress is the law of God, whose law demands of us only what we can certainly fulfil" (Science and Health, p. 233). Graduation can only be that glad day when "we all come in the unity of the faith, . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." Then will each scholar have learned that throughout all eternity God exists, and He alone; that no child of His has ever for a second been apart from Him, tossed about at the mercy of every wind that blows, but always at-one with Him,—enfolded and sheltered in His love, existing because He exists. The one who sees this will let go forever all thought of self, all fear of circumstances (the products of mortal thought), and find himself clinging to that which is real and therefore eternal.

When all belief in materiality passes out of consciousness it ceases to exist for the individual who has so attained, and thus he is free to follow after good, for he knows nothing else. Thus he finds himself ready to enter into the fulness when "there shall be one fold and one shepherd," and there shall not be even one stray lamb, for, as Paul tells us, God "will have all men to be saved." "All men". Then why trouble if one seems to lag a bit behind another? Rather rejoice, because of the sure victory to be won some time and in some way, knowing that God's will is done, and that the actual operation of that will can bring only good to every scholar in Life's great school.

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Each child, then, should surely go on from grade to grade, "from glory to glory," as he, individually, sees the light ahead clearly enough to walk in it. Moving steadily, confidently, freely, in that light, he can give earnest thanks, and gladly anticipate the road ahead. In his journeying he must trustingly know, too, that though the brother with whom he is accustomed to travel may not be visibly close beside him, he also must needs be going on. The pathway may be somewhat different, but the goal is the same: the overcoming of all false beliefs, and a complete restoration to the knowledge of that perfect creation which has been theirs, together, from the very beginning, throughout all time. Then will the mortal dreams and shadows be forever laid aside, and He "whose right it is" will reign.

Ark of the Covenant

RICHARD P. VERRALL

THE significance of the ark as a type of divine protection becomes apparent at three distinct periods of Hebrew history. First, Noah and his family are saved from the flood in an ark of gopher-wood; second, Moses is hidden from Pharaoh for three months in an ark made of bulrushes; and third, the Israelites are guided through the wilderness of sin by the ark of the covenant.

It must be remembered that prior to their emancipation from Egyptian bondage, the children of Israel had lived for four centuries in the land of Goshen. It is probable that they there learned and adopted many of the pagan customs which prevailed so generally in Egypt. After crossing the Red sea, instead of attempting to elevate these recently emancipated slaves to a plane of spiritual worship at a single bound, Moses was wise enough to begin at the kindergarten of religious instruction. Through divine inspiration it was made apparent to him that the thought of the people could best be developed by gradual stages of mental discipline. In this respect Moses did what all wise and successful teachers of children have always done, he led human thought along the line of least resistance, from the known to the unknown, from symbol to idea.

In the thirty-first chapter of Exodus it is related that the Lord filled "Bezaleel the son of Uri" with wisdom and understanding "in all manner of workmanship," in order that he might make the ark and the tabernacle according to the pattern revealed to Moses on the mount. The ark was remarkably similar in appearance to the sacred shrines used on Egyptian festal occasions. Thus the children of Israel were only ready to elevate their thought one degree at a time in the scale of spiritual ascension.

From that time onward, the presence of God among the Hebrew people was identified with the ark. It was kept in "the most holy place," in the inner sanctuary of the tabernacle, and it was carried by the priests before the people when they journeyed or made war. Like the brazen serpent, however, it eventually became a national fetish, and it finally disappeared altogether, about the time of the capture of Jerusalem by Nebuchadnezzar. During the seventy years of captivity in Babylon, and for five centuries after, the Jews had to bear the intense humiliation of believing that they had lost their most sacred national treasure. As a matter of fact, however, their real loss was not of the symbolic ark, the need of which they should long ago have outgrown, but of the spiritual idea of God's ever-presence, for which it had stood merely as a symbol.

The eternal coexistence of God and man was never quite lost sight of by the seers of Israel, even when the hour seemed darkest. Such spiritual thinkers as Daniel and his three companions in captivity, and later Zerubbabel, Ezra, and Nehemiah, helped to illuminate the firmament of human consciousness and to prove that the divine idea, when once conceived, is never entirely without a manifestation. Later, the advent of the gospel, with its spirit of healing, not only fulfilled the Mosaic law, but abolished its symbols. The ark was now revealed as a living presentation of Immanuel, "God with us." This higher manifestation of the Christ, or Saviour, while expressed by the human Jesus, was in reality incorporeal and spiritual. To those who still limit the Messiah to the person of Jesus, the Christ has not yet come; but those who recognize in his teachings the word of God, of Life and Truth, have the Comforter promised by Jesus, and this Comforter is now leading mankind into an understanding of all truth.

In her definition of "ark" in the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy interprets it as "the understanding of Spirit, destroying belief in matter;" also as "God and man coexistent and eternal" (p. 581). This sense of the word completely annihilates any remaining necessity for a type or symbol, and reveals the spiritual idea, or word of God, in its pristine purity. The demonstration of man's oneness with God in divine Science, redeeming mortals from sickness and sin, is the acme of true religion. This proof that the same Mind may be in us "which was also in Christ Jesus," is surely the second coming, and this coexistence of God and man, according to Mrs. Eddy, is the true "ark," which she says, on the page above quoted, "indicates temptation overcome and followed by exaltation."



Eleventh-hour Men

BARBARA COOPER-CUSHMAN

IN the gospel of Matthew a parable is told by Jesus to his disciples which by the human sense of justice has often been regarded as a stumbling-block, because it demonstrates the divine economy, not the human. The story is of a "householder," or owner of a vineyard, who went out early in the morning to seek laborers. He found men standing in the market-place waiting to be engaged for the day's work. These he sent into his vineyard, after making an agreement with them for a certain sum of money for their day's work, namely, a penny. After three hours he returned to the market-place and there saw others, whom he likewise hired. He continued to return and hire at intervals throughout the day, and even "about the eleventh hour" he found others still standing idle, and inquired of them, "Why stand ye here all the day idle?" Their answer was, "Because no man hath hired us." They also were sent into the vineyard, with the assurance, "Whatsoever is right, that shall ye receive."

When the day's work was done and the workers received their reward, each man was given a penny,—the man who had worked twelve hours and the man who had worked one. Then those who had worked twelve hours grumbled, and their murmur has come down to the present time: "Thou hast made them equal unto us, which have borne the burden and heat of the day." And the gentle rebuke was simply given: "Friend, I do thee no wrong." Mortal mind, slow to perceive real issues but quick to judge, says here: "These men were justified. They had worked hard and long. The others had simply stood still in the market-place all day." Ah, but that was perhaps the most difficult thing they could have done, while others were called to work, while others were being chosen, given opportunities for accomplishment! Do we suppose that the sun did not beat fiercely down on the rough stones of the market-place, or that it was at all pleasant to

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stand there? Let us think of the opportunities for discouragement afforded by those eleven hours of waiting; think of the patience required to stand there and wait, and the faith; for it was the eleventh hour, we must remember! Others had been chosen again and again from among them, and yet there they simply stood and waited for their work. Evidently the men who had worked all day would not have been equal to the test, for they grumbled and were impatient and envious over the good fortune, as they considered it, of their fellow workers.

Oh, the sweetness and the joy and gratefulness of the summons! These eleventh-hour men did not even inquire what they should receive for their labor. The master had promised that they should receive whatever was right, and they accepted without question his invitation. They had achieved a measure of patience and steadfast faith which indeed merited a full reward; they had tilled the soil of human will and desire, and were ready for the blessing. May those of us who seemingly have to stand still in the market-place and wait through weary hours of self-correction and discipline, have courage and patience and faith, that "having done all," we may be able "to stand."

On page 204 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes, "My faith in God and in His followers rests in the fact that He is infinite good, and that He gives His followers opportunity to use their hidden virtues;" while on the next page we read, "Wisdom is won through faith, prayer, experience; and God is the giver."

Our Church

GERTRUDE SMITH

"Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, p. 261). This is our Leader's wise caution when evil seems in any degree real to us. The material concept or body that we call church, is but a symbol of the spiritual idea of church as understood in Christian Science. Only in the perfect concept can we find ourselves "members one of another."

When through the door of realization we enter the sanctuary of Spirit and breathe its holy calm, all material views, opinions, and desires fade away, and we joyfully exclaim, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." To materialize our concept of church is to lose sight of the true church and "dwell in the tents of wickedness." Even a faint realization of the "house not made with hands," eternal in the heaven of divine consciousness, is a benediction beyond words; and a complete turning aside from the material concept of church to the spiritual must in time heal the body politic of an untrue manifestation.

A material sense of church is almost sure to cause faction and friction, to feed pride of opinion and human domination. Diametrically opposite is the church our revered Leader beheld,—the temple of universal Love in human consciousness. We have an inspired Leader who speaks to us in her written word. Her teaching leaves no important point untouched to guide and help us. The goal she made very clear, and the way to avoid danger in the footsteps to that goal she has plainly pointed out. We cannot be too wide-awake to the rich heritage of her teaching. Are we obedient, or do we believe that she is in advance of our day, or that she does not always mean exactly what she says? What must have been her prayer when she sent forth the word for democratic government in the branches? Was it not that the universal love of God be realized in a more inclusive opportunity for growth in service? The grace, growth, and persecution that come with serving in the church militant is truly a schoolmaster leading to Christ. There follows a clearer discernment of the impersonal, fleeting nature of evil, and of all that men call great, and there is expressed a permanent and abiding conviction of the reality of God, divine Love, and His unchanging law.

Mrs. Eddy's teaching exempts no class or clan from the privilege of development in any department. Her full realization of unlimited Love broke down the barriers of ages, and is silencing the war of tongues as well as the war of weapons. Consciousness needs to be held very clearly to the spiritual idea of church, that one's joy in membership may increase. Isaiah said, "Thou meetest him that rejoiceth and worketh righteousness." Divine Love is meeting the need in each consciousness that abides in the spiritual idea of man. The rejoicing of those who behold the tabernacle of God with men is bringing health and cleansing to the dark places of the earth. When man is seen to be the unlimited idea of universal Love, sight is unobstructed, and our church becomes a glorious expression of "God with us."

"Fowls of the air"

JULIA C. ODREN

As I was on my way to church one Sunday in January, I saw what to me was a great object-lesson. I was looking out of the street-car window, when suddenly my attention was attracted by a group of little birds with wings spread, seemingly having a joyous time. As the car passed them I saw that they were bathing in a pool of water, utterly unconscious of the winter weather. I thought that if we were but as free from fear as were those little creatures, what a vast field of possibilities would be unfolded to us, and what glorious liberty we would have! They were enjoying themselves just as freely as though it had been midsummer, with no fear of catching cold and having a lung fever because they were not in a warm bath-room. They had no false education, no acquaintance with "the tree of the knowledge of good and evil," therefore their eye was single, seeing only the good. The rain that had fallen the night before had furnished them a fine opportunity, and they were making the most of it.

How often do we blind ourselves to the good that is ever present with us, because of our fear of the evil which we believe grows on the same tree as good. The Bible says, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Let us know that as nothing but good can come from God, we may find in every circumstance an opportunity to prove His allness and so take advantage of the opportunity to demonstrate our freedom, as did the little birds.

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I prayed for wealth:
  Then what I had, all that I lost.
I prayed for fame:
  It came to others, but me it mocked.
I prayed for health:
  But strength grew less, and with it heart and hope.
I prayed for courage:
  But cruel, heartless fate gave only fear for what I asked.
I prayed to die:
  But awful answer this—a living death.
I prayed at last, Thy will alone be done:
  Then heaven heard and gave me all the good
  I asked before, a thousandfold;
  And with it love to God and all mankind,
  And deathless Life.

REV. FRANK N. RIALE.

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Selected Articles

[Charles W. J. Tennant in *Herts Advertiser and St. Albans Times*, England]

The Rev. Mr. —— seems to consider that he is holding a strong position in his attitude toward Christian Science, whereas the mere fact of his having classified it as fundamentally unscriptural and antichristian, reveals such a lack of knowledge of the subject as to render his position untenable. When he understands Christian Science sufficiently to enable him to prove its teaching by demonstration, as thousands are doing today, he will then be in a position to offer a statement concerning it.

The first tenet of Christian Science, given on page 497 of "Science and Health with Key to the Scriptures," reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life;" and again on page 319 Mrs. Eddy writes: "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood." When our Master commanded his followers to do the works which he did, I presume our critic will acknowledge that Jesus intended them to use the same spiritual means he employed. Has humanity found a better way of healing than that of Jesus, who was never known to fail in a single case he undertook, whether it was the healing of the sick or the raising of the dead? The world has got to acknowledge Christ as the way sooner or later, and the sooner the better. Every conceivable material way or means has been tried by suffering humanity since the days of Adam to get rid of its disease and suffering, and been found wanting. Down through the centuries of Old Testament history we have examples of the healing of sin and sickness, the raising of the dead, the multiplying of oil and meal, which involved exactly the same demonstration of divine Principle as in the similar works of our Lord centuries later.

Christ Jesus in his simple though profound statement, "Ye shall know the truth, and the truth shall make you free," virtually said that freedom from every human discord lay in the knowing of the truth, not in the taking or applying of anything material. In Christian Science Mrs. Eddy rediscovered the divine Principle by which he performed his mighty works. He declared that any one who believed on him (understood his teaching) would be able to do the works that he did, and it is just in proportion to his having the Mind which was in Christ Jesus that a man can perform the same works today.

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[Judge Clifford P. Smith in *Springfield* (Mass.) *Union*]

The report of a sermon on Christian Science, which was published in a recent issue, is my reason for asking a portion of your valuable space. The speaker "called the Christian Scientists idolaters," so your report read, "as they worship a principle, not a personal God. . . . The Hottentot has just as good a religion."

Invective is a projectile which carries, not forward, but backward. It is a verbal torpedo, which always explodes when you try to launch it. It is a wordy fusee, which casts a light only on the person who uses it. As for the word "Principle," or the term "divine Principle," as one of seven synonyms for God, its propriety is acknowledged by nearly all who have observed its use in Mrs. Eddy's writings. Any sincere reader of her works on Christian Science is likely to find that each and all of the synonyms which she has employed help to discover or bring into view the infinite attributes of the infinite One. Christ Jesus said, "We worship that which we know" (Rev. Ver.).

"Christian Scientists are antichrist," your report also read, "in denying that Christ is the living manifestation of God." If Christian Scientists are "antichrist," it must be for some other reason. This one is a complete failure, as any one may observe who reads Mrs. Eddy's writings in an unbiased manner. For example, on page 54 of Science and Health, speaking of Jesus, Mrs. Eddy has said, "Through the magnitude of his human life, he demonstrated the divine Life;" and on page 583 of the same book she has spoken of Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error."

According to your report, the speaker made one other point. He took issue with Christian Scientists, who say that all things of God's creating are spiritual, and "pounded on the desk while he challenged any one to call that spirit." The nature of God's creation cannot be proved by pounding on a pulpit. The question, What is substance? cannot be answered in that manner, for substance is that which is real, in distinction from that which is apparent. Christ Jesus defined substance in these related sayings: "God is a Spirit." "That which is born of the Spirit is spirit." "The flesh [the opposite of Spirit] profiteth nothing." This is the absolute fact, and the proof of it is involved in every case of Christian Science healing; for such healing is the spiritual overcoming of material discord.

We are also indebted to your report of this occasion for the testimony of a woman who has been cured, through Christian Science, of a serious illness and a bad temper. Her remarks were most pertinent and significant. Denunciation is always futile, debate is often fruitless, but a concrete case of Christian Science healing, duly authenticated, should carry a message of joy to all who hear it; for every case of healing wrought by the operation of divine Principle implies man's complete dominion over evil. To the wise of this time, Christian Science healing signifies that no ill or evil, no harmful event or condition, is either lawful or natural; none is indestructible or inevitable; none but what can be progressively overcome with the law and power of God.

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[Thomas F. Watson in *San Francisco* (Cal.) *Examiner*]

The *California Christian Advocate* recently published an article in which the author claims to have made a careful study of Christian Science, and then quotes from Mark Twain and others who had written adversely on the subject. This proves that our critic did not look to reliable sources for his information. One who wished to understand the Bible would not study Ingersoll's or Paine's books, nor would he look to an advocate of allopathy for an elucidation of the homeopath's method of treatment.

There are thousands who gladly and gratefully testify to the fact that the study of the Bible in connection with the Christian Science text-book, "Science and Health with Key to the Scriptures," has brought them health and happiness and made them better men and women than they were before. The testimony of these thousands of earnest students has more weight than the opinions of a few who have never laid aside their prejudices long enough honestly to investigate the subject of Christian Science. Christian Science does not ignore evil, but shows how it is to be overcome with the truth. In Science and Health Mrs. Eddy says: "At all times and under all circumstances, overcome evil with good" (p. 571). The Bible teaches us that God is the only power, and Science and Health states, "Every mortal at some period, here or

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hereafter, must grapple with and overcome the mortal belief in a power opposed to God" (p. 569).

This writer's remarks in regard to the dishonesty of some Christian Scientists are too absurd for consideration, and the time has passed when such an unfounded assertion would have any weight with thinking people. There were those in Jesus' time who called the Master a wine-bibber and a glutton, and refused to see any good in him because of their blindness and prejudice. This critic says that if "Christian Science survives this age, business methods will have to be rigidly revised, as a result of the training the children are getting in denying the realities of things their horse-sense shows them to be hard facts." Christian Science teaches a higher sense than "horse-sense"—even spiritual sense. Because Christian Science is demonstrable truth, it will undoubtedly survive this age, and aid in the overcoming of all selfishness, greed, and dishonesty in the business methods of today, for it stands for the highest honesty and integrity. As Science and Health states on page 453, "Honesty is spiritual power," and Christian Science teaches the overcoming of all evil, including sin and illness, through the knowledge of the omnipotence of God, good.

While this critic is condemning that which he does not understand, calling it a "monster of iniquity," Christian Science is comforting the sorrowing, lifting up the fallen, cleansing the sinner, and healing the sick, as the Master commanded. In Bible language one might ask, "For which of those works do ye stone me?" Our critic might well read in Romans: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

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[Ezra W. Palmer in *Denver (Col.) Express*]

The Rev. Mr. —— is reported in a recent issue to have indulged in some intemperate and unjust reflections on Christian Science, and it is not the first time the gentleman has been guilty of unchristian comment on this teaching. While Christian Scientists have on these different occasions been subject to these attacks, they have endeavored on all occasions to maintain a right Christian attitude toward this evangelist and his work. They have indulged in no vituperation, no denunciations. While his methods and his dissertations on religion may not have appealed to them, they have had no wish to interfere with him or to embarrass him with caustic criticism. He, however, has not been so considerate, but indulges in coarse and abusive language in expressing his attitude toward them.

The charge of this evangelist that Christian Science cannot save a soul is merely puerile, in view of the well-known efficacy of Christian Science in reclaiming the sinner and healing the sick. The evangelist makes no pretense of following the command of Jesus to "heal the sick," but proclaims from his desk that Christian Science, which does heal the sick, is the devil's trick scheme. Perhaps he has overlooked the fact that he is following the Pharisees, who made exactly the same charge against Jesus.

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[W. D. Kilpatrick in *News-Palladium*, Benton Harbor, Mich.]

Will you allow me space to explain to your readers some of the points touched on in a recent issue in reporting an attack on Christian Science by an evangelist? Just how the gentleman reconciles his untempered and blindly prejudiced remarks concerning Christian Science to the doctrine "on earth peace, good will toward men," taught by Jesus, I would not attempt a conjecture; but as his entire effort does not indicate any marked familiarity with the Scriptures, it seems as if the attack was intended to discredit the religious views of many of his fellow men rather than to point the way to salvation by the light of Bible teaching.

The Christian Science text-book, "Science and Health with Key to the Scriptures," is the outcome of many years of devoted study of the Bible on the part of its author, Mrs. Eddy. In the Preface of this book it is stated by the author that "as early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher" (p. viii). She further states: "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth" (p. 126). This emphasizes the fact that Christian Science is based solely on Scripture, and that in its text-book Christian Scientists claim nothing more than an elucidation of the Scriptures in their spiritual import, corresponding in intent to the articles of faith and ritualistic text-books of other denominations. The allusion to Christian Science as a religion without a Bible is, therefore, either the result of gross ignorance or a desire to misrepresent. As a matter of fact, Christian Scientists are most consistent students of the Bible, and it is doubtful if one could be found who is not giving more devout and prayerful study to the Bible than ever before.

Anent the challenge to Christian Scientists to walk on the water, it is not reported that any of Jesus' disciples did all the works that Jesus did, but that fact renders his injunction none the less binding on all who believe. His admonition to "heal the sick" and "raise the dead" cannot in honesty be divorced from his direction to save the sinner, nor do his instructions in those particulars admit of any misunderstanding or halting and half-way position. We are either healing the sick by spiritual means alone, or we are not following Jesus in the way of his appointing,—one of the two,—and all the facetiousness at the command of our critic will never alter that fact. All of Jesus' disciples, in following his direction, left record of much healing by spiritual means only, and the early church for three hundred years after the time of Jesus was renowned for its healing in conformity with his teachings. This spiritual knowledge which enabled the early Christians to carry on the healing work long after the time of Jesus, was lost only as a result of the crass materialism of the times. It did not cease with the ascension, nor was it intended ever to cease, and Christian Science claims that the many injunctions in the Bible to this end are as applicable today as in the time of Jesus.

The reference of the critic to will-power as a healing agent might tend to confuse some as to the method whereby the many cures are wrought through Christian Science. Christian Science does not employ the use of will-power in any way, but teaches that all healing is effected through a clear understanding of God and man's relation to Him. The Scriptures command, "Let this mind be in you, which was also in Christ Jesus," and in replying to the accusation that his healing was done through the "prince of the devils" (will-power), Jesus said, "Every kingdom divided against itself is brought to desolation; . . . if I by Beelzebub cast out devils, by whom do your children cast them out? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

In this we clearly see that Jesus recognized but one Mind, one God, and in proportion to our understanding of this one Mind are we enabled to follow his example in healing the sick and casting out demons. The use of will-power is not countenanced by Christian Science any more than it was by Jesus.

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The human will may go to many extremes, and it would not be in the line of reason to suppose that a mind capable of hating could also be capable of healing. "Doth a fountain send forth at the same place sweet water and bitter?" Paul said, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Mrs. Eddy says, "The Bible contains the recipe for all healing" (Science and Health, p. 406), and a careful study thereof would make clear to the earnest investigator the fact that will-power, hypnotism, mesmerism, drugs, and the like, were never employed by Jesus and his disciples in accomplishing their wonderful works. The divine Mind, or God, alone heals.

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[Duncan Sinclair in *The Eskdale and Liddesdale Advertiser*, Scotland]

My attention has been drawn to a reference to Christian Science in an issue of recent date, and with your kind permission I would like to point out that there is not the remotest connection between Christian Science and spiritualism. The whole structure of Christian Science is based on the fact that the infinite Being whom we call God, is Mind or Spirit. Being infinite, all that really exists is the manifestation of the divine Mind—in ideas. Thus there are not many spirits or minds, since there is but one infinite Mind. Christian Science further maintains that God, the infinite Mind, is infinitely good; and the Christian Science movement is engaged in the endeavor to prove that the Principle of good is omnipresent and omnipotent.

Mrs. Eddy, the Discoverer of Christian Science, in her book "Rudimental Divine Science" (p. 1), defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." And in the Christian Science text-book, "Science and Health with Key to the Scriptures," in the chapter entitled Christian Science versus Spiritualism, she has stated the attitude of Christian Science toward spiritualism without hesitancy and without ambiguity.

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[Frank Bell in *The City Item*, Allentown, Pa.]

The statement in a recent issue, that a lawyer, in seeking the acquittal of a client accused of practising a form of necromancy in alleged violation of law, for the purposes of his argument compared Christian Science with such practice, should not be accepted as establishing any similarity between the two. To attempt to employ necromancy, spells, charms, magnetism, hypnotism, mesmerism, mental suggestion, or anything of the kind, in the treatment of the sick, is to depart absolutely from the teaching and practice of Christian Science, and no person entitled to be termed a Christian Scientist would use or countenance such methods. In the light of Christian Science teaching it is apparent that one who yields his mentality to the control of another, must pay dearly for any temporary relief that may be attributed to such a course, the ultimate effect being not helpful, but tending to demoralization.

An essential difference between Christian Science and all so-called systems of mental treatment is that the latter are concerned only with physical results, whereas the concern of Christian Science is not primarily with physical conditions, but with moral or spiritual conditions. There never was a healing in Christian Science that did not reduce the sum total of human belief in and submission to evil, because this healing is always and only the incidental effect of spiritual regeneration. The object is to demonstrate not a healthy animal, but the real man. Christian Science can be practised best by those who are the purest in heart, and its effects are invariably good. The other systems require no moral standard whatever, nor is it claimed for them that they are less effective for improper than for proper purposes. Thus Christian Science is distinguished by the fact that in method, means, and aims, it is Christian. With this clearly in view one may apprehend how far removed it is from any of the things with which it is sometimes thoughtlessly compared.

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[John W. Doorly in *Sheffield* (England) *Telegraph*]

In a recent issue I notice the remarks of the bishop of Sheffield at the Sale Memorial church. The bishop is reported as coupling Christian Science with spiritualism, and condemning them both for always wanting to try to look beyond what had been revealed; and he is also reported as stating that God said: "Follow thou me. If I have not revealed it, then you can be quite sure that it is not for you to know." In the first place, I would like to state that Christian Science and spiritualism have absolutely nothing in common. With regard to the bishop's subsequent remarks, they are plainly nothing more or less than a plea for stagnation. The objection of the bishop is a very old one, and is exactly similar to the one adopted by the rabbis of old when they refused the teachings of Christ Jesus. To them his progressive teachings only meant the uprooting of effete doctrines, and they failed to recognize what enormous benefits these teachings brought to mankind. Christ Jesus, on the other hand, promised that "the Spirit of truth" would guide men into all truth, and the Bible states that to know God aright "is life eternal."

Today is a day of progress, and Christian Science is growing because it is bringing to men a clearer understanding of God and His Christ.

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[Written for the *Sentinel*]

Alone with God

KATHERINE FINNIGAN ANDERSON

Alone with God!
Wrapped in the solitude of peace,
There comes a sense of sweet release
From dark despair.
I mount the altar-stairs of life,
My spirit with new impulse rife
To do and dare.

Alone with God!
I seem to roam in pastures green,
Where all is quiet and serene,
Where rivers run
Complacently to meet the sea,
And babbling brooks greet joyously
The rising sun.

Alone with God!
With every other thought shut out,
Without a fear, without a doubt,
I lay my head
Upon the loving Father's breast,
And there no footfall stirs my rest
Save angels' tread.

Alone with God!
I have no need of sun or moon
Or stars to keep my heart in tune,
When I abide
Within the sunshine of His love,
And know all good gifts from above
Will be supplied.

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Editorial

More Abundant Life

One of the most prevalent beliefs, and probably the most harmful to the world as a whole, is the one which has been held by the medical profession for centuries, namely, that sickness can be cured and human life prolonged only by the employment of material means and methods. That this belief should have been and is today accepted as true by the great majority of Christian people seems somewhat anomalous, when we stop to consider that both the Old and the New Testament contain records of the most convincing kind that the prophets, the holy men and women of God of the older Scriptures, as well as the Master and his disciples of the newer gospel, ignored material remedies in accomplishing the marvelous cures which they wrought upon those who turned to them for help.

Jesus himself expressly declared that he had come among men to do "the will of the Father," nor did he arrogate to himself any personal credit for the multitudes of people who were healed in the fulfilment of this mission, but attributed the power and the glory to the Father. "The Father that dwelleth in me," he said, "he doeth the works," and with these words he clearly placed upon a spiritual basis the healing power which he displayed. His success in this work not only proved his understanding of a more certain and speedier means for the healing of the sick than the material systems which were in practice in those days, but it also negatived for all time the claim of the physicians that mankind are dependent upon drugs or surgery for relief from physical and mental ills.

The fact that spiritual healing has been done at any time, no matter how remote, is proof enough that it is possible for the sick to be healed today by spiritual means. It is a self-evident fact that what has been done once can be done again. Inasmuch as that which was accomplished by the prophets, who according to the Scriptures were recognized and acknowledged as men of God by reason of their healing work, must have been done according to spiritual law, and that law is unfailing and ever operative, there is nothing to prevent such healing as was done in Bible times being done today by those who sufficiently understand the Master's teachings and his promise that even "greater works" should be done by them that believe.

In the columns of this paper there appear week after week authentic testimonies of those who through Christian Science have been healed of all manner of disease. Many of these people had turned to Christian Science for possible help, after months and years of medical treatment had failed to cure them; others, after the dread sentence "incurable" had been passed and hope had become but a glimmer, and yet others when the limit of a few days or a few hours had been placed as the bound of life. These testimonies are from people in all walks of life, people whose testimony would be accepted as true in any court, but this is not all. In Christian Science churches, on every Wednesday evening of the year, a service is held at which thousands of persons give similar testimonies to the healing power of Truth.

It is time for mankind to reject entirely the belief that its only hope of health is in reliance upon medicine, and through Christian Science the opportunity to do so has been provided. Mrs. Eddy was not only healed herself through the understanding of God which came to her in the hour of her extremity,—the apprehension that today as of old "the prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God" (Science and Health, p. 1),—but after her deliverance she gave to the world the sum total of her experience, that the truth which for long centuries had been obscured might again become available for "the healing of the nations."

What is needed for the liberation of mankind from all its false beliefs about life and health, is that they shall not continue to follow blindly the ever varying theories of the medical profession, but instead carefully weigh the evidence, pro and con, form their own conclusions without fear, and act upon these conclusions. Let them dismiss once and for all the mistaken belief that it is "the will of the Father" for even the least of His children to perish, and remember that Jesus came that all men "might have life, and that they might have it more abundantly."

Archibald McLellan.

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All-protecting Love

While most Christian people would admit that God protects and provides for all His creatures, some are shocked if they are told that Christian Scientists sometimes extend their help to animals and birds. It would seem, however, that any protest along this line has no support, as on page 550 of Science and Health we have this unequivocal statement: "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men."

It is quite true that the animal kingdom as seen through the lens of material sense does not express the divine creation, which is never less than spiritual, but neither does humanity as thus seen reveal the man of God's creating. So far as the mortal sense of things is concerned, Paul is right in saying that "the whole creation groaneth and travaileth in pain together until now." No one can deny that many of the qualities which prove man to be quite other than a thing of clay, are reflected by the lower creatures; as, for instance, fidelity, affection, gentleness, etc. Mrs. Eddy tells us (Miscellaneous Writings, p. 36) that "the ferocious mind seen in the beast is mortal mind, which is harmful and proceeds not from God; for His beast is the lion that lieth down with the lamb." In so far as the student of Christian Science does any work for a sick or suffering creature, it is to demonstrate to himself and others the perfection of God's creation and the universality of the spiritual law which protects and governs all that expresses the creative Mind.

Here we may remember that the safety of animals as well as of men was provided for in the ark, and we note in the fourth commandment provision is made for the cattle as well as for their owners; also from other passages in the Old Testament we learn that when the people obeyed God's law its protection extended to their flocks and herds. A Christian Scientist, knowing that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), would not use spiritual means for his own relief and turn to materiality for the creatures under his care, knowing that the spiritual law which heals him is, like light, unlimited in its operation, and needs but to be applied with understanding to bring good results in all cases. The psalmist says, "Thy judgments are a great deep: O Lord, thou preservest man and beast."

There are some who ask why animals should suffer, if fear produces suffering, thinking as they do that animals can have no fear in the way that people do; but this is a mistake, since domestic creatures especially reflect the feelings and emotions of those about them. It cannot be denied that wild animals are freer in this way than even the most petted domestic animals; but as humanity learns to rely upon God and understand His law, evidences of the divine care will be

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seen everywhere; there will be no blight or destruction, and even "the trees of the field shall clap their hands." Our Master has assured us that not even one sparrow would fall to the ground "without your Father;" and if God's care extends to these creatures, there can be no valid reason why Christian Scientists should not help them when occasion arises. At the same time it should be remembered that the work of redemption, so wonderfully presented by St. Paul in the eighth chapter of Romans, must begin with "the manifestation of the sons of God,"—the spiritualization of human consciousness,—not with the lower animals; yet as the Syrophenician woman said, "The dogs under the table eat of the children's crumbs," a saying which Jesus greatly approved.

It is very clear that Daniel must have known the power of divine law over the lions when he stood fearless and unharmed in their den. Isaiah tells us that when God is our lawgiver, "the inhabitant shall not say, I am sick;" and it is he who tells us of the harmless serpents with which a little child can play, of lambs and wolves lying down together, all of which is to be realized when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

ANNIE M. KNOTT.

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"So shine"

As a general proposition this is true, that an effect is greatly heightened if the means by which it is produced are undisclosed. The attention which would be directed to the mechanism, were it visible, is thereby centered on the phenomenon itself, and the impression received is correspondingly intensified. The non-appearance of the means has increased their effectiveness. This is illustrated in the unique impressiveness of the aurora borealis, that matchless marvel which thrills the more by virtue of its inscrutable disconnections.

The writer experienced a somewhat kindred feeling on first entering a church which was flooded with light from unseen sources. Thought of chandeliers, dynamos, coal burning, etc., no longer intruded itself upon the attention, and there was awakened an altogether new and gladdening sense of the wondrous beauty of the tender light in which all were bathed. Fixtures had yielded their place to the one absorbing fact, the glory of the unseen. He was thus led to realize that the Master's meaning might perhaps have been more fully conveyed if his celebrated saying had been translated to read, Let your light so shine before men that they may see, not you, but your good works, and glorify, not you, but your Father which is in heaven. This ideal is attained when the medium by which Love is reflected is made so unobtrusive, so perfect, that the light divine becomes the one absorbing thing; when we know, and through our unselfed thought lead others to perceive, that there is "no other reality . . . than good, God and His reflection" (Science and Health, p. 242).

In his teaching the Master was not unmindful of the subtlety of the temptations to self-consideration which assault even the aspiring. Mortal sense is forever pushing itself into prominence, and how pleased it is when it finds that it has become an object of even trivial distinction. Personal vanity in this respect may be said to be a common possession. We have all loved to sit near the foot-lights, all tried to be noticeable as first, or fashionable, in many petty matters,—yes, even in our efforts to be humble and to do good. Jesus rebuked this weakness when he said, "Take heed that ye do not your alms before men, to be seen of them," and "when thou prayest, enter into thy closet, and . . . shut thy door."

This old self-parading habit, upon the part of the mortal element, is one of the great obstacles to spiritual progress. We are likely to stumble over it any day, and we shall get rid of it for good and all only when through Christian Science we discern the falsity, the utter emptiness of the nuisance. When the real status of error, the truth about it, is known, it is robbed of that power to deceive which has constituted its only hold upon us. Then, too, as we realize the dignity of man, the incongruity of our subjection to the glamour of cheap pretense begins to appear, and we awaken to that nobler consciousness which cannot be tempted by it.

Christ Jesus emphasized the possibilities of the human reflection of Love's light quite as distinctly as he rebuked all consent to the spirit of self-glorification. When Christ is manifest in our lives, when we have learned to glorify God alone in our body and spirit, which are His, as St. Paul says, no plainness of person or crudity of speech will hinder our all-happifying and ever-healing radiation of the light of Love. Said one, "Did you ever see such a homely face?" and his companion answered, "I thought she was perfectly beautiful." He had noted the physical plainness of a field-working peasant; she had seen the divine light reflected by an obscure but wondrously gentle, spiritually aspiring woman, the light which has transformed the wrinkled face of many a mother, and given it the aureole, the irresistible charm of a Madonna.

When we have gained that control of mortal selfhood which enables us to put it out of the way, then our light will so shine that "the Father of lights" will indeed be glorified.

JOHN B. WILLIS.

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Among the Churches

Current Notes

PASADENA, CAL.—One of the most beautiful and helpful features of last New Year's day was the public reading-tent at the corner of Colorado street and Los Robles avenue, maintained by the Christian Science church. The count of visitors showed that over four thousand availed themselves of the comfort and convenience of the tent during the day and evening. Here the sick, faint, footsore, and weary men, women, and children found rest and refreshment "without money and without price." The fact that everything was free seemed very hard for the public to realize, and many offers were made to pay for the service rendered.

When the owner of the lot on which the tent was located discovered that the enterprise was for the benefit of the public and that the church was not making anything, he generously returned the check for twenty-five dollars which the committee had paid for the use of the lot, saying that he was more than glad to share in the good work. The tent was not formally opened until seven o'clock Friday morning, but the attendant in charge was kept up all night New Year's eve, with people coming and going. Crowds visited the tent throughout New Year's day and until far into the night.

Pasadena Star.

COLORADO.—The attitude of the press has been one of respect and kindness for Christian Science, and this has been exemplified in many ways. Frequently articles from the *Monitor* are quoted in the state papers, and little or no difficulty is experienced in securing full publication of lectures in all parts of the state. The press of the state has also opened its columns to replies to criticisms, and little difficulty has been experienced in securing correction of attacks or erroneous statements. The leading weekly paper of the state, *The Great Divide*, with a circulation of one hundred and fourteen thousand, prints an article on Christian Science in each issue, and articles from our periodicals are frequently printed in other newspapers of the state.

Committee on Publication.

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DURBAN, NATAL, SOUTH AFRICA.—It is gratifying to note that the sale of Christian Science literature is much in advance of last year. We have passed the splendid record of 1913 for the textbook, "Science and Health with Key to the Scriptures," while as regards Mrs. Eddy's other works the sales of the present year have been more than doubled. The sales of literature for 1914 were: Science and Health, 91; Mrs. Eddy's other works, 197; pamphlets, 532; Hymnals, [illegible] per quarter, 180; *Journals* (per month), 121; *Sentinels* (per week), 29.

The report of the committee on distribution shows that good progress has been made in this important branch of our work. There are now twenty-six institutions and refreshment rooms receiving Christian Science literature, as compared with fourteen at the end of last year. The number of periodicals distributed in 1914 was: *Monitors*, 1,112; *Sentinels*, 628; *Journals*, 139.

During the year a sum of £92 5s. 1d. has been added to the building fund, which now stands at £296 12s. 6d., the collections of the first Sunday in each month being added to that fund.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Memphis, Tenn.

George Shaw Cook delivered two lectures on Christian Science in the church edifice. C. C. Ogilvie, superintendent of the Goodwyn Institute, introduced the lecturer the first evening, saying in part:—

I am not a member of the Christian Science church, but I have always been much impressed with the splendid optimism of its followers, with their tolerant, charitable spirit under attack, and with their absolute confidence in and unreserved reliance upon the principles of philosophy, healing, and religion taught by Christian Science.

At the second lecture Atty. A. Y. Scott in his introduction said in part:—

The latter half of the last century produced many remarkable characters. Among these was one who declared a spiritual truth, and prescribed a spiritual remedy for all ills. In 1875 Mrs. Eddy published her great work, "Science and Health with Key to the Scriptures." She affirmed an infinite God, the Father, creator of all that was and is and shall be, and with sublime intellectual courage followed this premise to its logical conclusion. She dared to accept literally these words of Jesus, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" also his commands to "preach the gospel" and "heal the sick." Whether we agree with her or not, we must recognize the incontrovertible fact that she has builded a religion; for hundreds of thousands she has made the waste places to blossom; into the darkened, sin-bound soul she has brought the sunshine of hope and joy. To thousands racked with disease and pain she has given health and peace, and for them a faith that was dead has revived. She has given the world a new religion, based upon love and not upon fear; a religion which makes of this earth, to them that believe, a heaven now and for all eternity. Can we marvel that those thousands regard their Leader with reverence and deep affection?—*Correspondence.*

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Peoria, Ill.

A large and representative audience listened to a lecture on Christian Science by Jacob S. Shield, given in Mohamed Temple under the auspices of First Church of Christ, Scientist. The lecturer was introduced by W. J. Leach of *The Peoria Journal*, who, after quoting the parable of the sower, said in part:—

I am persuaded that no class of religious teachers has ever more perfectly conceived the pedagogic truth which lies behind this parable, than have the Christian Scientists. Calmly, dispassionately, they set forth what truth they have learned, troubling themselves not at all about the reception of it. More than any other class of teachers, they seem willing to leave the truth to win its own way, once they have told what they know of it. All classes of soil mentioned in the story of Jesus are represented in this audience. The lecturer is concerned only with the seed. When he shall have brought the word to us, it is not his to worry as to what will become of his message.—*The Peoria Journal.*

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Newburgh, N. Y.

Willis F. Gross, who lectured on Christian Science, was introduced by Lieut. W. C. Jacobs of West Point, who said in part:—

Nearly fifty years ago Christian Science was first presented to the world by Mrs. Eddy. For centuries mankind had been struggling toward the light, but was held in check by the accumulated dogmas and theories of materialism. In itself, Christian Science was not a new religion, as it was the rebirth of the truths taught by Jesus Christ; but these spiritual truths had been hidden under a covering of material errors, until their practical application had been lost sight of. However, what is really true is always true, and today the spiritual methods used by Jesus to destroy sin, disease, and death, are being applied by the followers of Mrs. Eddy to accomplish the same results as those obtained by the followers of our Lord. Thousands of unimpeachable testimonies prove that Christian Science, honestly and intelligently applied, does refute material theories as to sin, disease, and death, and in their stead brings health and happiness, and a spiritual freedom that surpasses all material comprehension.

Correspondence.

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Paris, Texas

A lecture on Christian Science by William D. McCrackan, M.A., was given at the high school auditorium to an audience of about three hundred people. Introductory remarks were made by William B. Connor, first reader, who said:—

In the most memorable sermon that was ever preached, the Sermon on the Mount, Jesus said, "Therefore all things

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whatsoever ye would that men should do to you, do ye even so to them." In speaking of Christian Science, its Discoverer, Mrs. Eddy, says on page 271 of Science and Health, "The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome." As followers of Jesus the Christ, Christian Scientists are endeavoring to put into daily practice the lessons which he taught in this wonderful sermon. Through the study of this and other Scripture in the light of Christian Science, they have been healed, some of sickness and some of sin; some have had harmony restored where once discord reigned, and they all know God better than they ever knew Him before. They feel that the greatest good which has ever come into their lives is the understanding they have gained through this Science, and that in helping others to understand something of it they are putting into practice the golden rule of doing unto others as they would have others do to them.—*Correspondence.*

Chicago, Ill.

Jacob S. Shield, who was announced to lecture on Christian Science for Sixteenth Church, at the Armstrong school, received a welcome that exceeded expectations. The chairs which at first had been provided, about eight hundred, proved entirely inadequate to meet the demand, and additional ones had to be secured. It is thought there were between ten and twelve hundred people present. The speaker was introduced by Frank C. Rogers, who said in part:—

To one and all who are ready to accept the Christ-principle, it comes as it did to Saul of Tarsus, as a revelation, as the voice of God speaking to the human consciousness. When the great light of Truth came to Saul on the road to Damascus, it caused a complete transformation in his thought, and the proud and pitiless Saul became the compassionate and loving Paul, endowed with a spiritual understanding of the Christ which enabled him to heal the sick and raise the dead.

Today Christian Science is revealing to mankind this same light of Truth, and is proving that the promises of the Bible may be made practical here and now in better lives and healthier bodies. There are probably many within the territory served by this church who are seeking surcease from sin and sickness, and longing for an understanding of the Christ, Truth, which this religion gives, but who hesitate to investigate because of having been misinformed concerning its teachings. This lecture is for the purpose of correcting misrepresentations and to give authentic information about Christian Science.—*North Shore News.*

Helena, Mont.

Bicknell Young lectured on Christian Science at the Unitarian church. He was introduced by L. E. Rudd, first reader, who said:—

Nearly two thousand years ago there was born into this world one who has since been called (Science and Health, p. 52) "the best man that ever trod the globe,"—Jesus the Christ. His mission was to demonstrate the power of God and to show us by example how most surely to gain the kingdom of heaven, but his teachings as given to us in the Bible have not always been heeded. Take, for example, his direct commands: "Go ye into all the world, and preach the gospel;" "Heal the sick." Many have been willing to obey the first of these, but others have felt that the latter was intended only for a select few, his immediate disciples. Mrs. Eddy awoke to the realization that the commands of Jesus were intended for us all, as much so today as during the time of his ministry, and after years of struggle and self-denial she gave to the world that wonderful text-book, "Science and Health with Key to the Scriptures." It has been our guide to a better and clearer understanding of Jesus' promises, and is enabling those who are willing to study it in connection with the Bible, to prove by actual demonstration that God is Love, and therefore is not responsible for the dire calamities so commonly attributed to Him.

The Helena Independent.

Glendale, Cal.

The high school auditorium was filled to its capacity when Prof. Hermann S. Hering lectured on Christian Science. He was introduced by Atty. Frederick Baker, who said in part:—

Christian Science offers a solution of the vital problems of life based upon a spiritual interpretation of the Bible. It is a restatement in modern terms of the truth taught by Jesus, for he instructed his followers how to overcome sin, sickness, and death, and proved the truth of his words by his mighty works. In the same way Christian Science teaches the laws of life, health, and happiness, and thousands upon thousands are today demonstrating the truth of this teaching.

Correspondence.

Lectures to be Delivered

Centralia Wash.—Virgil O. Strickler, High School Auditorium, 8 p.m., March 6.

Cocoanut Grove, Fla.—Bicknell Young, Church Edifice, 7:30 p.m., Feb. 20.

Columbia University, New York, N. Y.—William D. McCrackan, M.A., Milbank Chapel, Teachers' College, 8 p.m., March 5. (For University public only.)

Detroit, Mich. (Second Church).—William R. Rathvon, The Arcadia, 3 p.m., Feb. 28.

Duluth, Minn.—William R. Rathvon, Church Edifice, corner Ninth avenue East and First street, 8 p.m., March 2.

Kenosha, Wis.—William R. Rathvon, Carpenters Hall, 8 p.m., March 5.

Los Angeles, Cal. (Third Church).—Virgil O. Strickler, Church Edifice, 734 South Hope street, 8 p.m., Feb. 26 and 27; Shrine Auditorium, West Jefferson street, 3 p.m., Feb. 28.

Madison, Wis.—Clarence W. Chadwick, Woman's Building, 240 W. Gilman street, 8:15 p.m., March 2.

Medford, Ore.—Virgil O. Strickler, The Natatorium, 8 p.m., March 4.

New Orleans, La.—George Shaw Cook, Church Edifice, corner Nashville avenue and Garfield street, 8 p.m., March 1 and 2.

Oregon City, Ore.—Virgil O. Strickler, Busch's Hall, corner Eleventh and Main streets, 7:45 p.m., March 5.

Orlando, Fla.—Bicknell Young, Lucerne Theater, 8 p.m., March 2.

Reno, Nev.—Bliss Knapp, Majestic Theater, 8 p.m., March 4.

San Francisco, Cal. (First Church).—Bliss Knapp, Exposition Memorial Auditorium, Civic Center, 3 p.m., Feb. 28.

Springfield, Ill.—Clarence W. Chadwick, Chatterton's Opera House, 8:15 p.m., March 1.

St. Petersburg, Fla.—Bicknell Young, La Plaza Theater, 3 p.m., Feb. 28.

Tampa, Fla.—Bicknell Young, Tampa Casino, 8 p.m., March 1.

Woburn, Mass.—Col. William E. Fell, Lyceum Hall, 3:30 p.m., Feb. 28.

Worcester, Mass.—Col. William E. Fell, Mechanics Hall, 8 p.m., Feb. 23.

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Testimonies of Healing

Sentenced to die by the unanimous vote of a council of physicians held Tuesday, March 11, 1913, my daughter, Mrs. Elden Lord Packard, is not only alive today, but is in normal health, and her restoration is due solely to the divine power manifested through Christian Science.

This is the story of a non-Scientist, but one who is, by reason of this marvelous demonstration, no longer a skeptic. On March 4 the physician, retained because of the law in maternity cases, told my daughter she could not live. "You are in the last stages of Bright's disease," he said, "and are apt to die any moment. You are apt to have convulsions and never come out of them, or to go to sleep and never wake up. You will have to flag your Christian Science, for positively your only chance is to go to a hospital and have your child taken away immediately." "If the case is as serious as you say it is," my daughter replied, "I need Science more than I ever needed it before." The physician insisted on seeing the husband, a non-Scientist, and he repeated to him what he had said to his wife, adding that the practitioner could be arrested if she took the case and it resulted as he predicted. He was keen to operate at once, but neither my daughter nor her husband would consent.

My daughter told her parents on the following Sunday, March 10, and the next day I went to see the doctor. He repeated to me what he had told his patient and her husband, and was unequivocably positive that nothing but an operation could save my daughter's life. I asked him, in case of an operation, what chance the child would have to live. "Well, we sometimes save them," was his reply. "If the child were sacrificed," was my next question, "what chance would the mother have?" "She would have more chance than the child," he answered, and this was the most encouragement he could give.

We asked for a consultation of physicians, and it was held the following morning, March 11. The physicians agreed, positively and without any qualifications, that my daughter's only chance for life was an operation within twenty-four hours. They urged with all the emphasis possible that she be sent to a hospital immediately, but even with an operation they would give no hope, or at least a hope so exceedingly fragile it was worse than none. A family consultation was held, at which strong pressure was exerted to have my daughter accept the doctor's advice. She resisted firmly, and though I felt I was signing her death-warrant, I advised that they let her decide the question for herself; and this was done.

Throughout the trying scenes of these two days, the Christian Science practitioner stood firm and was a tower of strength. From start to finish her faith never wavered, and this cheered and comforted all of us, besides aiding her patient perceptibly. At the time the decision to stick to Christian Science was reached by us, the patient's condition seemed most alarming. When I saw her the next morning, a marked change for the better was noticeable. Her mind was no longer torn with the doubts and fears of those who loved her and whom she loved, and from that moment her improvement continued until the time for the final trial came. Meantime, the doctor was becoming so worried about the case because the patient would not diet or carry out his other directions, that she offered to release him if he wished to give up the case. He replied that he would keep it, so she wrote a letter formally exonerating him from all responsibility and all blame in event of her death. He prescribed a diet, but she made no change whatever in her usual fare.

On April 2, I was told at my club that the doctor wanted me to call up my daughter's house at once. I did so, and the nurse who answered the telephone would not tell me what the trouble was, but sent for the doctor himself. "Your daughter has had two convulsions," the doctor told me, "and you had better come down as quickly as possible." As he had told us that her chances for surviving even one convulsion were practically nil, I jumped into a car and sped to the house. Upon my arrival I found two doctors there, and a nurse, who was a graduate nurse as well as a Scientist. They were gathered around my daughter, who lay white and still, without the slightest sign of life. Looking at her long and earnestly I feared the worst, and said to the doctor who stood near, "Is she dead?" She heard me and tried to open her eyes; then she smiled feebly and said, "I am not going to die." And she kept her word. An hour later she was the mother of a boy.

Only a minute or two before the birth, the doctor said to the patient's mother that he did not think her daughter could possibly live, and that he also thought the child had been dead for several days. The next day he told the Christian Science practitioner that poisoning would set in and that the patient could not survive; but the practitioner never wavered in her faith and understanding, which she imparted in full measure to her patient. Two other Scientist nurses were called in to help, and not a drop of medicine was taken. The swelling disappeared very quickly. As one of the nurses phrased it, "Under Christian Science treatment the poison disappeared like the gas escaping from a balloon." Mother and child gained steadily, and every condition became absolutely normal.

When I left my daughter the Friday following the birth of the baby, she seemed so low that I never hoped to see her alive again, although she had seen friends who called that day. The next morning her change for the better was marvelous, and after that we never had any cause for worry. She sat up the ninth day after the baby came, and was downstairs the seventeenth. Throughout the case, from start to finish, no medicines were used, and the entire treatment was Christian Science. Is it any wonder that one doubter is no longer unconvinced? After the patient's recovery was assured, even from the medical view-point, the attending physician told her that he had reviewed the case before a medical meeting and all but two of the doctors present agreed that she "had not the ghost of a chance." The two thought she "had a bad chance," and all agreed that they thought the doctor was "a fool for taking the case."

To say that we are grateful for the triumph of Science over asserted material laws, expresses but feebly our heartfelt thankfulness. My daughter and her son, now eighteen months old, are pictures of health, and splendid living examples of the truth of Christian Science.

FRED ARTHUR MALLERY, Passaic, N. J.

We, the undersigned, having read the statement written by Fred Arthur Mallery of the Christian Science demonstration in the case of his daughter, Mrs. Elden Lord Packard of Rutherford, N. J., hereby certify that the facts as given are an exact and correct statement of the case.

MRS. E. L. PACKARD. MRS. FRED A. MALLERY.
ELDEN LORD PACKARD. MRS. IDA KATE SCHULTZE.

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I learned of Christian Science a few years ago. Six months before this time I was taken very ill, and was unable to walk or do any housework. The physicians first called the trouble rheumatism, but after a few months' treatment for this ailment, they decided that it was something more serious, and

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advised an operation. Another kind of treatment was tried for three months, when I was told it could do no more for me. The last physician who examined me said I had but a few weeks to live. I was at that time in intense pain and had a growth on my side. I had heard of Christian Science, but thought it was for people who imagined they were sick. At last, however, when weary of everything and about to have an operation, my husband's mother, although not a Christian Scientist, proposed that I should try Christian Science first. She called in a practitioner, and two weeks after the first treatment I started to do my housework and take care of my husband and two children. After three months' treatment I was entirely cured, and was not even lame. It is nearly four years since my complete healing, and I have never felt the slightest return of the trouble.

To say that I am grateful to Mrs. Eddy for her book "Science and Health with Key to the Scriptures," and to all who helped me to get the true understanding of God, seems hardly enough; but I am trying to live this truth so as to reflect some light to others, and to tell the glad news when I see any one in need of help.

Mrs. E. Dwyer, San Diego, Cal.

[Translated from the German]

In our text-book, "Science and Health with Key to the Scriptures," we read that Christian Science "dissolves tumors" (p. 162), and it is to this effect that I herewith wish to offer my testimony. About three years ago a hard swelling formed on my back underneath the skin. A very painful incision was made by the physician, and after applying hot poultices for several days the abscess disappeared. Six months later, however, it manifested itself again at the same place. In the mean time I had become acquainted with Christian Science, and while I was under treatment, the abscess grew larger at first, but one day was entirely dissolved without surgical means and without my experiencing the slightest pain. The trouble has never appeared again, for what is healed through divine Love is healed forever. Christian Science has also cured me of nervous, stomach, and bowel troubles, accompanied by a sensitive condition of the appendix, and of severe nervous debility.

I thank God from the depths of my heart for the understanding of His ever-present help, and for the assurance, "I will be with him in trouble; I will deliver him."

Willy Kortmann, Hermsdorf near Berlin, Germany.

For several years it has been my privilege to read the testimonies published in the Christian Science periodicals, and gratitude for the help and encouragement I have received from these loving acknowledgments, prompts me to tell what Christian Science has done for me.

I was freed from the necessity of using glasses, which I had worn for twelve years, having been told that I would never be able to do without them. This healing came through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. For four years my eyes have given me no trouble, and I have done much close, fine work, which would have been impossible without Christian Science. I was almost instantaneously healed of all the symptoms of acute lung trouble, and this quick and permanent healing gave me absolute confidence in God's power to cure physical disease. Through the explanation made to me by a practitioner that God is our Father and Mother, and hence I could inherit nothing but good, I was healed of a lifelong fear of insanity. Words cannot express my gratitude for deliverance from this bondage. Chronic throat trouble, from which I had suffered for years, rheumatism, stomach disorder, and colds, have been overcome through the study of Science and Health.

Although I did not look into the subject of Christian Science for my own benefit, I soon found what I had long been seeking,—peace, comfort, and a right understanding of God and man's relation to Him. I found a practical religion, one which has taught me how to overcome all difficulties. My heart is filled with thankfulness to God for our dear Leader, whose purity enabled her to receive the message of Christian Science and deliver it to the world.

Vernette H. Huntley, Rochester, N. Y.

I wish to give my testimony of the health, peace, and joy obtained through the healing agency of Christian Science. While I was a student in school my health failed, and eventually I was compelled to abandon my studies, as heart, lungs, and stomach were in a badly disordered condition. I could move about only at a mere snail's pace, and was unable to do work of any kind. Later, physicians informed me that I had appendicitis, also tuberculosis of the bowels, and that I must be operated on for the former and go to another climate to overcome the latter. The appendicitis seemed to yield to the operation, and for a time I improved and appeared to regain some of my old-time vigor, but I had come to be so governed by fear, discord, and inharmony, of both body and mind, that I began to decline, and the physicians insisted that I should go West. This I did, coming to Texas from Illinois, and it was here that the gospel of Christian Science was proposed to me as a way to health and strength. At first I was skeptical, for I knew absolutely nothing about it; but I had been under the bondage of disease, sin, and discordant thought so long that anything which would relieve me must find favor in my judgment.

Then the kind-hearted woman who had proposed Christian Science to me, loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and advised me to go to a practitioner for treatment. I did so, with the result that during the first week the tubercular affection disappeared, and I discovered that I was being transformed, becoming a new man. I was under treatment for four weeks, during which time I devoted all my leisure to the study of Science and Health and other Christian Science literature which was given to me. I could offer no opposition, and my old-time skepticism was compelled to yield to the power of divine Truth, for I had not read an hour before I realized that here at last was the righteousness for which my soul had hungered so long. It was as though I had been resurrected—and I really was—from the grave of mortal belief, fear, and discord, into the spiritual consciousness of omnipotent, immortal Truth, the eternal Life, Love, which overwhelms evil and all its manifestations, and proves Christ's declaration that "the kingdom of God is within you" by bringing peace and harmony into lives formerly governed by the erring precepts of mortal mind. I rejoice with Paul that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

My gratitude for the power and demonstration of divine Truth in the physical benefits received is no greater than for the spiritual understanding, uplift, and hope that have come to me in my study, and for the illumination of the Scriptures which increases as I grow in understanding. Truly I have great occasion for rejoicing, for now I am well and strong, and I thank God daily for this divine Science which saves mankind, and for the wonderful woman through whom it has been revealed to suffering humanity.

Since my healing in February, 1913, I have not had the

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slightest symptom of a return of the tubercular trouble. The following autumn I was obliged to submit to a physical examination by a physician before entering the local college, and was pronounced by him entirely free from any contagious malady. From the day I was healed, Christian Science has not failed me in the hour of need, but has proved in every instance "a very present help in trouble."

A. W. Blough, Canyon, Texas.

✧

I send this testimony with a heart overflowing with gratitude for the study of Christian Science and what it is doing for me daily. A few years ago, when I felt that life held nothing for me but sorrows and disappointments, as a last resort I turned to God for relief. I am thankful to say I found it in the study of the Bible, as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have also been healed of many minor physical ailments, one of which was a severe attack of headache and nervousness. Through Christian Science fear in its many phases has practically been overcome, and my life-problem is becoming easier for me to handle as I apply its rule and Principle as taught in our text-book. The Bible is now my ever-present help, as it means something to me.

I have been a member of another church for ten years, but it never seemed to mean much to me, and the Bible was a closed book until I took up the study of Christian Science. Well may we be grateful to our dear Leader for the discovery of this wonderful truth which frees us from sin, sickness, and sorrow! To all those seeking the truth and the narrow way which leads to the kingdom of God and health and happiness, I hope this testimony will prove beneficial.

Dorothy Cooke, Los Angeles, Cal.

✧

As I always enjoy reading the testimonies, I send my experience in the hope that it may help some one. I had been ill for over a year, and as a result of continued bad health my eyes had become so weak I could not read; therefore I consulted an oculist, who prescribed a remedy which caused me great suffering. I got two pairs of spectacles, one pair for reading and one for general use, and was told I would never be able to read without them, but they did not help me at all in reading. At last I thought something more ought to be done, so I went to London to consult a specialist for nervous complaints. He told me my health was in a very critical condition, that unless I went at once to a nursing-home, I might not live three weeks. Accordingly, I went to one in Ventnor, where I stayed five weeks and was most kindly treated. Although I had not been able to read the Bible for a long time, thoughts kept crowding on me of the presence of Christ and of the power of God.

After leaving the home, my sister and I stayed three weeks in lodgings in Ventnor and then returned to London, staying there two days to break the journey before our return to Norfolk. We called on an old friend who lived close to the hotel where we were stopping, and were greeted with the words, "I have been longing to see you to tell you about my son, who has been ill for two years and has been healed through Christian Science." Soon afterward the son came to stay with us in Norfolk and brought "Science and Health with Key to the Scriptures," the *Sentinel*, *Journal*, and *Quarterly*. He told us what wonderful healings were taking place every day through the knowledge of God as the great Physician, and that it was quite as possible to be healed today as it was when Jesus walked the earth. As soon as we could, we went to London and attended the Christian Science services on Sunday, and the next day I received my first treatment. That was July 16, 1910. Imagine my joy when on the following Thursday I realized I could read easily without spectacles. My strength also came back very rapidly.

I had been a seeker after truth many years, as the teaching in the church I attended did not satisfy me. My freedom came so suddenly that I had to study the Christian Science literature to try to understand how the healing had been accomplished. My thought had to be cleared of wrong concepts of God and man. When I realized that Christ Jesus had come to earth to give men a new conception of God, it was a revelation to me. As I read, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works;" and again, "I do nothing of myself; but as my Father hath taught me," I understood for the first time something of the greatness of the work Christ Jesus had done. I began to know that God is the Father of all, and that He has planned all for man's happiness, but that mortals through their wrong mental attitude have lived in an imaginary "far country," suffering from sin, sickness, and untold and unnecessary misery. In 1911 I had the privilege of class instruction, and this was a great help.

I feel so thankful to God for inspiring Mrs. Eddy with such glorious thoughts of Himself that she could reveal the truth for which so many people are waiting. God never changes, but mortals' conception of God must of necessity change with the ages. The human mind must learn that sickness is a dream from which it needs awakening; that "the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise" (Science and Health, p. 472).

Joy and gratitude arise in one's heart when he knows the truth of Mrs. Eddy's saying, "Not death, but the understanding of Life, makes man immortal" (Science and Health, p. 485). Truth is always changeless, and man as God's reflection, the real man, never varies; our false beliefs about God, man, and the universe do not alter them in any way. Man is never less than spiritual, and is always capable of reflecting divine intelligence. We find the literature very helpful, and we are deeply grateful to all who are responsible for it.—Emily Harding, King's Lynn, England.

I am the sister mentioned in the above testimony, and I know that it is all true. For a great many years I had been wishing to meet with a text-book to explain the Bible, therefore it was a great joy to have "Science and Health with Key to the Scriptures" by Mrs. Eddy brought to the house, and I am very grateful for it. Each day it is impressed upon me more and more that Jesus Christ is "the same yesterday, and today, and forever," and that through the power of God the sick are healed.

I did not originally take up Christian Science for my health, but have received great benefit from it. My digestion has improved; I can now always see to read Science and Health without spectacles; also I have lately had two demonstrations of painless dentistry. Every day I see countless ways in which I am preserved from accident and unpleasant experiences, as I get to understand more and more the promises in the ninety-first psalm. Mrs. Eddy expresses it so beautifully in Science and Health when she says, "As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy,—from fear to hope and from faith to understanding,—the visible manifestation will at last be man governed by Soul, not by material sense" (p. 125). Until I had my spiritual sense opened to understand more of the omnipotence, omniscience, and omnipres-

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ence of God, good, to a great extent I took all these blessings as a matter of course.

I first heard of Christian Science in 1910, and am grateful for having had the privilege of going through class.

Mrs. E. Hawkins, King's Lynn, England.

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I am deeply grateful for what Christian Science has done for me. Like many others, I came to Christian Science only as a last resort, as I had been a member of another church for a number of years. Praying to an unknown God, somewhere in the heavens, I opened my Bible and read of Jesus' teachings, and I believed that this healing was for us if we only understood it. When all material means had failed and I had no other hope, I turned to God and was healed. I found that Christian Science is the truth of Jesus' teaching for which I had been longing.

In May, 1912, I came to Christian Science through some Scientists living in a near-by town. I was suffering from a complication of diseases, namely, stomach disorder, anemia, heart disease, sleeplessness, and a serious bladder trouble for which the doctors advised an operation, as well as from extreme nervousness and mental depression. After having suffered this way for seven months, getting only such sleep as could be produced by opiates, it seemed to me I would either go crazy or die of a broken heart. I was healed by a faithful Christian Science practitioner after six weeks' treatment, a part of which was absent.

I feel grateful not only for my healing, but for the spiritual uplift which I am receiving each day through the study of our text-book, "Science and Health with Key to the Scriptures," and all our literature. We have had so many proofs of God's power to heal in our family! My husband was healed of influenza and a cough. I have been healed of a female complaint of seventeen years' standing, which had caused me to have a very weak back. With only a little understanding of Science and Health I have been able to overcome toothache, neuralgia, and headache, to which I had been subject for a number of years. As I began to apply the teaching of Christian Science, one by one these ailments have yielded to the power of Truth, until they dissolved into their native nothingness. Now every day is beautiful, each one bringing added blessings. Here I would like to express my great thankfulness for this proof of God's love, and my gratitude to those who have so lovingly and kindly helped to show me the way. I am also deeply grateful for Mrs. Eddy's writings, which have been the means of bringing to my understanding the wonderful truth taught by her.

Ella B. Payne, Okarche, Okla.

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Some time ago I had a violent attack of influenza, which overpowered me so that I could not treat myself. I then asked a Christian Science practitioner to give me treatment. In the night I felt very cold, and this frightened me, but the next morning I got up at the usual time, though I did it with difficulty. I did the work which was most needed and then went to bed again. The following morning I again got up at the usual hour, and did all the work that had to be done, although I was somewhat afraid of the cold. The next afternoon, however, it was as if I heard a voice say, "You are protected by God," and then I was quite well. Not only in this case, but in other cases too, I have received much benefit through Christian Science treatment.

For all that I have learned through Christian Science, I am deeply grateful.—Miss A. Westra, The Hague, Holland.

From Our Exchanges

[*Zion's Herald*]

In all study of science, philosophy, and theology, we need to have the temper which will search whether or not such and such things are so, without setting up an artificial bound to investigation, or prematurely, previous to proof, hardening an incipient prejudice into a rigid opinion. This principle, so important for science and philosophy (and by sinning against which too many teachers fall into narrowing individualisms or eccentric intellectual fads), also deserves to be applied in the domain of theology, whose materials for research are afforded by the sacred Scriptures of the Old and New Testaments. This would be a good rule to propound: Whenever in doubt, look in the Bible! The Bible, however, is not a magical book to be conjured with, out of which here or there we may cite a stray text by way of special pleading to reenforce a view which we have ourselves already decided shall be right, but a collection of consistent deliverances concerning faith and duty whose full meaning can be explicated only by patient, candid, and prayerful comparison of Scripture with Scripture, in order that, as the result of systematic search, we may know whether these things are so.

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

"Earth changes, but thy soul and God stand sure." Everything in life that is really an imparting of God to our experience, an incoming of the divine into our life, is a permanent possession; nothing can ever destroy it or rob us of it, whatever may happen to it on the plane of the outer man. And through whatever affinities God speaks to us concerning things eternal; in whatsoever mode He makes His demand upon our deepest and best,—be the experience never so fleeting, never so ephemeral and insecure,—it comes as a call upward, and will fulfil itself only at the very heart and center of the glory divine. The voice of God is always calling,—higher, higher, ever higher,—compelling us onward through the fading of every earthly dream, through the ruin of every earthly habitation of content. Not here, not here, He seems to say; not here is the perfection of any blessedness the soul has ever sought. Follow, follow, whither your blessing has fled, till you greet it again, undisguised and unafraid, in the place where truth and love and joy are one, and naught shall part them evermore.

[*The Universalist Leader*]

We cannot think of Jesus as seeking chiefly for his own sake that spiritual excellence of which he constitutes our highest ideal. If he had thus sought, he would never have obtained it. The master passions of his life were an absolute devotion to the will of God and an unselfish desire to minister to human welfare. If his life became richest in all the elements of personal righteousness, it was because he sought them from the heart of God, not merely for the sake of what they would do for him, but that he might give them to others. We become most truly his disciples, not when we obey his precepts and imitate his example in order to insure our own salvation, but when we say with him, concerning all whose needs are thereby served, "For their sakes I sanctify myself."

[Rev. Herbert Booth Smith in *The Homiletic Review*]

One of the greatest things which Jesus did for religion was to make it practical in its nature. There are other systems of faith which merely require their devotees to memorize the creed or to turn the prayer-wheel mechanically. But Christ

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teaches a religion which finds a practical outlet in life. The Acts of the Apostles is not merely a New Testament volume; it is a daily reincarnation of the spirit of the Nazarene. We talk about translations of the Bible. The best translation of the Bible is the Bible translated into life, into new manhood and womanhood and childhood. When Jesus took the twelve disciples into his school of training, his object was not to tell them a lot of new things and then graduate them with cap and gown and degree. No, he took them to transform their lives, and make them epistles "known and read of all men." Instead of knowing books, they were to be books.

[*The Christian Register*]

No one can claim so much for reason in religion as to demand that religion shall never go beyond it. What we can assert is that religion shall not go contrary to our reason. It is the essence of religion to lead reason where it feels awe of mystery and inexhaustible resource. But no religion can do this by requiring reason to stultify itself. The sincerity of the mind, the reliance upon it as the sole entrance of all revelation to our nature, the respect for it as God's endowment,—all these elevate and dignify reason. Religion is the one exercise of our nature which lifts us above the reach even of reason. But it never does violence to reason. And it remains a valid test of a good religion that it shall not offend our sense of truth and injure or discredit any power of acquiring truth. Those who belittle reason, tear it away as if thus to see religion more clearly, are unconsciously committing religious suicide, and agnosticism gains most of its recruits from those who in the interest of piety knock away the foundations of conviction and then find that piety alone will not support them.

[*American Lutheran Survey*]

There never was a time when men of clear and correct convictions were needed more than now. Clear and correct convictions constitute the foundation for character, and conduct is the expression of character. No man can do much in the conflicts of life who does not have confidence in the truthfulness of the principles, and in the righteousness of the cause, and in the fulfilment of the purpose for which he stands. Conviction makes confidence possible, and confidence makes conviction powerful.

[*The Christian Intelligencer*]

The Bible is our one infallible guide-book to character and glory. Those who feed on it become the saviors of the race. It is a never-failing source of spiritual wisdom and guidance. If we recognize that much of the hostility which men manifest toward it arises from ungodliness, we shall be less liable to be influenced by its traducers. We shall love the Word and honor it by obedience, and teach it by testimony and example.

[*The Christian Work*]

If there was any note more distinctive than another in the teaching of our Master, it was the worth of the single life. Barbaric militarism and the rule of force make no account of this, but it is the essence of the Christian view. Our ideal is not the dominance of a race or a nation or a class, but a world of free persons making the contribution of their full personality to the world.

[*The Watchman-Examiner*]

It will always be a truth beyond all dispute that the man who has sinned has made a bad bargain. He has parted with something of infinite value and received in exchange that which is absolutely worthless in the spiritual realm. He is dependent on the free gift of God for restoration to the kingdom of heaven.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

❖

From the Publishing Society

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Permission has been obtained to translate into German the article "Mary Baker Eddy," by Arthur Brisbane, and it is now published in pamphlet form.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

❖

From the Clerk of The Mother Church

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

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

❖

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

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

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

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

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

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

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

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

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

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 26

Boston, February 27, 1915

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

A summary of the world's output of mercantile tonnage, steam and sail, during 1914, just issued by Lloyd's Register of Shipping, shows that vessels aggregating 2,852,753 tons were launched during the twelve months. This total was about 480,000 tons less than in 1913. Holland, Japan, and Norway were the only ones among the principal ship-building countries to show an increased output. Vessels launched in the United Kingdom aggregated 1,674,358 tons steam and 9,195 tons sail. Of these vessels 621 were steamers and thirty-five sailing craft. The United Kingdom's output was 248,600 tons less than in the previous year, when the total of 1,932,153 tons was the highest ever reached. The amount of tonnage launched for other countries from British shipyards in 1914 was 410,923 tons, or slightly more than 24 per cent of the total output. Fifteen vessels of 88,097 tons were for Holland, 67,827 tons were for Norway, 41,584 tons for Greece, and 85,951 tons for Belgium. Only one vessel of 5,102 tons, was launched in the United Kingdom for the United States.

Vessels launched in the United States during the year totaled 200,762 tons, or nearly 76,000 tons less than in 1913. The output included sixty-seven steam and twenty-seven sailing vessels. The bulk of the building was done in Maryland and Virginia, there being twenty-five vessels of a total of 67,470 tons launched from yards in those states. Eleven vessels, aggregating 12,572 tons, were launched in Maine and Massachusetts; 47,270 tons in New Jersey, Pennsylvania, and Delaware; 5,459 tons in New Hampshire, Connecticut, and New York; 87,825 tons on the Great Lakes; 28,642 tons on the Pacific coast; and 1,504 tons at other Atlantic coast ports. Fifteen of the vessels launched on the coast were seagoing merchant steamers of between five and eighty-five hundred tons each.

The tonnage output of other countries follows: Holland, 118,153 tons; France, 114,052 tons; Japan, 85,861 tons; Norway, 54,204 tons; Italy, 42,981 tons; Denmark, 32,815 tons; Germany, 887,192 tons; Austria-Hungary, 34,335 tons.

The Southern Pacific Company must dispose of its holdings in the Pacific Mail Steamship Company, unless operation of Pacific Mail vessels through the Panama canal is stopped within sixty days, according to a decision by the interstate commerce commission. Operation through the canal would make the Southern Pacific holdings in the steamship line illegal, the commission ruled.

Under the Panama canal act, a steam carrier may not lawfully hold stock in a steamship line operating through the canal, which may be a possible competitor of the steam carrier. The commission ruled that there are potential possibilities of competition in this case. It is set forth that the Southern Pacific owns eleven million dollars' worth of the twenty million dollars of the capital of the Pacific Mail.

The commission held that unless the proposed service through the canal to Colon on the Atlantic side is changed, and the steamships run only from San Francisco to Balboa on the western side, it will refuse to allow the steamship company to operate through the canal, under its present status as a Southern Pacific subsidiary.

Almost within an hour's ride of Chicago the great swelling sand-dunes of northern Indiana shelter the growth of orchids and other tropical plants, such a range of vegetation as is hardly to be found elsewhere on the North American continent. The preservation of these dunes is the chief aim of the Friends of Our Native Landscape, organized in Chicago two years ago, and attention is called anew to the society just now, by its employment of a field secretary, Martyn Johnson, and the attendant promise of a broader activity.

The continual talk about the dunes by the president of the Friends, has helped to make the people of Chicago acquainted with the primitive wilderness at their right hand. Walking parties visit them every week, and a club or two has been formed, with club-houses frequented all the year round. It once was the hope of many that the dunes could be preserved as a national park, but as the possibility of government action has been realized to be slight, the greater hope now is for some one to purchase a big tract of the dunes and set it aside for posterity.

Secretary Lane's usual monthly summary of classification work of the interior department, issued for January, indicates little change in the status of withdrawn land. No withdrawals or restorations of coal, oil, phosphate, or potash lands were promulgated during the week. Those withdrawals which were approved by the President involved only water-power lands and lands valuable for the preservation of water supplies on the public range. Somewhat more than forty-six thousand acres of power lands were withdrawn, and a little less than two thousand acres of public water reserves. Arizona and California are the states chiefly affected by this action.

A surprising idea of the vast extent of the business done by the federal forest service of the United States is gained from a review of the 1914 report of the forester. The domain controlled by the service comprises about one hundred and eighty-five million acres. During the year just passed a billion and a half board feet of timber were sold, timber-cutting on several thousand different areas was supervised, the grazing of more than one million five hundred thousand cattle and seven million five hundred thousand sheep was overseen, while more than six hundred miles of road, two thousand miles of trail, three thousand miles of telephone line, and seven hundred miles of fire line were built.

About four hundred thousand dollars was spent by the forest service of the United States during the year for permanent improvements on the national forests, to make them accessible and to insure their protection from fire. These improvements include 270 miles of new road, 2,153 miles of trail, 3,063 miles of telephone line, 775 miles of fire line; and 106 lookout structures, besides bridges, corrals, fences, and cabins. In addition, 642 miles of road were built for the public by the use of 10 per cent of the national forest receipts, as authorized by Congress.

Under another law, 25 per cent of the national forest receipts for the year, amounting to $586,593.39, were paid over to the various states in which the forests lie, for the benefit of county schools and roads.

Increase in Boston's tax rate of two dollars a thousand is proposed in a bill which the mayor of the city has sent to the state Senate. In the bill it is provided that the new financial plan for Boston will have to be passed by the Senate and the House, signed by the Governor, approved by the city council and the mayor, before being submitted to the voters by a referendum next fall. The bill provides that all authority to borrow except for rapid transit purposes, be revoked from the city council and the mayor. No other debts can be assumed aside from self-supporting loans. This additional two dollars per thousand of assessment would take care of the amount that is now permitted to be borrowed within the debt limit.

The January number of the Bulletin of Agricultural and Commercial Statistics, issued by the International Institute of Agriculture at Rome, Italy, publishes reports on sowing and the condition of winter cereal crops in the northern hemisphere.

Regarding the extent of crops, there is an increase in the area cultivated in comparison with the 1914 area for wheat: in Italy 5,000,000 hectares, an increase of 5 per cent; in Canada, 523,656 hectares, an increase of 33 per cent; in the United States, 16,698,723 hectares, an increase of 11 per cent; and in India, 11,611,888 hectares, an increase of 22 per cent. For the present, crop conditions are not generally stated to be abnormal.

Judge Marshall of the United States district court of Utah has ordered a decree holding that the Utah Power & Light Company and the Beaver River Power Company are illegally occupying government land, and enjoining such further occupancy. The property involved is said to be worth about fifteen million dollars, and consists of power plants, transmission lines, reservoirs, and machinery in the Cache, Fillmore, and Wasatch national forests of Utah. The cases have been pending about three years. Attorneys for the defendants announced that they would appeal to the United States Supreme Court.

The national forest reservation commission has approved the purchase of 36,870 acres in addition to the 1,114,208 acres already approved for purchase, for national forests in the White Mountains of New England and the southern Appalachians. The land consists of 11,970 acres in New Hampshire, 10,588 acres in Virginia, and 12,867 acres in North Carolina. The total amount of money involved is $233,038.

The public debt of the commonwealth of Australia amounts to £19,182,282 10s. 4d., in addition to which there is the war loan of £18,000,000, obtained from the imperial government, the actual debt therefor amounting to over £37,000,000.

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Christian Science Sentinel

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

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Trusting to Demonstration

REV. WILLIAM P. MC KENZIE

How much reluctance there is among men who dwell in pride of power, to acknowledge "that the most High ruleth in the kingdom of men"! Let the monarch think it is he who rules over men, and he will arrogate to himself what they accomplish. Nebuchadnezzar is a noted historic example. Unwarned by the dream of the spreading tree,—"whose leaves were fair, and the fruit thereof much,"—which at the heavenly watcher's bidding was hewn down, the leaves shaken off, and the fruit scattered, he continued to develop the insanity of pride, until his self-glorification broke forth in the boast, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

But who had builded the city? Were not the builders the legions of men who knew the art of making bricks; those who had learned the secrets of the potter's oven, who knew how to temper bitumen aright, who could carve stone and swing the slabs and monoliths into exact place? A host of carpenters and builders, gardeners and farmers, importers and merchants, artificers and jewelers, dyemakers and weavers, through obedience to the law and order of their trades, had contributed to the making of the city. A host unseen—in ships on the sea, with caravans in the desert, in mulberry groves where the silkworms fed, on snow-clad heights and sunny plains—were also at work contributing to the city's glory and honor. The very slaves by their ceaseless toil were maintainers of the city's order. How absurd, then, was the boast of him who said he had built "this great Babylon"! Ungrateful for the labors to which his greatness was largely due, uncognizant of the fidelity with which the laborers had wrought, he was disposed to arrogate to himself all the credit for the demonstrations of unnumbered others. No wonder that "his heart was made like the beasts, and his dwelling was with the wild asses . . . till he knew that the most high God ruled in the kingdom of men."

The Talmud gives credit to Solomon for having deeper discernment, for the story is told that when the temple was finished, he provided a feast for the craftsmen within its court. At his right hand there was placed an empty chair. At this place was to sit the worker who had contributed most to the beauty of the structure. Now when the guests gathered and the throng in long procession came to the throne seat, they saw at its right hand the seat already occupied, and by an iron-worker, or smith, whom none of them had seen at work upon the walls or engaged in carving the pillars. Cries of indignation were therefore heard; but the king called for silence, and bade the smith justify himself. He claimed the seat to be his by right, since he had made all the tools for the other crafts, and without him the workmen could have done nothing. "And Solomon spake his judgment on the matter, The seat is his by right. All honor to the iron-worker."

A prophet who came after the time of this wise king, and who knew rather the action of selfish and destructive will, foretold the coming of "The Prince of Peace," whose dominion would be established universally. When the Christ of God was made manifest in the meekness and spiritual might of Jesus of Nazareth, we find his teaching uncompromising in regard to the way. Using a figure of speech he says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." His speech was mystery to his disciples. Dimly as yet were they able to see how their Master was unfolding God's goodness to them, but in no way using them for his own advantage. He was trusting to demonstration that he might bless mankind, and thus was unique, for every antecedent human ruler had sought to bless himself through control of men.

Patient with their slow apprehension, the Master made his teaching clear for the ages, so that the slow of heart may be freed from any lingering doubt as to the right way of thinking. "All that ever came before me," he said, "are thieves and robbers." Then after showing how as a veritable "door" he was enabling mankind to enter in to salvation, he made the contrast between the intent and action of human will-power, and the purpose and demonstration of divinely guided love: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

It is in keeping with universal experience that one of the temptations faced by Jesus in the wilderness was the offer of "the kingdoms of the world, and the glory of them." To every Christian Scientist comes this quality of temptation, and in this way usually, that whatever ambition for place and for honor from men he may have cherished, on his decision to leave the old for the new, that which he once desired will be offered to him. If he then truly takes up the cross, which he will find to be "the world's hatred of Truth and Love" (Science and Health, p. 50), he will find a warmth and joy within, comforting him beyond any satisfaction the world can give.

One who is wise will remember that a right attitude must be maintained, and that what is called cross-bearing is not a merely occasional and ceremonious performance. The Master's words leave no doubt in this regard. "If any man will come after me," he said, "let him deny himself and take up his cross daily, and follow me." It is evident, then, that if we begin to be demonstrators of Truth and Love, we must continue in this way, and not even for one day lapse back into former worldly methods, which rely upon the human will as cause and potency. A worker cannot be trusting to demonstration, whereby harmony comes as the result of divine causation, and at the same time be claiming the result as personal triumph.

Furthermore, even when one has learned meekness through the discovery of the might of divine Principle, and finds that his working is crowned with success which he understands to be the result of demonstration, he must have care lest others make the attempt to substitute his demonstration for theirs, and thus come to depend upon it, instead of upon revealed Truth.

The purpose of the true worker is to reveal the Principle,

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so that every one may know God for himself, even "from the least of them unto the greatest of them." But those benefited by the work often mistranslate the benefit. A multitude followed Jesus because they saw the healing of those who were diseased, and "in number about five thousand" they were fed with "five barley loaves, and two small fishes;" and thereafter the disciples "filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." But the men of that crowd apparently failed to learn about divine supply, for they formed a plan to come and take Jesus "by force, to make him a king." They would profess to honor him, but only in order to make him their convenience.

The Christian Scientist is wise who avoids every such offered coronation at the hands of men. Uneasy is the life of one who is considered the only wise one for counsel, the only capable one for office, the only one equipped for leadership; for to accept the pleasing flattery that person rather than Principle is good, evidences a blindness which may cause both leader and led to fall into the ditch.

What then? The wisdom of the worker is to trust to demonstration. Allow others the freedom to follow light, instead of demanding that they follow a particular light. Even if a grouping of workers in a church should make a plan which is incomplete, and one worker should see the solution of the problem entire, what more can he do than trust? Shall he contend and oppose the others, and become their adversary? Then he will be acting from personal will, and ceasing to be a demonstrator of Truth. Rather let him find peace in knowing that if he can see what is clearly right, and thus be guided by Principle, the very same guidance awaits all, and that obedience to this guidance is sure to be induced in every one who sees in the life of another an example of obedience to God,—of sonship with the Father.

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Praying Aright

RUTH INGRAHAM

THE writer was a Bible student for many years before coming into Christian Science, and was in the habit of turning, in moments of trial or indecision, to the comfort and good counsel of sacred texts. Upon one occasion, when an important question was to be met, one upon which seemed to depend the making or marring of much human happiness, the Psalms were opened at these words: "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. Thou hast proved mine heart; . . . I am purposed that my mouth shall not transgress." With a deep assurance that prayer had been answered, the seeker for guidance closed the book, and went forth from that supposed conference with divine wisdom to one of the most mistaken actions of her life, one that involved herself and others in a complication of snarls which were several years in the unwinding, though the mistake was obvious in as many weeks. Not the least of this bitter experience was the dismayed and heart-chilling belief that the Bible had failed her, that God could not always be depended upon.

Not until the writer had been studying Science for a number of years did the reason for this seeming failure appear to her; then in the dawning light she perceived it, with relief and great humility. She had made her decision before turning to the Bible, and had sought there simply for its confirmation, ready to read into any verse the answer that would accord with her preconceived opinion. Not yet voiced, but latent in thought, her course was fully determined upon when she came to confer with the Father. Instead of accepting the divinely loving invitation, "Come now, and let us reason together," it was as though she had said: "I have decided thus and thus in this matter, and should like to feel that Thy will coincides with mine. I shall in any event so interpret the answer, as I am quite sure that I have chosen for the best." Into such a condition of self-deceived self-will, what ray of divine leading could penetrate to keep one from going astray in the mazes of a vain and desolate dream? Yet even there, as it afterward became clear, Love was protecting and guiding and saving the seeker, despite this stubborn blindness; for the experience could easily have been a much sadder one and of longer duration.

How grateful are we, as Scientists, that this prayer of prayers is answered for us: "Lord, teach us to pray"! The opening chapter of our text-book, "Science and Health with Key to the Scriptures," may be called a key to the kingdom. In such profound yet simple statements as these we find the way of Life: "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds." "Prayer cannot change the Science of being, but it tends to bring us into harmony with it" (pp. 1, 2). These and many other statements in the same chapter tend to spiritualize our concept of prayer, and to make it of real value in working out our human problems. On page 453 Mrs. Eddy says, "Honesty is spiritual power." With the devout purpose to be led aright, we can but pray aright, and such prayer is always answered. Witness the grand humility of our Master himself, who, with all his spiritual wisdom, never outlined his course, although he foresaw it, which is a very different thing.

To purify and consecrate thought to the service of God, to be honest with ourselves, to love less humanly and more divinely, to be willing at every step of progress to give up the most cherished plan for the better way as it is revealed to us,—this is to follow along the line of light "that shineth more and more unto the perfect day," leading us out of the mortal dream into a glad perception of "the things which God hath prepared for them that love him."

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Democratic Church Government

ERNEST C. MOSES

IN Section 10 of Article XXIII of the Manual of The Mother Church, Mrs. Eddy has laid down a fundamental law which is very important. It declares that "in Christian Science each branch church shall be distinctly democratic in its government;" and while each one must interpret this for himself, the meaning of this word "democratic" is so vital as to merit our careful consideration. It is sometimes used in a broadly metaphysical sense; more often it is used to express political prejudice, and in this latter sense it is shorn of much of its higher significance. The democracy of Spirit, as Mrs. Eddy teaches, means the fatherhood of God and the brotherhood of man,—a universal spiritual idea which can be demonstrated in practical good for all individuals and governments. Whittier had in mind this purely religious idea of democracy when he wrote:—

> The generous feeling pure and warm
> Which owns the right of all divine;
> The pitying heart, the helping arm,
> The prompt self-sacrifice, are thine.

Democracy in civil affairs means government by the people as distinguished from government by the few or by one.

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In a speech in the Senate, Daniel Webster referred to the government of the United States as "the people's government, made for the people, made by the people, and answerable to the people." In a speech delivered in Boston in 1850, Theodore Parker declared that the right idea of democracy should be expressed in "a government of the principles of eternal justice, the unchanging law of God." Lincoln endorsed this idea of democracy in his Gettysburg speech, when he made the plea that the people should learn a lesson from the self-sacrifice of the soldiers who had given their lives for their country on that field, and resolve "under God" that the nation should have "a new birth of freedom," so that "government of the people, by the people, for the people, shall not perish from the earth."

More comprehensive definitions of democracy could not well be given. Let us, however, consider the ways and means employed to sustain civil governments which are called democratic, and see if they represent the democracy which our Leader has commended. In such governments the people often accept and elect for important offices a candidate named by a political machine which is controlled by one man. Personal influence and money may have been illegally used to nominate and elect him; promises of reciprocal favors may have been freely made and the public weal set aside for personal or party gains. Manifestly such methods find no warrant in the democracy of Christian Science; for methods which are prompted by selfish human ambition, and which serve the purposes of avowed candidates for church positions, are not in any way akin to true democracy. It is well to know that the counterfeit cannot blind our eyes and displace the genuine.

In the government of a Christian Science church there should be no seeking for any office. The democracy of Christian Science is established when its divine Principle is demonstrated in the lives of Christian Scientists,—and this is clearly evidenced when we prove that Principle fills every church position. This word Principle is the most comprehensive name which we have for God. On page 587 of Science and Health Mrs. Eddy defines heaven as "government by divine Principle." The ultimate of Christian life was set forth by Christ Jesus when he said, "Thy will be done in earth, as it is in heaven,"—God's government in everything. So it is clear that a Christian democracy must be expressed through people; but instead of being a government of persons it must always be a government which has resulted from devotion to Principle, and which is manifested in demonstrations of wisdom and unity. How else are we to reach the ultimate of spiritual reality and harmony expressed by Paul when he wrote, "For of him, and through him, and to him, are all things"?

The "Rule for Motives and Acts" (Art. VIII, Sect. 1) and other rules of the Manual tell every church-member how to fulfil the demands of church democracy in Christian Science. The election of church officers and attempts to promote any kind of church work through personal urgency or individual opinions, are distinct violations of the Manual. Such methods are undemocratic, according to Christian Science, and the individual member who participates in them is doing himself and the church a great wrong. Just here we do well to remember the word which saith, "He that leadeth into captivity shall go into captivity."

In "Miscellaneous Writings" (p. 119) Mrs. Eddy says, "Insubordination to the law of Love even in the least, or strict obedience thereto, tests and discriminates between the real and the unreal Scientist." If we strive for cheerful obedience to this main "law of Love" as itemized in the church by-laws, and honestly practise from this standpoint, true progress will be made; the sick will be healed and sinners reformed. Through this willing obedience the membership of each church will prove that its structure "rests upon and proceeds from divine Principle" (Science and Health, p. 583), and its democracy will then be the spiritual cooperation of the ideas of Truth and Love established in human consciousness by Christ and Christian Science.



Gentleness versus Violence

ANNE DODGE

In his epistle to the Galatians, St. Paul mentions gentleness as one of the fruits of the Spirit against which there is no law. The dove is often used as a type, or symbol, of gentleness and peace. Christ Jesus said, "Be ye therefore wise as serpents, and harmless as doves," coupling this simile with the wisdom which outwits evil. This is best done by knowing evil's powerlessness, nothingness, and unreality. Violence has never really accomplished anything except to demolish its own superstructure. It is destructive, a twin brother to desolation, born of hatred, envy, malice, revenge. Void of divine Mind and spiritual impulse, it rushes madly onward, like the cyclone, lashing its victims into a seething rage of helpless fury, making them the playthings of demoniacal purpose and baseless anger, condemning them to reap the harvest of their own sowing of fear, jealousy, cowardice, shame, remorse, forever pursued by the cry of the outcast, "My punishment is greater than I can bear."

Gentleness is constructive, a builder up of waste places; it makes the desert to "rejoice, and blossom as the rose;" it rests upon the foundation of spiritual understanding and has dominion over all things; it blesses with divine grace and strength, mercy and tenderness, temperance and forbearance, forgiveness and peace. Born of Truth and Love, springing from Life eternal ("The everlasting Father"), it is founded on the higher law of Christ, "Thou shalt love thy neighbor as thyself;" for, as Paul says, "love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Gentleness heralds the coming of a brighter dawn, in whose light violence, fear, wrath, revenge, murder, destruction are unknown, and the omnipotence of Spirit is demonstrated, "for the former things are passed away." Its only weapon is the divine Word, "Not by might, nor by power, but by my spirit, saith the Lord of hosts," and holiness, confidence, and peace are the manifestation of its coming. The sweet breath of the modest violet; the humility typified by the lowly lily; the blessed dews of righteousness and mercy, reviving the humble; the heavenly manna of spiritual being, comforting the mourner; the pure love that "thinketh no evil,"—all these teach the supreme power of gentleness which blesses only, and it alone can remove the curse of violence and bring salvation to the weary slave of anger and revenge.

Our Master's words make strong appeal for gentleness. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Again, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." This is the divine law of gentleness taught and practised by him who was oppressed and afflicted, "yet he opened not his mouth: . . . brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

In this age and generation one has appeared entrusted by God with a high and holy message and mission, which she has fulfilled undeterred by the violence of hatred, jealousy, and envy. Though misrepresented and reviled, our beloved

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Leader returned not "railing for railing," but oft reminded her followers of the Saviour's command that we love our enemies. Her spiritual vision never wavered, was never deflected, and in founding the *Monitor*, which is destined to light up mortal darkness, degradation, and misery, to bring hope, consolation, and redemption, her words were, Its object "is to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353). This was the key-note of her character, her mission among men, the spiritual influence that emanates from all her words and works.

Silent Witnesses

AMY C. FARISS

THE lament of a certain English author as she laid down her work upon this plane, was that her most beautiful ideas had not been the ones which found their way before the public. This woman was famed for her achievements, yet her most precious treasures of thought were unappreciated,—they failed to lighten the hearts and homes which she fondly hoped might grow brighter for her message.

Recently, after returning from a Wednesday evening testimony meeting, although many beautiful healings had been attested to, the thought of those other myriad healings of which the world has not heard, brought to mind the English author's experience. Christian Science has startled the age with its achievements, but could mortal mind either grasp or appreciate the silent wonders that are daily seen by the more spiritualized consciousness? Were these hidden treasures brought forth and given to an understanding people, who could measure the gain to humanity?

On page 255 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with material sense, mortals take limited views of all things." Paul, endeavoring to lift mortal thought from its narrow and incredulous outlook, exclaimed, "Why should it be thought a thing incredible with you, that God should raise the dead?" Were it not so nearly a tragedy, it would be amusing to watch mortal mind evade the giving of credit where credit is due, and its persistency in giving credit where no credit is due. Much rather does it suit material sense thus to "belittle Deity."

Where evidence on evidence accumulates to prove the beneficial workings of Science, the human mind, by its refusal to recognize these blessings as the result of God's law set in action, is doing what it can to plunge into still deeper darkness those who allow themselves to be so deceived. To live in ignorance of Love's helpful presence is gloomy indeed; but it is the farthest stretch of materialism to fail to perceive when Truth has actually severed one's bonds, and instead of this realization look into midnight darkness for the cause, thus turning from the light that would safely lead and guide. On the Wednesday evening above mentioned, while thoughts ran in this strain, many instances were recalled where the recipient had utterly failed to lift thought to the heaven-born source of blessings, thus missing all the joy of the occurrence and depriving others of needful encouragement.

At a shipping port a sweet-faced girl gave faithful hours to her first Christian Science case, and the outcome was a victory for Truth, since upon a turbulent sea a young person gloried in her freedom from the seasickness she usually experienced. God's laws, realized even by so young a student, had not failed; yet when the expected letter of appreciation arrived, the student found words to this effect: "Had splendid trip. Thank aunty for pill she gave me a few days before starting." This interpretation of mortal sense would be seized upon as a jest by the forces of evil, if intelligence existed outside of the one Mind.

In another instance a most interesting healing was brought about simply by a Scientist's correct thought when a case of rheumatism was rehearsed in her hearing. A fine youth lay bound hand and foot, so the speaker stated. The Scientist knew the young man. The lying evidence that he could be so bound was instantly but silently refuted. Life in its glorious freedom alone possessed her thought. Possibly no one was more surprised than she to find, when within a few days she called on her young friend, that his bands had been loosened at the hour when a clearer sense of Life had flowed into her consciousness. Love had set the captive free; but blind eyes saw it not, and hidden away from those whom it might bless is this song of praise. Instead, drugs which till that hour had proved inefficacious, were believed to be suddenly endowed with a mighty power. In this case mortal eyes did look half fearfully at the Scientist, as if they were afraid the honor for the healing might be snatched from the inanimate drug and given to God, even though the Scientist had not thought it wise to claim this as God's work.

These individual beneficiaries might be enumerated almost without number; they are the unconscious witnesses to Love's power. Songs of thanksgiving which would startle the world might be added to the voice of gratitude that now swells in ever rising chorus in its circle round the earth. But we have the promise that "every knee shall bow." So the day draws ever nearer when Truth's hidden secrets shall come forth; when eyes that now see not, shall open and behold; when all these treasures of experience and thought shall add their weight to the side of greater enlightenment. Then indeed "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Then will a waiting world know more of what Christian Science is now doing for humanity; more of its mighty energy for good; more of its least thought of help; more of its radiant life, its boundless truth, its eternal power and beauty and joy; more of its recognition of the brotherhood of man.



[Written for the *Sentinel*]

One Thought of Love

ALICIA C. HUBBARD

WHO can tell what flows
From the heart of a rose
As into the air its fragrance goes;
As it sends through the gloom
Its sweet perfume;
Whom it cheers and blesses
With fragrant caresses;
What it gives
Where it goes,—
Who can tell
But the rose?

So one thought of love, how much it may do,
In passing a world of sorrow through,
To the heart bowed low with grief and pain,
Bringing peace and joy and health again;
And the lesson to trust through earth's dark day
Him that ne'er changes though oft we may stray,—
One thought of love,
Like a white-winged dove,
Who can measure its flight
But the heart of Love?

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Selected Articles

[Judge Clifford P. Smith in *St. Petersburg* (Fla.) *Independent*]

Christian Science does not deny that sin, disease, and death, want, woe, and suffering, have a relative existence in human experience. But this Science does deny that any evil has the reality of absolute substance or being; it declares that every phase of evil can be scientifically abated and abolished; and to this end it utilizes the power of divine law. In this manner Christian Science is transforming personal experience and is advancing the general progress.

Christian Science is based on the teachings and practice of Christ Jesus. Although he taught as absolute truth that God is Spirit, and man is "that which is born of the Spirit," he also recognized a relative difference between physical health and physical disorder. In this he was perfectly consistent. Although he knew and declared that "it is the spirit that quickeneth; the flesh profiteth nothing," he consistently used this divine knowledge for the betterment of human conditions. Christian Scientists also, in so far as they have acquired the same spiritual understanding, are doing likewise. Therefore when Christian Science is tested according to what was said and done by Christ Jesus, it is found to be good in Principle and in practice; good in cause and in effect. It is, indeed, meeting human needs to an extent and by a method which promises ultimately to deliver humanity from the bondage of evil.

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[Charles W. J. Tennant in *West Cumberland Times*, Cockermouth, England]

I have read, in your issue of recent date, the Rev. Mr. ——'s answer to the question, "Can a Christian accept 'Science and Health with Key to the Scriptures' as true Christian teaching?" Now, there are many definitions of a Christian, but I presume a Christian, as named in the above question, might be styled one who believes, or is assumed to believe, in Jesus the Christ and the truth as taught by him. Let us see what he taught, and compare it with the teaching of Science and Health.

Jesus gave us two commandments on which he said hung "all the law and the prophets." They are as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." Now, to love God with all one's mind is to have that Mind "which was also in Christ Jesus," which is termed in Science and Health the divine Mind. It is to bring "every thought to the obedience of Christ." It may be asked from what standpoint did Jesus think,—from the standpoint of physical sense-testimony, or from the standpoint of spiritual understanding? Let us take an example. When Jesus met the man with the withered hand in the synagogue, did he speak from the view-point of the physical senses, or from spiritual understanding, when he said, "Stretch forth thy hand"? I think from the latter. This conforms exactly with what Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

Our critic has fallen into the mistake of criticizing the logic of Science and Health, because he has not discerned with what clearness Mrs. Eddy has distinguished between the absolute and the relative. She writes: "The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent" (p. 300). When referring to the relative, she says: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (p. 460). This conforms to St. Paul's statement that "the things which are seen are temporal; but the things which are not seen are eternal." Christian Science teaches the unreality of the temporal and the reality of the eternal. In Hebrews we are told that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

With regard to those whom Jesus considered to be his true followers, he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." He also said, "He that believeth on me, the works that I do shall he do also." The mental, moral, and physical healing which is taking place daily through the beneficent influence of Christian Science, throughout the entire civilized world, is much more convincing than controversy.

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[Ezra W. Palmer in *Greeley* (Col.) *Standard*]

Christian Science recognizes one Supreme Being, infinite God, Spirit, the great I AM, as All-in-all of the universe. God is omnipotent, omniscient, omnipresent, and from this fundamental conception of God flow in orderly and logical sequence all the propositions of Christian Science. The Christian Science text-book, "Science and Health with Key to the Scriptures," is written from this basis, and when its scientific view-point is gained, the logical unfoldment of its teachings is grasped by the unbiased thought.

Since God is infinite Spirit, His creation must be like Him, spiritual. Since He is Love, as St. John declares, His creation must be good and not evil. Christian Science therefore declares that God is not the author of evil. To affirm that God creates evil would be to clothe evil with omnipotence, and would make God responsible for all pain, sin, pestilence, disease, and death with which mortals suffer. It would be useless to resist evil, since in so doing mortals would be fighting against God. Christian Science makes clear that only God and His creation have reality, since they alone have immortality, immutability, enduring substance. Evil is not real, because not a part of the kingdom of God. Jesus defined evil as "a liar, and the father of it," and this is the teaching of Christian Science. Evil obtains in mortal thought only. Mrs. Eddy says, "The corporeal senses are the only source of evil or error" (Science and Health, p. 489), and from this source flow all the ills of humanity.

Jesus, knowing the immanence of Spirit and the lie of evil, destroyed by the power of God all forms of evil, sin, sickness, and death. He furthermore taught his disciples that they too could overcome these errors through the might of omnipotent God. This gift of healing was universal, since "God is no respecter of persons." All who believed, understood, Jesus' teachings could use it. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Because he taught and proved the supremacy of Spirit and the finity of evil, he incurred the enmity of the blind and barren religious systems of his day. The carnal mind, the mind of the flesh, the source of all sin, is "enmity against God," and in all ages, both before and after the ascension, has persecuted and resisted the coming of spiritual understanding, which heals

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sickness and sin and unfolds the ever-presence of God. When Mrs. Eddy again gave to the world the spiritual import of the Scriptures which heals and saves, she found the same reception accorded to Truth as Jesus and his disciples had encountered before her. Christian Scientists likewise have found that courage is required to voice the truth of being, but the evidences of the truth of Christian Science are so convincing that they rejoice to live it, knowing that it is only a question of time when the supremacy of Spirit will be seen and acknowledged by all men.

Christian Scientists accept the Bible as the word of God. They accept Christ Jesus, the Wayshower; they acknowledge their debt to him for exposing and destroying the illusions of sin and death and showing the way of eternal life; they accept his atonement, his at-one-ment with the Father, his divine unity with Spirit, which gave him the power to destroy sin, calm the tempest, and break the bonds of death. This at-one-ment, this unity with the Father, was frequently alluded to by Jesus: "As the Father knoweth me, even so know I the Father." "The Father that sent me beareth witness of me." Jesus suffered the pangs of materiality to show mortals the way of salvation, the way out of mortal beliefs, mortal error, and mortal illusions. He knew there was no salvation in pain, sin, sickness, or death; that men gained peace and happiness through the light of divine understanding of God, before which all evil disappears as shadows before the sunlight. "I am the light of the world," said Jesus. "Behold, I make all things new," was the declaration of Him "that sat upon the throne" (Rev. xxi. 5), showing that as the allness of Spirit dawns on the thought, old beliefs, human misconceptions, disappear, and a new sense of spiritual verities illumines the consciousness. This transformation in thought goes on until man proves his perfect sonship with God; hence Jesus' words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

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[John H. Wheeler in *Kansas City* (Mo.) *Journal*]

A recent issue contained a sketch of Dr. ——'s opinion concerning the religious theory and practice of Christian Science. While the doctor frankly stated that "the faith of Christian Scientists has its 'strong point' in that it brings conviction to the minds of its members who have been healed by it," yet he says that "the church is not in entire sympathy with the poor." It is not stated why he assumes this, but possibly because Scientists do not publicly foster institutions for the indigent poor. This would not imply that the hands of Christian Scientists are not open toward the needy and deserving poor. Mrs. Eddy, the Founder of Christian Science, says that love, "as a human quality, . . . is the tender, unselfish deed done in secret; . . . the veiled form stealing on an errand of mercy, out of a side door; . . . the gentle hand opening the door that turns toward want and woe, sickness and sorrow, and thus lighting the dark places of earth" (Miscellaneous Writings, p. 250).

Students of economic problems, seeking causes for poverty, generally agree that the best way to help the indigent is to teach them how to develop their own resources and self-reliance. Christian Scientists, with their usual energy, seek to do this. Their faith accounts for their general prosperity, and is not due to their being a wealthy class, as the doctor avers. They are from all walks of life, and Christian Science teaches them how to approach more nearly a general standard of normal living, even as Jesus commanded: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The doctor suggests that diseases cured by Christian Science are functional rather than organic; but his acknowledgment of the healing carries with it a consent that the statements were also truthful concerning the disease of which patients were healed. Conclusively, then, there is no difference between organic and functional diseases, with the great Physician, for "God is no respecter of persons."

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[W. D. Kilpatrick in *Grand Rapids* (Mich.) *Press*]

A recent issue reports a sermon wherein Christian Science is pointed out as "representative of the spirit of antichrist." The article does not outline wherein Christian Science is considered in this light, but for the information of your readers I ask permission to state briefly where, as a Christian Scientist, I consider the critic errs in his conclusions.

The "spirit of antichrist" is manifestly that state of mind wherein one assumes an attitude of opposition to the Christ, Truth, as demonstrated by Jesus; in fact, wherein one undertakes to deny God, for the Christ cannot be denied without denying God. The denial of Christ, Truth, that is, the God-principle which Jesus manifested to us and which he explained and demonstrated by "signs following," must necessarily constitute the "spirit of antichrist" alluded to. Therefore to include any person or set of persons under this term "antichrist," it is self-evident that all so included must be holding a position diametrically opposed to God, to Christ Jesus, or the God-idea, which it was Jesus' mission more firmly to establish with men. The question then remains, Does Christian Science deny the Christ-teaching, or does it affirm it? In reply it is well for us to remember Jesus' words, "By their fruits ye shall know them." According to the teaching of Christian Science, the only true test of one's belief in or understanding of any fundamental truth is that of actual results by the application of that truth. Jesus taught that the "fruits" by which we are to be known are humbleness, meekness, purity, love, and the like, and spiritual understanding, that understanding of the Christ which enables us to follow the Master's injunction when he said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Christian Science is a religion of love. It teaches that with love we should overcome hate, envy, jealousy, and kindred elements of the carnal mind, and that with the more complete understanding of the divine Mind, or God, we are to follow the example of the Master in overcoming sin, sickness, want, woe, unhappiness, and all inharmony. From the Bible we learn that God creates and governs all things; that the divine Mind includes all true phenomena. On page 169 of Science and Health Mrs. Eddy writes, "Whatever teaches man to have other laws and to acknowledge other powers than the divine Mind, is antichristian."

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[Henry Deutsch in *Dakota County Tribune*, Farmington, Minn.]

Permit me to correct an erroneous impression that might seem to be gained from your editorial on "Christian Science and Hog Cholera." Like other subjects, Christian Science is not immune from misinterpretation, and what its adherents say is too often garbled and misconstrued. Christian Scientists are not devoting themselves especially to the healing of dumb animals, hence the statements quoted in your editorial were ill advised, to say the least. Christian Science is a great religious system, which explains the omnipotence, omniscience, omnipresence of God and His great love for His children, and as a result of a realization of its teachings God becomes Immanuel, or "God with us," in the lives and experiences of Christian Scientists, and His healing presence dissipates disease and destroys sin.

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The logical aim and a result of Christian Science is to produce harmony, and its ultimate effect will be to make this entire universe one of peace and concord, with no room or place for discord or disturbance of any kind or nature. We would not now disparage that faith in God which seeks Him as a remedy for ills of any kind, even in the dumb creation; and from our experiences today we can readily realize that the effects of thought are not limited to the human creation. The man who has faith in God and discredits the view that His love could bring disaster and injury to any of His creation, certainly reflects a greater possibility for relieving the discomforts of the animal creation and promoting their better condition.

Christian Science is interested in instilling into the consciousness of men not only the faith in but the understanding of God, and it does not presume to limit the effects that such understanding will produce in any of the world's activities. It should not be unnatural or unusual for dumb animals to experience the effects of divine Love as reflected through humanity.

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[Paul Stark Seeley in *The Telegram*, Portland, Ore.]

A gentleman whose orthodox convictions date back, it would appear, to the middle ages, when men believed in a devil of horned head and cloven hoof, has had his peace of mind somewhat upset by the friendly remarks of a local minister relative to Christian Science, and in consequence contributes a letter of length to a recent issue of *The Telegram*. He asserts with some vehemence that Christian Science is unchristian, that it really is "a delusion of the devil," and that being what it is, the healing which it accomplishes must be that of Beelzebub. Perchance the history of Christianity in the nineteenth and twentieth centuries, when finally written, will not differ much from that of the first.

Among a variety of misstatements, the critic says Christian Science teaches there is no personal God. In her Message to The Mother Church for 1901, Mrs. Eddy wrote upon this subject: "We hear it said the Christian Scientists have no God because their God is not a person. Let us examine this. The loyal Christian Scientists absolutely adopt Webster's definition of God, 'A Supreme Being,' and the Standard dictionary's definition of God, 'The one Supreme Being, self-existent and eternal.' Also, we accept God, emphatically, in the higher definition derived from the Bible, and this accords with the literal sense of the lexicons: 'God is Spirit,' 'God is Love.' Then, to define Love in divine Science we use this phrase for God—divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love." "We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person" (pp. 3, 4). If Jesus and John were correct in their conception of Deity as Love, Spirit, surely Deity cannot be in finite form or physical embodiment. Far too long, as the world is finding out, has it been trying to make of God a corporeal manlike being, when the truth lay in the opposite direction,—to know God as infinite Love, Spirit, Mind, and the true man as His image and likeness.

The critic also questions the teachings of Christian Science concerning a personal Christ. The Christ of which Christian Science teaches is the saving and healing power of Truth, inherent in the true individuality of every man, exemplified in the life of Jesus and referred to many times by the apostles. "The Christ," says Mrs. Eddy in the same Message, "was Jesus' spiritual selfhood." "The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man" (pp. 8, 10). The impersonal and incorporeal nature of Christ, considered in the usual acceptance of the word personal as referring to a corporeal being, could not be more strongly stated than by the Master himself when speaking of the spiritual selfhood which he manifested. He said, "Before Abraham was, I am;" "Lo, I am with you alway, even unto the end of the world."

Christian Science, as the critic correctly says, teaches that there is no personal devil. "Out of the heart proceed evil thoughts," said Jesus; not from a personal devil or an apostate angel who "hovers in the sky and pours down mischief." The devil against which Christian Science is contending with a reasonable degree of success, is the devil in human consciousness, the "carnal mind," which believes in the reality and might of evil and is opposed to God; or, as St. Paul put it, "is enmity against God." Christian Science teaches that the devil or evil exists to each individual at the point where he is thinking. Ridding one's self of evil is, as Jesus made clear, not a work accomplished by blindly believing in a future deliverance through some power exterior to one's thinking. Rather is it brought about through an inward reformation in the consciousness of each individual, a turning from the false standards of material existence and putting on the mental garments of right thinking; thinking that follows the full import of the first commandment in its application to every need of man.

This gentleman, who seems to be viewing Christian Science with one eye closed and the other looking through a glass well ground with ecclesiasticism, says too that while Christian Science heals the body it cannot save the soul, a conclusion which he seems to have reached because its teachings do not agree with his particular method of soul saving. "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin" (Rudimental Divine Science, p. 2). The salvation of man morally and physically has been made by Christian Science a matter for present-day concern, as Jesus indicated it should be. From being pushed off into a mysterious future by dogma and superstition, Christian Science has brought back and reestablished it as the process of Christlike thinking and right living, in which all who choose may share, and know with the revelator, who saw with unerring vision, that "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

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[Written for the *Sentinel*]

Knowing

F. MARION RALSTON

I KNOW that God is good,
That Love is true,
That Truth divine abides,
And doth endue
The heart of every woman,
Man, or child,
With purity and faith,
And instincts mild.

There can no harm befall
His little one:
He guardeth him from rise
To set of sun;
And all the child doth need
Is to obey,
And listen for the words
His Lord may say.

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Editorial

Living the Truth

In "No and Yes" (p. 1) Mrs. Eddy writes: "To kindle in all minds a common sentiment of regard for the spiritual idea emanating from the infinite, is a most needful work; but this must be done gradually, for Truth is as 'the still, small voice,' which comes to our recognition only as our natures are changed by its silent influence." On page 2 of the same book we find the further caution: "The honest student of Christian Science is modest in his claims and conscientious in duty, waiting and working to mature what he has been taught."

From these words we may well understand that there is not only a time and a place which are best suited for the presentation of Christian Science to our friends, but also that the best preliminary to this presentation is to let our lives attest the sincerity of our profession. This does not mean that we should not be ready at all times and under all circumstances to present Christian Science to those who desire it, but it does mean that the forcing of this teaching upon those who are not ready to receive it, is not a kindness to such persons, nor can it be of advantage to our cause. It is recorded of the Master that in "his own country, he taught them in their synagogue . . . And they were offended in him. . . . And he did not many mighty works there because of their unbelief." This goes to prove that even the great Teacher found prejudiced or unwilling auditors unfruitful ground for the sowing of the seed of Truth.

It would be difficult to estimate the number who have been turned away altogether from the consideration of Christian Science, or whose serious consideration of it has been delayed by reason of the overpersistence of friends whose enthusiasm exceeded their good judgment. Many of us may recall how in our early days as Christian Scientists we supposed that nothing more was necessary than that we should tell our friends about Christian Science, and they would gladly acclaim it as we had done. Many rebuffs and disappointments, however, taught us that something more than mere words was required to overcome the subtle beliefs of those who were unready for this spiritual truth, and that the most convincing and effective testimony that could be offered was where the daily living of Christian Scientists had attested—shown forth—the reason for the faith that was in them.

When Jesus sent forth the disciples, he not only commanded them to preach the gospel and to heal the sick, but he also instructed them to "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Even in the cities and towns of the Jews he foresaw that they would not always be received with kindness and their words with attention, for he counseled them: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."

We are thus counseled not to present Christian Science promiscuously, without any thought as to whether those to whom we are speaking or who are within sound of our voice are either indifferent or prejudiced. This brings up another instance where there is need for thoughtfulness, namely, in the discussion of subjects for intimate conversation in public or semipublic places and conveyances, heedless of who may be forced into the position of listener, either for good or ill. Statements carelessly made, or perchance misunderstood by those who overhear them, may do undreamed of harm in prejudicing those who really are hungering and thirsting for the truth, or in unwittingly forging a weapon for offense.

Is it not significant that when, following our Master's instructions to the twelve, John's messengers came to him, he should give a concrete illustration? He did not try to win them over by a wordy discourse or smoothly phrased arguments, but rather by citing those marvelous restorations to wholeness (holiness) which had been wrought before their eyes as they awaited his answer. Shall not we take this lesson to ourselves? Is it not the exemplification of the teachings of Christian Science in our daily living, rather than empty protestations, that will win others to the better way? Live Christian Science, not talk it, is safe counsel for those who have been long in the way, as well as for the beginner.

ARCHIBALD MCLELLAN.

Getting and Giving

It would be well for all of us to analyze carefully each morning our motives and desires, in order that the day may be enriched by real spiritual gain. It is almost startling to think of the extent to which prayers are shaped by a desire to get all that we can from God! It may be health, strength, or temporal supply, or the desire may be a sincere one for personal betterment; but after all, this means getting rather than giving. Well does Mrs. Eddy say, "No loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1). It is well to remember here that the needed change should come in our desires, as come it must if we are advancing spiritually and leaving behind us the grasping tendencies of mortal mind.

Some one contrasts in a very telling way the character of Christ Jesus and that of the average mortal, in these words: "We take, he gave; self-preservation is the first law of our lives, his life was all self-sacrifice; we focus all rays like a sun-glass, he shone upon all like the sun." From this viewpoint we may indeed ask ourselves very earnestly what our real desire is when we declare the truth in a Christian Science prayer. If it is that we may shine upon all we meet each day with the reflected radiance of Truth and Love, we shall miss no blessing for ourselves. We shall in this way most surely find preservation and protection, and no matter what the mortal seeming, we shall prove true the Master's words, "Your joy no man taketh from you." We shall also find, in ways hitherto unperceived, opportunities to bless others, to share our joy with them,—our strength, our courage, our hope,—and we shall do it in such a way that they will not become mere dependents upon us, but themselves distributers of the divine bounty.

Our Master said, "It is more blessed to give than to receive," and in these words, which were an echo of his own life, we are clearly shown how the greatest blessedness is to be realized. Some one may ask if the giving here indicated is to be only along spiritual lines. To this it may be answered that all true giving is spiritual; that it springs from the inspiration of Love, even though it reaches humanity through such symbols as a cup of cold water, or the loaves which fed the five thousand in the wilderness, or if it comes in the more direct way of the healing practised, taught, and enjoined upon his followers by Christ Jesus.

One day two students of Christian Science were walking in a beautiful park, talking with gladness and gratitude of all that this truth had done for them, when suddenly one of them stepped aside to where an aged and evidently poor man was seated on the grass, and handed him a generous sum of money. He was a foreigner, and no mendicant, for he was at first unwilling to accept the gift, but seeing the token as such, he took it with both tears and smiles. The kind donor then turned apologetically to her friend, an older Scientist, and

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said, "You would have given him something better, wouldn't you?" Her companion replied, "You gave both, and I did not miss my share!"

This little incident marked in memory a happy day, and knowing as we do in Christian Science the infinite source of all good, we may enrich all the days and all the hours by giving, and giving ever more freely and wisely, of the truth that heals, purifies, and strengthens, reaching down to the depths of human need, in obedience to the admonition of Christ Jesus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

ANNIE M. KNOTT.

"Let us alone"

ONE of the distinguishing features of every great reform is this, that its leaders are forever being asked to let things alone, and will not do it. The demand of those possessed of devils in the land of the Gadarenes, was met by the Master in a way which takes on a new significance in Christian Science. He emancipated the victim of deception by dispelling the evils which dominated him. At another time, the falsity which had enslaved a poor man declared that it knew Jesus, and his scientific and sufficient answer in effect was this: I do not and will not know you.

Now as then the cry "Let us alone" comes up from many quarters, and especially from the realms of precedent and tradition, custom and vested interest, creedal self-content and fleshly satisfaction. If a thing has existed for a long time, has been believed in by a great many people, is supported by law, it is wont to assert its rights and to insist that it shall be left undisturbed. If it can gain this point, it is content, and will not quarrel with any one, but rather pose as a champion of the progress it would interdict, by maintaining the *status quo*. It makes but this single demand, and it finds its chief ally in the fear of that vast body of well-meaning people who hesitate to disturb even an acknowledged temple of Moloch, lest its falling pillars come upon them.

Mrs. Eddy sounded the key-note of Christ Jesus' Christianly scientific attitude toward all evil when she said, "Truth and error are irreconcilable" (Science and Health, p. 19). Our Lord was no less positive than patient. In him unvarying compassion toward the erring joined hands with unequivocal condemnation of error; and the only thought any true Christian can entertain toward every least protesting devil of false sense is this, that it shall be immediately and forever cast out. We do well if we are neither mesmerized by the pleading of long coddled errors nor frightened by the turmoil of thought and experience which the scientific condemnation of them is likely to beget. When Jesus spoke to the epileptic boy, the devil tare him until he foamed at the mouth; but in the Master's loyalty to Truth and Love he was moved neither by the appeals nor by the curses of false sense. His was the true light, which knows no darkness at all.

Mrs. Eddy has defined the genius of Christianity as "a calm and steadfast communion with God; a tumult on earth" (Christian Healing, p. 2), and this because spirituality rebukes carnality and right condemns wrong. Today's most serious social problems are the direct outcome of the timidity of men who do not lack a clear conviction respecting the ethics of the situation, but who consent to let conceded wrongs alone, lest some possible political or economic catastrophe be precipitated. Some unjust advantage, like the private appropriation of communal gains, through which the few secure their ease by burdening the many, is first made lawful, and thus respectable; whereupon every protest against it is met with the cry, "Let things alone; don't be radical; don't disturb existing law and order." And yet the Master stood for truth and right regardless. He dared to condemn respected wrong and entrenched iniquity, and so must every man who stands with him.

Here as everywhere the individual experience is but an epitome of world experience. The cry "Let us alone" is heard in every unredeemed chamber of human impulse, and every least concession thereto delays the day of our salvation. Error certainly will not let go of us so long as we do not choose to let go of it. Whether, therefore, in the domain of the individual or of the community, the only fitting and seasonable address to error is this, "Begone!" The rebuke of evil must be scientific, it must be brave, and it must be continuous; otherwise, there can be neither progress nor peace. The call of Christian Science is that we shall not let unrighteousness alone, either in our own hearts or in the communal life, but recognize it for what it is,—a devil,—and cast it out through that irresistible power which the Christ-coming confers.

JOHN B. WILLIS.

Lectures in The Mother Church and Suburbs of Boston

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science, by Col. William E. Fell, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Friday evening, March 5, 1915, at eight o'clock. The public is cordially invited.

Under the auspices of The Mother Church, Colonel Fell will also deliver three lectures on Christian Science in the suburbs of Boston, as follows:—

East Boston, in Maverick Congregational Church, Central square, Tuesday evening, March 2, at eight o'clock.

Watertown, in Town Hall, Main street, Saturday evening, March 6, at eight o'clock.

Everett, in Whittier Hall, Everett square, Tuesday evening, March 9, at eight o'clock.

Among the Churches

Current Notes

SNOHOMISH, WASH.—Several years ago a little band of seekers of Truth met together at their several homes to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. This led to the renting of a room where the study of divine Science could be open to all. For a time an up-stairs room of the Otten Block was occupied, but it was soon found necessary to seek another location, and arrangements were made to use the lodge room of the Odd Fellows Hall for Sunday services, while the testimony meetings were held in one of the private homes until the church was built. First Church of Christ, Scientist, was organized in April, 1898, and a charter was granted in April, 1899. In 1900 a lot was purchased, and the corner-stone was laid Sept. 14, 1903. Easter Sunday, April 12, 1914, dedication services were held.—*Correspondence.*

OHIO.—First Church of Christ, Scientist, of Canton, First Church of Christ, Scientist, of Massillon, and the Christian Science Society of Alliance, joined in maintaining a booth at the Stark County fair, held in Canton Sept. 22-26. There were distributed 1,028 *Sentinels*, 141 *Journals*, 2,112 *Monitors*, and 300 pamphlets, a total of 3,581 pieces, yet these were not enough to supply the demand.—*Correspondence.*

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Dover, N. H.—When First Church of Christ, Scientist, was invited to participate in the celebration of "old home week" in Dover, Aug. 25-27, 1914, this was looked upon as an opportunity to serve the public and bring before them the subject of clean journalism.

A vacant store on the ground floor in Odd Fellows Block was obtained for a free waiting and reading room, and was kept open day and evening. Tables, comfortable chairs, and potted plants gave the room a restful appearance, as was evidenced by its many appreciative visitors, who gave testimony thereto. Here *The Christian Science Monitor* was freely distributed, and other Christian Science literature given to those expressing a desire for it. An automobile covered with white bunting and trimmed with blue, carrying a large white banner with the words, "*The Christian Science Monitor*, a clean newspaper for the home, pure food for thought," in blue letters on one side, and the words, "Clean journalism, *The Christian Science Monitor*, four editions daily," on the other, held a conspicuous place in the parade, which was viewed by thousands of people.—*Correspondence.*



Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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



The Lectures

Syracuse, N. Y.

The introductory remarks of the Rev. John A. Applebee, pastor of the May Memorial (Unitarian) church, in presenting Bicknell Young, who lectured on Christian Science, were in part as follows:—

I deeply appreciate the honor of the invitation to introduce to you the speaker of the evening. It is a privilege to listen to an earnest, authoritative, and virile presentation of a great faith that has had a profound influence on the thought and life of our time. Such a faith is Christian Science, and such a privilege is ours tonight. The lecturer is an earnest believer in the faith he holds, and he has reached that belief by the way of reason and life.—*Correspondence.*

Grand Rapids, Mich.

Powers Theater was crowded by an audience which assembled to hear a lecture on Christian Science by George Shaw Cook. The speaker was introduced by Paul Leake, who said:—

The trend of today is toward a higher plane of thought. This is reflected in various movements for reform, for cleaner politics, temperance, social purity, and in the almost universal desire for peace expressed through our public prints. Chief among the most hopeful "signs of the times" is the increasing number of those who seek divine guidance, turning for it to Christian Science, that higher and more practical Christianity which Mrs. Eddy says "stands at the door of this age, knocking for admission" (Science and Health, p. 224). That Christian Science, practical and demonstrable, is making a deep impression on humanity, is evident from the fact that millions of people as adherents of Truth are through it receiving the blessings which flow from a slight knowledge and consciousness of divine Principle,—God, good, —which provides, directs, and governs.

The Grand Rapids News.



Fort Smith, Ark.

A lecture on Christian Science was given by Virgil Strickler at the New Theater, which was filled to its capacity. Judge Daniel Hon, in introducing the speaker, said in part:—

The growing ascendency of Christian Science is being felt all over the world. A clearer sense of the relationship of man with divinity and with things divine is a desideratum that appeals with equal force to the man of culture and to his less fortunate brother. These, in the name of the Master and in the Master's cause,—the amelioration of the discords of the human family, battling against the frailties and the ills that flesh is heir to,—are the commendable acts and accomplishments to which Christian Science finds itself appointed. The attainment of the faith that makes one whole, and the lasting impress of man's duty to love his brother man, are matters that should deeply interest all.

Fort Smith Times Record.

Holyoke, Mass.

Prof. Hermann S. Hering gave a lecture on Christian Science at the City Hall auditorium. There were fully eight hundred people present. President J. B. Weis of the Chamber of Commerce introduced the speaker, saying:—

It is a great privilege to introduce one who is to speak on Christian Science. Within the last half century there has come into existence a new religious faith founded upon the belief that God is All-in-all, and it has made wonderful progress in all parts of the civilized world. Personally, I can bear witness to this fact. When I was in Chicago some twenty-five years ago, there was only one little society there. Now there are fifteen churches with thousands of members. To my personal knowledge, the adherents of this faith know neither heat nor cold nor rain, as they are always to be found attending Sunday services as well as those on Wednesday evenings.

Christian Scientists are not what many people think they are,—a set of religious fanatics. On the contrary, they are a set of clean-living and right-thinking people who endeavor to live up to the practice of the highest type of a Christian being. It is therefore highly proper, in order to enlighten you still further, that I should introduce the lecturer, so that he may tell you something of what he knows concerning Christian Science.—*Holyoke Telegram.*

Beloit, Kan.

Clarence W. Chadwick, who lectured on Christian Science, was introduced by Philip J. Chubbic, acting first reader, who said in part:—

We who are interested in Christian Science remember that we were at one time very much prejudiced against what we thought Christian Science to be. Later, when we had learned what this Science really is, we realized how unjust our criti-

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cism had been, and since then we have been anxious that those who cared to know, might get correct information on the subject, instead of the erroneous idea we entertained.

The atheist and the infidel have always scoffed at the Bible, because of its lack of agreement with material science, and the Christian has searched the records of scientific experts for evidence that material science and the Bible were in accord. Within the last half century the Science of being, with the Bible as its only foundation, has been discovered and given to the world. This Science is a knowledge of the truth; and the Scriptures declare, "Ye shall know the truth, and the truth shall make you free." It has been taught and demonstrated the world over, and the ability to prove the Principle by solving the problems of daily life is the test of one's knowledge.—*Correspondence.*

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St. Cloud, Minn.

At the lecture on Christian Science given by Jacob S. Shield, the speaker was introduced by the Rev. Walter J. Smith, pastor of Unity church, who said:—

I stand here tonight to introduce a Christian Science lecturer. I have stood here at other times, unbound by creed or dogma, church council or bishop, to preach the gospel of liberal religion, a gospel of the fatherhood of God and the brotherhood of man. Liberal religion banks only on character, draws inspiration from Jesus of Nazareth and all heroic souls, and asserts its belief in the eternal onward and upward progress of mankind. It is as an exponent of that religion that I stand here tonight to introduce a fellow laborer, who, though his avenue of approach to the larger life be not my own, is nevertheless upon the highway of truth, and is a sincere and earnest seeker after the things that become the children of God. As such I welcome him here. I am not afraid of the influence of any man whose credentials invite the fullest light of day, as do those of the lecturer.

My first word, then, is to the lecturer, and to those before me who are of the same manner of life and thought. That I personally have difficulty with some of your tenets is of no concern here and now. I honor you for the persistency and the determination with which you attack the evil in the world, going as you do to its very stronghold, to the very point of its inception, the human mind. Your warfare is within, and rightly so. Your emphasis is on right thinking. You strive to live in an atmosphere of beauty, and seek to create by your positive assertions conditions which make for health, happiness, and a higher humanity. Surely it is by the strength of some souls that are beautiful that others are sustained in life, and I know of no grander employment to which the gift of life may be put than to make it one's all-absorbing passion to radiate all about him thoughts of peace and joy and love, thoughts of health and happiness and beauty. Many of us have indeed lived too long upon the miasmatic levels of life, and the summons from you to come up higher we shall do well to observe.

My second word is to you who are not followers of Christian Science, but who by your attendance here testify to the awakening of your minds, your dissatisfaction with the old order, and your readiness to follow whatever gleam seems most promising to you. The people who have invited us here, follow out more truly than any other group that I know the apostle's injunction to think on those things which are true, honest, just, pure, lovely, and of good report; and since they as systematically reject and seek to put out of mind whatever taints of evil, we need fear no baneful or harmful influence from anything they may say to us. I am sure there is much that we can learn from them, and many ways in which they can be a positive help to each of us. I bespeak for them, then, an open-minded reception and a careful consideration of the thoughts and ideas the lecturer shall bring. Accept what you can, reject what you must, but above all appreciate the sincerity and purity of motive which I am convinced lies back of their utterances. By inviting us here they have asked us to go one mile with them. Some of us will perhaps continue and go all the way, while others will not find that they can. Let us all, however, seeing that in all brotherliness we have come together, go with them the one mile, and go with them twain. There is good here in abundance, and each of us may profit.—*Correspondence.*

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Lectures to be Delivered

Ann Arbor, Mich.—William R. Rathvon, Church Edifice, 409 South Division street, 8 p.m., March 4.

Athol, Mass.—Col. William E. Fell, Moose Hall, 487 Main street, 8:15 p.m., March 8.

Augusta, Ga.—Bicknell Young, Tubman High School Auditorium, 8:15 p.m., March 9.

Boston, Mass. (The Mother Church).—Col. William E. Fell, Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., March 5.

Bremerton, Wash.—Virgil O. Strickler, Eagle Hall, 6th and Pacific avenue, 3 p.m., March 7.

Cambridge, Mass.—Col. William E. Fell, Scenic Temple, Temple street, near Central square, 3:30 p.m., March 7.

Cleveland, Ohio (Third Church).—William R. Rathvon, Grays' Armory, 3 p.m., March 7.

Danbury, Conn.—Willis F. Gross, Odd Fellows Building, West street, 3 p.m., March 7.

East Boston, Mass. (auspices The Mother Church).—Col. William E. Fell, Maverick Congregational Church, Central square, 8 p.m., March 2.

Everett, Mass. (auspices The Mother Church).—Col. William E. Fell, Whittier Hall, Everett square, 8 p.m., March 9.

Everett, Wash.—Virgil O. Strickler, Everett Theater, March 8.

Forest Grove, Ore.—Virgil O. Strickler, Vert's Hall, March 11.

Hannibal, Mo.—Bliss Knapp, High School Auditorium, Broadway and Eleventh street, 8:15 p.m., March 12.

Indianapolis, Ind. (First Church).—William R. Rathvon, Church Edifice, 8 p.m., March 8 and 9.

Jacksonville, Fla.—Bicknell Young, Morocco Temple, Newman and Monroe streets, 3 p.m., March 7.

Macon, Ga.—Bicknell Young, City Auditorium, 8 p.m., March 8.

Minneapolis, Minn. (Fifth Church).—William D. McCrackan, Auditorium, 8 p.m., March 9.

Oakland, Cal. (Seventh Church).—Jacob S. Shield, Macdonough Theater, 3 p.m., March 7.

Port Angeles, Wash.—Virgil O. Strickler, Opera House, March 9.

South Haven, Mich.—Hon. Clarence A. Buskirk, 3 p.m., March 7.

Twin Falls, Idaho.—Bliss Knapp, High School Building, 3:30 p.m., March 7.

Wallace, Idaho.—Virgil O. Strickler, Masonic Temple, 8:30 p.m., March 13.

Walla Walla, Wash.—Virgil O. Strickler, Keylor Opera Grand Theater, 8:15 p.m., March 12.

Watertown, Mass. (auspices The Mother Church).—Col. William E. Fell, Town Hall, Main street, 8 p.m., March 6.

Waterville, Maine.—William R. Rathvon, Unitarian Church, Main street, 8 p.m., March 12.

York, Neb.—Bliss Knapp, Opera House, 8:15 p.m., March 11.

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Testimonies of Healing

It would be wrong longer to delay in sending this my public expression of thankfulness to Almighty God for the blessings received from Him, through the agency of Christian Science. It is several years since I first secured a copy of the text-book, "Science and Health with Key to the Scriptures," and devoted some months to its careful though critical study. I now see how natural it was that no benefits, spiritual or physical, followed such study, though I was sadly in need of both. I nevertheless felt that the author taught of a God for whom I had been searching from boyhood, so I determined to learn more of Christian Science. To this end I secured a so-called biography of the life of Mrs. Eddy, and regret that I was so foolish as to believe it and to say that I could never follow such a woman; and for three years I did not, though I continued to read her book.

In my early boyhood I gradually lost the hearing of my right ear, and at the age of eighteen I suffered agonies at the hands of an aurist, who said that the hearing could never be restored, as the drum had fallen too far. When I was nineteen I had to give up a valuable position, as an oculist's decision was that I would lose my sight if I continued the work. My eyes were then fitted with spectacles, which I wore with repeated changes for twenty-five years. Soon after I was seventeen I had rheumatic fever, and the heart was said to be seriously affected. In nine years I had six further attacks of the same illness, being absent from business each time for some months; then during these years obstinate bowel trouble developed. My heart has been examined by no less than twenty-two physicians in this country and in Great Britain, and all declared that the condition was a very serious one. I never left home for a day without carrying restoratives with me, and I often had to use them. Twelve years ago I was told by my physician that I would never do another day's work. Then came change of diet and hydropathic treatment, with the study of hypnotism, will-power, etc., and these seemed to help for a time. Many isms were studied in the search for spiritual comfort, but all to no purpose. Before I was thirty I became weary of Christianity as preached in the church of my parents.

In 1905 a stricture, piles, and fistula added seriously to a life already overburdened with pain and ill health. In 1910 dropsy, the final stage of my chief trouble, developed, and in two years brought me so low that I was on the brink of the grave. My feet were so swollen that I was compelled for months to wear slippers most of the time. I could not work at my profession of public accountant for more than an hour at a time, and spent the greater part of each day on a couch in a private office, simply waiting for death. It was in this condition that a Christian Science friend found me, early in June, 1912. Truly man's extremity was God's opportunity. This friend, to whom I explained what I thought I knew of Christian Science, kindly lent me the true biography of our Leader by Sibyl Wilbur, and I read it in a humble way quite new to me. Then I hailed Mrs. Eddy as one I would be prepared to follow all the way, if I could find the strength.

Mrs. Eddy says: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well" (Science and Health, p. 14). Such a moment must have come to me on the twenty-first of June, for I found myself suddenly well. I saw in a flash that in my true selfhood I was God's spiritual child, though to material sense I seemed to be a self-righteous and sinful mortal; and with a measure of self-surrender I prayed, "God be merciful to me a sinner." My strength returned in an instant, and I was quite well and strong. There are many who can testify to the absolute truth of what I write. Not understanding the degree of my restoration, I sought the assistance of a Christian Science practitioner. Within three weeks my spectacles were forgotten, my sight was perfect, my hearing to a great degree restored, and the bowels had resumed their natural functions. All material aids were thrown aside. As far as I am personally aware, the heart disease and the dropsy are absolutely cured; I cannot trace a symptom of either.

My testimony would not be the whole truth if I failed to record that, owing to an old belief in the effects of a change of climate and hotel diet, in December I had a return of the bowel disorder and piles. I suffered greatly and was unable to help myself. Fear took possession, and once again, after struggling against the temptation for some weeks, I resorted to material means, but without finding relief. Daily I suffered agonies. I then saw clearly that in God was my only hope. I asked for help from a Christian Science practitioner and threw away the material remedies. The way in which my excessive fear was allayed in a few hours was a revelation to me, and the difficulty was overcome in two days. I am now rejoicing in and worshiping a God who has clearly shown that He is indeed "a very present help in trouble." All my friends regard my restoration to health as a miracle. To those who may be of the same opinion, I can only say that God will do the same for them as He has done for me, and in Christian Science they will learn the way if they are willing.

With such a record as the foregoing it would indeed be surprising if I could find words adequate to express my gratitude to our Leader, Mrs. Eddy. Great as is my gratitude for the physical healing, it is still greater for the spiritual uplift, for the knowledge of God, and for the love of the Bible which a daily study of Christian Science is bringing to me. I feel that the only way to express my gratitude is by trying to remember, moment by moment, that I am God's child, and by endeavoring to learn to love my neighbor as myself. In this distant land, so far from The Mother Church, we, but a handful of followers, are all deeply grateful for the *Journal*, the *Sentinel*, and the *Monitor*, those silent messengers that are doing so much to bring "on earth peace, good will toward men." I rejoice to think that through them I have been led to see that I do not need to wait for further spiritual improvement openly to identify myself with the work of Christian Science.

JAMES N. NOBLE, Durban, Natal, South Africa.

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I wish to express my appreciation for a better understanding of God and His goodness, as revealed to us through the study of Science and Health. The power of Truth and Love has been demonstrated many times where error seemed to abound. The first healing in our home, and the first we knew of Christian Science, was in 1904, when my sister was cured of an attack of rheumatism. She was confined to her bed, barely able to move, when a practitioner was called; but within two or three days she was walking again, and there has been no relapse. Having been afflicted for years with deafness, and receiving no encouragement from physicians, I too turned to Christian Science about a year later. After my first visit to a practitioner the words of Jesus kept coming into my thought, "Ye shall know the truth, and the truth shall make you free;" and the truth has unstopped my ears, so that I can now sit in church and hear with joy our Lesson-Sermon. We know that the truth does make us free, and it will complete its work in us in proportion to its occupancy of our thoughts.

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Another healing in our home for which we are grateful was that of poisoning. My mother had a felon on her finger, and a doctor was called to lance it. This gave no relief, and in a day or so poisoning set in, the whole hand being affected. I asked my mother to let me write to a Christian Science practitioner, and she readily consented. She was given absent treatment, and her hand was healed in a short time. Thus again God's power and goodness were revealed. It is my desire to reflect this teaching in my life.

BLANCHE M. CORDER, Kansas City, Mo.

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[Translated from the German]

At the age of thirteen I became afflicted with curvature of the spine, which caused the right side of my back to protrude considerably. My parents felt that something must be done immediately, and they took me to a physician, according to whose advice I had gymnastics in connection with massage at regular intervals. Six months later we consulted another physician, who also diagnosed the case as curvature of the spine, and prescribed the use of a corset to correct it. None was secured, however, on account of the expense it involved, which my parents were unable to meet. About six years later I heard of Christian Science, and soon after attending the Wednesday evening meetings we asked a practitioner for treatment, the result being that in about one year's time I was healed. We feel very happy about my healing, and thankful indeed to God, as well as grateful to our Leader, Mrs. Eddy. Six years have elapsed since my healing, and I have been entirely well during that time, and able to attend to my business.—FRIDA GOSSE, Berlin, Germany.

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Some years ago I suffered from a severe throat affection and coughs. A doctor who was considered an authority on chest troubles, told my people that he always feared I would develop tuberculosis. Several years later I was in South Africa. I was not then really a Christian Scientist, but was much interested in this teaching. I had a bad cough with a high temperature, and I felt so ill that I thought, as I was staying alone in a hotel, I ought perhaps to write down the name of my lawyer in England, for I was afraid of becoming unconscious, and perhaps dying. I asked some one to telephone to a Christian Science friend, and say that I felt too ill to go to see her the next morning. The following day the friend came to see me, and told me that she had treated me. That was on a Wednesday. By Friday I attended a social function, and as the weather was very hot, I went out several times into the open air, sat down, and walked about. I did not even trouble to put a scarf or any wrap over my evening dress, for the healing was complete. I am now in excellent health, whereas years ago I was considered very delicate, and was nearly always in a doctor's hands.

My gratitude to Mrs. Eddy for Christian Science is far deeper than when I was first healed. I have had some ailments present themselves since, but they have all been overcome in Christian Science. Truth is more to me now than it was then, and I am building on the rock, Christ.

BERTHA WEBB, Brighton, England.

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With a thankful heart I wish to acknowledge the many blessings we have received since coming to Christian Science about fourteen years ago. I suffered every winter from throat trouble, so that sometimes I was unable to eat for three or four days; but this was overcome through the reading of Science and Health. Christian Science not only heals disease but prevents it. This has been proven in our family through my little son, who was born in Christian Science. He attends Sunday school, where he is being taught the truth about God and man. My daughter was healed of nervousness. She was also unable to walk right, and received little help from the doctor, but she is now in good health and is working every day. My arm became paralyzed, disabling me and causing me great pain, but this was entirely overcome in five treatments in Christian Science about four years ago.

Words are inadequate to express my love and thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, for the good that has come to me through this wonderful revelation of Truth. It is my earnest desire to be able to demonstrate by deeds, by leading a consistent life, all that I know to be true. I hope some day to become more worthy to be called a Christian Scientist. I am also very grateful for the German version of Science and Health.

G. ROSA ECKENFELS, Chicago, Ill.

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I desire to express my gratitude for what God has done for me through the truth as revealed in Christian Science. Since earliest childhood I had been sickly, and the conditions grew worse each year. No physician seemed able to determine the nature of the trouble, and all prescribed remedies failed to relieve me. As I grew older I was for six years under medical treatment without any relief. I was a nervous wreck, and did not care whether I lived or not. One day a neighbor advised me to try Christian Science, so I attended a Wednesday evening meeting and there heard a testimony which impressed me very much. I asked my friend if the lady was a practitioner, and being told that she was, I called on her. I am glad to say that with the first treatment I felt better, and after three weeks was healed. This was Aug. 5, 1912, and the change was so wonderful that all my friends were surprised, and remarked that surely Christian Science is a great healing agency.

I am thankful to say that this truth has not only helped me in sickness, but in every way. I am deeply grateful to Mrs. Eddy for reflecting this spiritual light whereby all mankind can be saved from sin, sickness, and death. I am also thankful for the spiritual understanding which I have gained through the study of the Bible and Science and Health.

FREDA LOIS LESER, Bay City, Mich.

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Like many others, the writer has witnessed unmistakable evidences of the power of divine Love as revealed in our textbook, "Science and Health with Key to the Scriptures," in which the author has unselfishly given to the world the result of many years of prayerful study, during which she demonstrated the truth of every statement before giving it a place in the work mentioned. Today thousands of grateful students are following where she led, though with less opposition than the author was forced to encounter at almost every step of what was truly a thorny way.

This tardy testimony on the part of the writer is not due to lack of appreciation, but to the fact that some of the most remarkable demonstrations witnessed have to do with benefits received by others who thus far have not made the acknowledgment which a deep sense of love and gratitude would seem to call forth. I may, however, mention as a personal experience the great uplift that followed the study of the Principle upon which all true healing, mental or physical, depends; namely, the recognition of the basic truth, the allness of God, the eternal, unchanging good, from which, as the grand old hymn declares, "all blessings flow," and which responds instantly to every appeal, if made in faith, "nothing doubting." Thus I am free to say that where there was discord, now

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there is harmony; in the place of seeming lack there is sufficiency; in place of fear there is faith; consequently, where darkness and doubt prevailed there is light and hope,—blessings, these, that the poverty of language makes it impossible adequately to express.

Many of the ills termed physical have been overcome. One such, that seemed a striking example, was the almost instantaneous healing of a deep and painful wound in my left hand. The pain was so severe and the flow of blood so free that the truth of being was for a brief moment forgotten, but it was almost instantly called to mind. As soon as it was realized, the pain ceased, the flow of blood was arrested, and although the wound was deep and gaping, the healing was so rapid that it seemed a miracle. What is equally remarkable to others, not the slightest scar remains. I may add, that after using tobacco constantly from childhood, all desire for the cigar or pipe that had seemed a necessity for so many years, was forgotten. No thought of abandoning this lifelong habit had occurred to me, and I cannot now say precisely when the craving ceased.

For these and many unnamed blessings that have come to myself and family, I am devoutly thankful; and I hope that this late acknowledgment will encourage others who may be similarly situated to seek the truth that makes free in the broadest sense of the word.

ALBERT MORLAN, Indianapolis, Ind.

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I am very grateful for the many blessings I have received in Christian Science. A few years ago I was in very poor health. I had suffered from asthma for years, and was much discouraged when my physician told me that I would have to go away from the coast in order to get any relief, and that it was useless for me to take any more medicine. I knew it would be impossible for me to go away, so I decided to try Christian Science. I called on a faithful practitioner, who gave me my first treatment. I was relieved at once, but was not entirely free from asthma for about a year and a half, during which time I received a number of treatments. I was also healed of nervousness. I have had a cough all my life, but it is growing less, and I am sure it too will disappear. My son had what the physician called tubercular glands in his neck, and very weak eyes, the latter trouble being supposedly caused by poor health. Just a short time before I turned to Christian Science, the physician said it would be necessary to operate on him. Now he is a big, strong boy. He was healed in three Christian Science treatments.

For these blessings, and for the peace of mind which has come to me through the understanding I have gained of Christian Science, I am indeed grateful.

MARY P. SMITH, Santa Barbara, Cal.

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Recently it occurred to me that I must add my offering of praise for the knowledge and proof of God's love which I have obtained. I came to Christian Science for healing, after receiving very little benefit from operations which doctors said would restore my health. From the first I felt this teaching to be the truth, and through the help of a practitioner I immediately received great benefit. There is still much to be overcome, but I am learning that as I clear my consciousness of all discord, the truth shines more clearly, so I am sure that soon I will be able to record complete freedom. I wish now to testify to a wonderful and instantaneous healing which has given me great encouragement.

One evening I was suffering from a severe headache, which I tried to relieve through my understanding of Christian Science. I had been treating myself for some time, but the more I worked, the more severe the headache seemed to grow. Finally I grew tired, and said unthinkingly, "Thy will be done," for it seemed at that moment as if it must be God's will for me to suffer so; but quickly the clear realization came to me that it was not God's will, and with the last thought the headache suddenly vanished. My heart was filled with a great joy, not alone on account of the healing, but for this proof of God's nearness to me. Had the headache diminished gradually, I might not have thought it so wonderful, but to have it disappear instantly, when at its worst, was to me a wondrous proof of God's power and love.

In our family, stomach and bowel troubles, measles, colds, and various other ills have been healed through Christian Science, and all the benefits received by myself or family have been permanent. I have everything to be grateful for, and owe it all to Christian Science. Before coming to Christian Science I had about lost all hope, and I took it up as a last resort, feeling that if it did not help me there was nothing else to turn to. I am thankful to say that almost every phase connected with my illness has been healed by the truth, although I am still working to overcome one or two discordant conditions which seem to cling.

Words cannot express the gratitude I feel that I have been able to prove that God really is, and that He is always with us, a loving Father-Mother. Christian Science has shown me logically how a perfect creator could not possibly conceive or create anything imperfect. The *Journal*, *Sentinel*, and *Monitor* mean everything to me, helping me to progress, and many times giving me just the help I need. I am very grateful to Mrs. Eddy for Christian Science, also for the loving help I have received.

KATHERINE S. MURPHY, West Roxbury, Mass.

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Words can but poorly express the gratitude I feel for what Christian Science has done for my wife and myself. Before I became interested in this teaching, I was leading a very wasteful life. Still a young man, I had retired from active business, and my principal occupation was to crowd as much selfish pleasure as possible into the day. My wife had been under the almost constant care of physicians for many years, and this practically made my time my own, with the result that I was going the pace which kills.

With the almost instantaneous healing of my wife came the change in my mode of living. I was introduced to her practitioner, became interested in Christian Science at once, and in a short time had lost all appetite for alcohol and tobacco. I was also healed of neuralgia, which had troubled me for years; and the realization was brought home to me that an idle life is a wasted one.

I am again engaged in a useful occupation, and instead of thoughts of discontent and unrest, my consciousness is now filled with love and thankfulness to God, whom I have learned to know through Christian Science.

H. VON BERGEN, San Francisco, Cal.

With gratitude I corroborate my husband's testimony. When I applied for Christian Science treatment I was utterly hopeless, and had reached the point where life seemed not worth living. The almost instantaneous help I received, gave me courage, and soon neuritis, from which I had long been a great sufferer, vanished; and with it went a goodly portion of selfishness, which I had thought legitimate during my invalidism. Acute lung trouble, ear trouble, and many other ailments have also yielded to the application of the truth; but I am especially grateful for the spiritual light I have gained, for the broader outlook, and the greater love for all mankind.—EMILIE VON BERGEN.

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I wish to express my gratitude for the help my little child received in April, 1913. While playing with her sister, one arm was dislocated at the shoulder. The next day a Christian Scientist came in and saw her, and went immediately with me to a practitioner, who gave the child treatment, and advised me to take her to a surgeon to have the arm set. I did so, with the result that she had no pain, and slept well all night. She had no ill effects from this accident, which occurred when she was two years old; and that arm is no different from the other. Several months later she was very ill from inflammation of the kidneys, and the doctor gave her only a few days to live. The same practitioner treated her, however, and today she is in perfect health, and a well-grown child.

I am thankful to God, and grateful to our beloved Leader, who made it possible for us to receive this Truth-healing.

MRS. W. ARCHARD, Maidenhead, England.

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[Translated from the German]

"Were there not ten cleansed? but where are the nine?" asked the Master. As I would not be found among the ungrateful ones, I herewith wish to offer my testimony. For eight years I was afflicted with a severe abdominal trouble. I suffered with pain in the back, with weariness and headaches, the latter dating since childhood, and whenever I did hard work, I would have to stay in bed for days at a time. Besides this, I never knew what it was to have good sleep. How often did I wish I might be one hour without pain! But all these conditions have disappeared. A dear neighbor of mine brought a copy of the *Herold* for me to read, and I soon decided to have Christian Science treatment. A practitioner in Basel led my thought away from my ills, whereupon the healing went on steadily though slowly. Almost a year has gone by and now I am entirely well. I feel that I cannot be too grateful to Mrs. Eddy and to all who have helped me.

FRAU PFULG, Olten, Kt. Solothurn, Switzerland.

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[Written for the *Sentinel*]

Reflection

FLORRIE ASHCROFT

INTO the night the lighthouse sends
Its guiding ray,
Cheering the bark that landward wends
Its storm-tossed way.

Firm on the rock, unmoved by storm
Or wind or foam,
It shines, unfailing, bright and warm,
To lead men home.

And weary sailors in the gale
Fresh courage find,
Until at length they furl the sail—
The storm behind.

Thus shining through the night's dark pall,
With gentle might,
Each separate beam unites with all
In one great light.

Let your light shine, the Master said;
And so may we
By faithful work Truth's brightness shed
O'er earth's dark sea.

From Our Exchanges

[*The Christian Register*]

Never since civilization began to make its mark upon modern nations has there been a time that could be more perfectly described as one that tried men's souls. Not only are the hearts of men and women and little children failing them for fear, not only is panic, pestilence, starvation, and earthquake threatening all the inhabited places of Europe, but also every principle of religion, every doctrine of the divine Providence, every relation between humanity and the infinite wisdom, is now upon trial and scrutinized anew. Is there any God? Is there any Providence? Is there any efficacy in prayer? Is there a Lord of hosts, a God of battles, who directs the movements of armies and to some gives victory and to others defeat and despair, and have the prayers of men and nations anything to do with the outcome of the tremendous upheavals which now affright human beings of every race and nation?

In times like these it is by a natural instinct that men are moved to seek the help of some higher power and to entreat for displays of omnipotence in guiding the counsels of nations and deciding the fate of battles. Beliefs concerning what prayer is, what it has done, and what it may be expected to accomplish, are numerous, and the discussion of them is useless.

[*Zion's Herald*]

This age is obsessed with social, economic, industrial, civic, and even religious fads and propositions. Conferences without number, even within the church, are held to consider and debate upon new ideals and schemes in social, economic, and industrial improvement. Specialists, socialistic and even anarchistic, are heard condemning business and the church and our best representative men in all communities, because the millennial dawn has not already appeared. Good and true women as well as men, listening to such addresses, are confused and distressed, and led to doubt the truths which they have believed and upon which they have shaped their excellent lives. The worst result observed from such addresses and agitation is the effect produced upon faithful ministers, who are thrown into confusion with the heated ideas presented and the exhortations to the effect that the church and the ministry are blamable unless the new, partial, and extreme views are adopted and echoed from pulpit and platform. The best and most complete reply to all this ardent "bosh" is found in the apostle Paul's remarkable epistle to the Galatians.

[*Pacific Christian Advocate*]

The grand idea of Samson's life is that his strength abode with him so long as he was faithful to his Nazarite vow, and departed as soon as, for the sake of a fleshly lust, he tampered with that vow. When a Nazarite cut his hair, it was understood that his vow was at an end, and that he no longer was God's servant. The loss of Samson's hair represented the loss of spiritual life, the loss of a fit apprehension of the sacredness of his person as one vowed to God.

[*The Christian Intelligencer*]

If the world is full of medicines and holds forth large but unfulfilled promises to man for his bodily needs, it is likewise full of isms, ologies, sects, and movements which are labeled curative for the spiritual needs of man. But simple obedience to God's will as expressed in the laws of nature and in the moral law of Sinai and in the spiritual teachings of the

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Bible are fundamental to the health and blessedness of the soul. And if through weakness we fall into sin, there is only "one mediator between God and men," Jesus Christ the righteous, who is able to save to the uttermost all that come unto God by him. Prayer is the Christian's native breath, and if we dwell continually in the holy atmosphere of communion with our Lord, we shall find His grace sufficient for every need.

[*The Advance*]

If we were to bring the eleventh chapter of Hebrews down to date,—and the Bible author intended that we should do that mentally,—we might read that "by faith Noah, being warned of God of things not seen as yet, . . . prepared an ark," and might add to that what Washington and Lincoln did through faith, in the days of the deluge which came upon the earth when they lived. Great crises rise, and overwhelm the sinful and the stupid, but here and there a great soul, being warned of God concerning things which the commonplace do not see, prepares an ark for the saving of the world. Again and again has the world been saved by the vision and faith and courage of some such man.

The flood comes. A great wave of selfishness submerges the man who might be a leader; another is swept inshore, or perhaps out to sea, by an undertow of timidity; another is carried off his feet and over his head in a tide of personal ambition; another climbs to a position which he shrewdly guesses is just out of reach of the high-water mark of public censure, and all these are overwhelmed by the rising tide. Sad is the age that experiences a flood and has no Noah; sad is the nation that comes to its hour of opportunity and has no Washington, no Lincoln. But the rainbow of hope is above the flood. The covenant of God is sure. The world cannot be hopelessly lost to the God who made it and redeemed it. There is an ark of safety for the individual soul. There is hope for humanity in the fidelity of God and in the courage of true men.

[*American Lutheran Survey*]

Never in the history of the world have there been too many good specimens of any kind of worker. This big hive of a world is supporting so many drones that it sometimes looks as though there were no room for working bees. You need not fret about that. Be the real article, and the world will find it out, and your place will find you. As sure as the working of the law of gravitation is the law that worth will be recognized. As surely as the force of compression breaks through and fills vacuums, that surely the man who is a man will find the space that is vacant for him.

[*The Watchman-Examiner*]

Christ found the individual, but we sometimes fear the churches have lost him. They have become so interested in methods of work, music, the art of worship, and the magical things that delight the multitude, that the individual seems of slight importance. They are working to get the crowds, and as a man counts only one, he is lost. They have forgotten that now, as long ago, a leader developed out of unpromising material may chase a thousand, and two put ten thousand foes of the Lord to flight.

[*The Universalist Leader*]

Is your religion workable? After all, that is the final test. A religion may satisfy all the requirements of logic, as a theory it may be beautiful and perfect, but is it workable? There are a great many who hold to a certain faith but have never tried it out.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

❖

From the Editor

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

❖

From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

❖

From the Clerk of The Mother Church

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

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

❖

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 105 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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Pamphlets

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

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

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

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

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 27

Boston, March 6, 1915

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

(THE CHRISTIAN SCIENCE WEEKLY)

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JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors.

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Items of Interest

The president of the National Conservation Association has issued a statement on the Shields water-power bill recently reported to the Senate, in which he says: "The Shields bill for the granting of water-powers on navigable streams is the bill of the water-power monopolists. There has been no clearer attempt to defeat the conservation policy since water-power first became a great national problem. It is a direct reversal of the wise and fair conservation provisions contained in the Adamson bill as it passed the House, for which the Shields bill was substituted in the Senate committee.

"President Wilson endorsed the final Adamson bill. The Shields bill is directly opposed to the water-power policy which President Wilson thus endorsed. But the Shields bill has been approved by Secretary Garrison.

"The Shields bill does not require the water-power interests to pay for the enormously valuable privileges which it proposes to give them, although the Adamson bill for which it is substituted does protect the public interest in precisely this way. The Shields bill fails to provide for the necessary publicity and uniformity of accounts, so as to make possible the proper supervision of the affairs of the company, as the Adamson bill did.

"The Shields bill ostensibly provides for a method of terminating the water-power grant at the end of fifty years. As a matter of fact it appears to have been carefully drawn so as to make it practically impossible for the United States to resume its rights. This it does by opening the way for indefinite litigation over the fair value of the property to be taken back, and by the use of language under which the United States might be required to take over the whole electric lighting plant of a city to get possession again of a water-power owned by the people.

"The Shields bill gives to the water-power interests the right to condemn any land, public or private, a right which they should never have, but which should be exercised when required for water-power development either by the states or the national government; and it requires the people, on again taking back the property whose use they have granted, to pay the unearned increment on land condemned or otherwise acquired by the company."

Secretary Lane of the department of the interior has recently made orders designating as non-irrigable and subject to entry under the enlarged homestead act the following lands, and such of them as are vacant public lands will become available for homestead settlement and entry in tracts of three hundred and twenty acres on the dates mentioned:—

Nearly half a million acres of land throughout the state of Montana, under order effective April 10, 1915, and nearly one hundred thousand acres in eastern and central Montana, under order effective March 10, 1915. Nearly one hundred thousand acres in Idaho, order effective March 10, 1915. Nearly two hundred thousand acres in Oregon, order effective March 10, 1915. Nearly one hundred and seventy-five thousand acres in New Mexico, order effective March 10, 1915. Nearly one hundred and seventy-five thousand acres in California, order effective March 10, 1915. More than one hundred and seventy-five thousand acres in Arizona, order effective March 10, 1915. More than eight thousand acres in the eastern part of Washington, order effective April 10, 1915. More than four hundred and thirty thousand acres throughout Wyoming, order effective March 10, 1915, and more than seventy thousand acres in Wyoming, order effective April 10, 1915. More than one hundred and forty thousand acres in Utah, order effective April 10, 1915.

Fire in the national forests of the West in 1914 caused a loss to the government of nearly three hundred and forty million board feet of merchantable timber, valued at $397,303, and of reproduction, or young growth of trees, valued at $192,408. Statistics made public by the forest service show there were 6,805 fires, of which 1,545 burned over an area of ten acres or more. About 77 per cent of all the fires did damage of less than one hundred dollars each. In addition to the losses suffered by the government, timber on state and private lands within the forests, totaling 228,008,000 board feet and valued at $175,302, was lost. The total area burned over was 690,240 acres, of which 310,583 acres were state and private lands. Notwithstanding it was an exceptionally bad year for fires, on account of high temperatures, heavy winds, and prolonged drought, the average loss per fire was $103, as against $151 in 1911, when there were only about half as many fires.

The new route from New York to New Zealand, by way of the Panama canal, is now in active use. Masters of ships report that it is far superior to the old roundabout course, and is to shorten materially the time between the east coast cities of the United States and all Australian and New Zealand ports. The first ship to arrive from New York was the "Purley," British, whose captain is enthusiastic over the new route, both because it is shorter and because of the better weather conditions. He says that by the old route vessels bound for New Zealand from New York occupied about seventy-two days' time, while his time through the canal was only thirty-seven days. The distance by way of Cape Horn is 11,571 miles, while by way of the canal it is only 8,500 miles. It is understood that Auckland will be the first port of call for American vessels going to Australasia through the canal.

The metropolitan county of New York is engaged in perfecting a plan that will save its citizens approximately five million dollars yearly in the land and title transfers, simplify that process, and reduce the cost to property owners of registering deeds and encumbrances. In order to effect this the city has spent five hundred thousand dollars in providing a "plant" for title searching and registration. Prior to 1885 title searching in this county and city was done by private conveyancers. At this time arose the title companies, who for a fee undertook to guarantee any title. It is officially stated that the three companies now engaged in title searching in New York have reaped a gross harvest of more than one hundred million dollars since their beginning, and are now clearing upward of five million dollars between them each year.

A statue of Florence Nightingale, the pioneer of army nurses, was unveiled in London, England, last week. It is the first instance in which a statue of a woman, aside from royalty, has been erected publicly in London. On account of the war there were no ceremonies in connection with the unveiling. The figure bears a lamp in the right hand. It forms a part of the Crimean memorial group in Waterloo place, the cost of which was provided by small subscriptions, largely from nurses, soldiers, and sailors.

Property not used for railroad purposes, valued as running into the hundred millions of dollars, will be disposed of by the Pennsylvania railroad East and West. In Chicago it is estimated that two thousand parcels of land held for possible future terminal purposes and valued at many millions of dollars will be thrown on the market without delay. "The Pennsylvania railroad is one of the first railroads to abandon the policy of heavy land holding," said Vice-President Schoyer, "except for strictly railroad purposes. In our buying we have often had to include more land than we really needed, and all this accumulated property is to be sold."

After eight years of experience, stockmen are well satisfied, says the chief forester of the United States, with the way the grazing of live stock on the forests is regulated, and have even urged upon Congress the application of the same method of control to the unreserved public range. Almost twenty-nine thousand permittees graze stock on the national forests, and these paid to the government in the fiscal year 1914 fees amounting to over one million dollars. The present tendency is to raise fewer sheep and goats and more cattle and horses.

Licorice imports into the United States during 1913 were 105,032,429 pounds of the root, valued at $1,806,756, and 796,222 pounds of licorice paste, valued at $101,823. The source of supply has been Asiatic Turkey. This business has been thrown out of joint by the war, and the result has been a wonderful stimulation of the licorice industry in Sutter county, Cal., where a large crop will be grown this year.

The Southern Pacific Railroad Company, the Associated Oil Company, the Union Oil Company, and the Standard Oil Company of California are cited defendants with thirty-six other corporations and individuals in a suit filed in Los Angeles by the United States government to recover lands in Kern county, Cal., valued at more than one hundred million dollars. This is the seventh suit begun by the government to recover oil lands said to have been illegally patented.

During the first eleven months of the year 1914 Argentina shipped a total of 2,064,124 hides, of which amount the United States bought 1,236,444.

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Christian Science Sentinel

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

Vol. XVII March 6, 1915 No. 27

Equipped for Service

ROBERT NALL

It is an inspiration to read how faithfully, yet how tenderly, our beloved Leader guided the early students of Christian Science. Unerringly she led them through the labyrinths of mortal ways and temptations. Following carefully the Master's methods, and speaking and acting always from the point of view gained through long, toilsome, yet joyous experience, she taught them lessons which they never forgot and which are fresh and vital for us today. She admonished them to adhere to the rules of Science, and never to forget the omnipotence of Truth; she praised them and encouraged them. She spoke to them of mighty victories yet to be won, urged them to be obedient and always ready for work, to press patiently on, to keep their lamps trimmed and burning, and to be careful not to seek light from matter instead of Spirit. She also taught them to work out their own problems and never to be disheartened, remembering that they were building for time and eternity. She warned them that materiality clogs progress, that spiritual truth is not limited, and that when all have one Mind and one Principle, then the forward path is clear.

No one can read these gentle outpourings of love and fidelity to the highest service without recognizing that Mrs. Eddy's vision was one of world-wide conquest for Truth, and that her work was freely to reveal to others what had been revealed to her, so that the seed of Truth might be sown in many hearts. The result she left to divine Love, never doubting what it would be. This is the faith that does not shrink; the faith that finds its perfect embodiment in Christ Jesus and that is also the precious heritage of all God's children.

The seed-time passed, and Mrs. Eddy began to remind students that the harvest-time had come. As they had been helped, so they must help; as they had been healed, so they must bring the healing truth to others,—and what a wondrous privilege this is! All along the line of divine revelation we see how the propagation of truth must follow its reception, otherwise the recipient becomes but a cumberer of the ground. Not faith alone or works alone, but faith and works: this is the scientific order, from which there can be no deviation. To know this is of supreme importance. The fructifying influences of Spirit are a necessary concomitant to healthy spiritual life. Growth, as we soon learn, comes from Mind; but there will be no growth unless the channels of love are kept freely flowing.

Do we remember that apposite metaphor used by the prophet Isaiah about "the shadow of a great rock in a weary land"? It was a picture drawn from nature, to illustrate how love which flows from righteousness, spiritualized thought, from a conscious union with our divine source, becomes active in those loving words and deeds which are like the balm of Gilead to the mourner and the distressed. You have the arid desert, without a sign of vegetation, and with sand-drifts that destroy all fertility and perpetuate the awful barrenness. The prospect is as bleak as that of the thought which can see no light because of the blank wall of sin; but it is not quite hopeless. The desert drift is stayed by a rock; and near by, after rain, green blades appear, and in time there is one of those oases that are the delight of the traveler. The rock does its work; it stops the drift, and under its shadow and protection verdure springs up in all its beauty and utility. Some of the Old Testament writers frequently used the symbol of a shadow in relation to the sustaining and protecting power of divine Love, the most familiar illustration being that in the ninety-first psalm, where we have the promise which has been a strength and comfort to Christians of all time: "He that dwelleth in the secret place of the most High [he who has awakened to his royal birthright and is growing in spiritual understanding] shall abide under the shadow of the Almighty."

Now the temptation that comes to many Christian Scientists is to cling to one's old self; and a very useless, troublous self it is. It is our privilege to rise above it, and to find that spiritual status in the Science of Mind which will establish within us a new consciousness. The old self will say that because we have not entirely conquered mortal mind, and are not perfectly free from physical trouble and care, we cannot follow Jesus' direction to Simon, "Strengthen thy brethren," but we must study more and increase the number of our demonstrations, and then we shall be ready for the ambassador's call. Yet what does divine Love expect of us but that we shall be faithful even in the least? One loving thought breathed with a prayer of faith may be, indeed will be, a messenger of love to some one. Imagine the simplicity of it!

God does not demand great things from us, but that we be true to our real selfhood in Him. Then we shall be always in touch with Him, and we shall see that every spiritual thought is a power which makes for Christlikeness. With this there will be gratitude and self-immolation, and we shall soon learn to see, and be able to reply to the question, "What can God's man do?" with the apostle's declaration, "All things through Christ [Truth] which strengtheneth me." And does not this include such a reflection of Love that we shall perhaps unconsciously be to some not only "an hiding place from the wind," from the sickness and sorrow that befall so many, but such a benefactor of the Spirit's measure of goodness in a "weary land" that we shall rejoice in a greater unfoldment of Truth. "What grander ambition is there," Mrs. Eddy said in her first address to The Mother Church (Miscellaneous Writings, p. 110), "than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

It is one of the glories of Christian Science that it is a universal religion, a compendium of all-embracing truth, which by its very nature will touch the heart of humanity everywhere and bring in the fulness of the kingdom of God. The contemplation of this comes with an appealing force to each one who is rejoicing in sins forgiven and in physical well-being through Truth. If we are doing our work aright, we never miss a day without a loving thought of thankfulness to God, and of gratitude to our Leader and all others who have helped us along the way. And if we do that, we shall do more. Wherever we are, we shall become beacons of love.

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We may not yet have put on "the whole armor of God;" we may be painfully conscious that our spiritual equipment, so far as we apprehend it, is far from perfect,—but what of that? We will stand where we are and do what we can, in the measure of our understanding, to make an oasis for some of that great multitude who are still drifting in the deserts of materialistic concepts which blast every human hope. And the best of all equipment for this Christly ministry is that prayer so scientifically and beautifully interpreted in Christian Science. It was after long hours of prayer, of communion with the Father, that Jesus did his wonderful healing and thus manifested the works of God. Our Leader, too, not only by precept but by example, constantly enjoined that without daily and hourly prayer, drawing inspiration from Love's healing stream, the sick and sorrowing could not be helped. On this she has a striking passage in "Miscellaneous Writings" (p. 154) that we would all do well to ponder: "Bring forth fruit—'signs following'—that your prayers be not hindered." In other words, we may limit our own blessings, because we are not seeking to share them with others.

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The Beatitudes

LOUISE C. MARTIN

THE simple story of the woman who came unbidden to the house of Simon the Pharisee, and her self-forgetful tribute to the Master as he "sat at meat" amid the luxurious surroundings of Simon's dwelling, brings the inspiration of love, humility, and gratitude. The incident is rich in symbolism, and full of gentle admonition to the Christian Scientist, while the lesson conveyed is fraught with even sweeter meaning when considered in connection with the beatitudes. Viewed in this light the Oriental scene is tinted with a glow of sacred beauty.

The profound metaphysical truths set forth by Christ Jesus in the beatitudes were remarkably exemplified by this woman in her mental awakening to a spiritual sense of life as portrayed in the Bible narrative. She had been a woman of the city, a sinner, according to Luke. Perhaps she had seen the Nazarene as he went about doing good, and had heard the heavenly words that fell from his lips. We can almost hear her saying, "The sight of thee unveiled my sins, and turned my misnamed joys to sorrow" (Miscellaneous Writings, p. 326). Heart-weary and sin-stained, she had perceived that the pleasures of the flesh are but bubbles upon the stream of mortal experience. In trembling shame she felt the spiritual poverty of her barren life, and became receptive to the glorified sense of spiritual being, and this mental state illustrates the first beatitude.

This woman's unsolicited—yea, even forbidden—entrance into the Pharisee's house, and her irrepressible desire to find the Master, indicate that she had caught a gleam of the spiritual consciousness of the real man, a perception so pure and unalloyed that in its presence vanished all belief of caste, social prestige, or class distinction. No sensitive thought of self (which is but a false sense of humility), no weight of self-condemnation, no fear of reproach, held her back from the presence of him who came to teach men how to find themselves in God's great plan. With eager joy she approached the Master, bearing the alabaster box of ointment,—a token of the purity of her motive and the newly-dawned spirit of consecration. The tears that fell upon his feet were tears of repentance, and they help us to understand the Master's words, "Blessed are they that mourn: for they shall be comforted." Already was Jesus' compassionate thought shedding upon her the hallowed benediction, "Thy sins are forgiven."

After this marvelous mental transformation the spirit of meekness descended upon the purified consciousness, like the dove after the deluge. Immediately the woman's uplifted thought felt its inheritance, whose sphere is eternity and whose scope is infinity. Wonderful legacy! Could the meek be promised aught that is greater than this, "They shall inherit the earth"? Mrs. Eddy defines earth as "a sphere; a type of eternity and immortality, which are likewise without beginning or end" (Science and Health, p. 585).

Following the order of the beatitudes, we can see how divinely natural it is for the awakened thought to "hunger and thirst after righteousness." Indeed, how heart-hungry was this woman for the things of Spirit! The kisses and ointment bestowed in unsparing affection on the Master's feet tell the story of the completeness of the self-surrender of one who was hungering and thirsting for divine Love.

Especially interesting is the next beatitude: "Blessed are the merciful: for they shall obtain mercy." The unbridled sins of his fellow countrymen had stained with persecution the steps of the Man of Galilee; and the wicked minds of those who saw not his purity, pierced him with weapons of ignorance and vice. But from the consciousness freshly purged of sin and baptized of Spirit, welled up thoughts of mercy and love for the Wayshower; and in return this woman obtained the flood of divine mercy portrayed in the words, "Her sins, which are many, are forgiven; for she loved much." The unquestionable purification of her affections, her motives and purposes, together with her moral assertion,—these assure us that the chastened heart was beginning to "see God." Ineffable peace then clothed the regenerated heart like a garment. The spontaneous expression of repentance and love, and the wondrous blessing which followed, must have brought a peace that cometh to none save the children of God. Her sense of at-one-ment with divine Truth and Love gave a foretaste of the joy that awaited her as a "peacemaker" among men.

Swift upon the footsteps of righteousness, however, came the persecution "for righteousness' sake." The arrogant Pharisee and his materially-minded guests condemned Jesus for permitting this woman's approach, and they further doubted that Jesus was really a prophet. Not only did this dense materiality blind Simon and his friends to the Master's true nature and mission, and to the woman's contrition, but it brought upon both of them persecution, reviling, and the uttering of all manner of evil against them falsely. Nevertheless, the spiritually-minded Saviour quickly detected this wrong sense, and with his characteristic wisdom and patience he uncovered and denounced the pharisaical fault by relating the story of the two debtors and by compelling Simon to draw the inevitable conclusion. As the scene comes to its close, it goes without saying that she, the erstwhile sinner, could "rejoice, and be exceeding glad," for great was her reward in heaven,—the reward of harmony and holiness which crowned her experience. And last we hear the ringing words, "Go in peace."

Not a little significance pertains to the fact that Mrs. Eddy opens the chapter on Christian Science Practice by referring to this gospel narrative. Deep-searching and far-reaching are her questions to the Christian Scientists of today who go forth to practise Christian healing, and we cannot pray too earnestly or watch too diligently that we be not found sitting in the Pharisee's seat at the festal board where Christ dines with us. Are we sitting in the "seat of the scornful," to judge and condemn the weary one already overburdened with sin? or do we reach forth with willing hands and forgiving hearts to welcome the belated comer to the feast? Can we, like our wise Exemplar, gently silence the

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unwarranted persecution which helps no one? Let us ponder the lesson in silence; then we shall feel the touch of that unquenchable love which is the very essence of Christianity. If like the repentant woman we bring a pure offering and sit at the feet of Christ, Truth, in humility, gratitude, and affection, then we may arise, go forth into the world, preaching the gospel and healing the sick. And we too shall be sped on our way with the comforting benediction, "Go in peace."

Church Ushers

ARCHIE E. VAN OSTRAND

THE duties of the church usher are to dispense hospitality, to maintain the order and dignity of the service, and to insure protection for all. His true mental attitude is well expressed in the call of Isaiah, "Ho, every one that thirsteth, come ye to the waters," and at all times the golden rule is his basis of action.

There are three classes to be served by the usher. First, the stranger, who is likely to be deeply influenced for or against Christian Science by the way he is met and cared for on entering a church. This may determine for him the question not only of satisfaction and comfort, but of open-mindedness during the entire service. He is an invited guest and should be treated with corresponding courtesy, being consulted whenever possible as to his choice of seat. The second class is made up of the regular members or attendants who have a distinct preference as to the location of their seats. The effective usher will soon become familiar with their wishes and always gratify them when it is possible. The third class includes those Christian Scientists who are willing to be seated wherever seats are available, or quite as willing to stand if there are strangers or visitors who cannot be accommodated otherwise.

In caring for all these classes, the one effort of the usher should be to avoid precipitating any inharmony or irritation of thought which would mar the receptivity of the individual to the Lesson-Sermon. Any show of objection (unless a necessary rule is likely to be dishonored) or indifference to an expressed preference as to the location of seat is entirely out of keeping, and is likely to lessen seriously the benefit that otherwise might be gained. An usher has the opportunity to express his gratitude for the benefits he has received through Christian Science in loving service, and it is well for him always to remember Jesus' words, "Whosoever of you will be the chiefest, shall be servant of all."

Difficulties sometimes arise in the effort to be fair and to do the right thing. Not all Christian Scientists have arrived at the point of progress where they are always governed by "unselfed love" (Science and Health, p. 1); but the usher must remember that self-will never heals selfishness, its antidote being selflessness. If he is knowing ever that each one has his proper place and that it is the usher's privilege to find it for him, and if he maintains a courteous serenity under all circumstances, and tactfully assumes the person's disposition to accommodate as well as to be accommodated, he will seldom have any difficulty, and will have the satisfaction of knowing that he has not only rendered another a service, but that he is making distinct advance himself. No arbitrary plan of seating would prove satisfactory to the majority of the congregation, and if the usher is right in his attitude toward all, there will be orderly seating and general satisfaction. The question of heat, light, and air determines the comfort of many people, and until they have risen above these limitations they should be promptly accommodated without criticism.

All who attend a Christian Science service for the first time, whether they are aware of it or not, come to be healed. It may be they are suffering from a sense of disease, fear, poverty, sin, prejudice, false appetite, heartache, or possibly an undefined longing for something they know not what; but the reason they are there is surely because of a hope that they may find their way to the possession of a larger sense of freedom and harmony. What nobler ambition can inspire the usher, therefore, than to know that he can help to facilitate this healing by greeting the seeker with such a loving thought that he will instinctively feel the kindness, hospitality, and friendliness which help so much to make one receptive to the truth presented in the Lesson-Sermon!

It is important, then, that all who serve in this as in other official capacities, should be well prepared by faithful and conscientious study of the Bible and our text-book, "Science and Health with Key to the Scriptures." The ushers should study the weekly Lesson from the *Quarterly*, and not feel dependent upon hearing it read at the service. They should come to the service with consciousness so uplifted spiritually that they can but contribute to that healing atmosphere which is one of the distinctive features of a Christian Science church. Our revered Leader, Mrs. Eddy, has left us this admonition and pertinent promise in "Miscellaneous Writings" (p. 155): "Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity."

"There am I in the midst of them"

ELIZABETH H. MURDOCK

IN looking over some old copies of the *Journal*, I came upon an article in which the writer emphasizes the need of an "uninfluenced majority" in our business meetings, and of protecting and trusting that majority as the avenue through which God's will may be made manifest. The expression an "uninfluenced majority" attracted my attention, and brought up certain questions which I have found it profitable to think about: Why do we need such a majority? How shall it be protected? Why may we trust it to express God's way? As I tried to answer these questions there came to me the familiar words of the Master, "Where two or three are gathered together in my name, there am I in the midst of them." Now who is the "I" in our midst? The Glossary in Science and Health tells us: "Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind" (p. 588). But if "I" is Mind, and Mind is ever present, must it not be just as near the individual as the group? So why is the promise given to the two or three gathered together?

This leads us to consider first of all why it is that any one of us can ever at any time fail to know and reflect this omnipotent, unerring Mind. Is it not because we are sometimes so governed by the personal sense of things that Truth is hidden from us for the time? Personal sense,—the view of things which comes to us as an outgrowth of the testimony of material sense, combined with the influences of heredity, environment, temperament, education, and similar human forces,—which also means personal prejudices, personal preferences, personal selves, and all that obscuring, dividing thought whose name is legion,—this is all that can prevent our gaining and manifesting a clear and conquering sense of Truth as ever present, one and indivisible.

It follows that the thing we need to do, if we wish to know the truth, is to free ourselves from personal sense. This is not an easy undertaking, since it is so ingrained in mortal thought that we often cannot seem to see what we are being influenced by. Fortunately, however, no two of us have

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exactly the same personal opinions, and so it is easier to see the absurdity of another's false view when we do not share it. In this way, when a number of persons are gathered together to consider a question in free and open discussion, as widely differing views are presented, manifestly incorrect when considered together, the personal sense of first one and then another is shown to be inadequate, illogical, prejudiced, or otherwise erroneous, and is so recognized even by the individual himself, if he has come with a willingness to have the truth revealed and a readiness to receive it.

It is usually true that the dropping of the personal sense of the members of a group through the exchange of opinions is more thorough and complete than it is in the case of a separate individual, dealing only with his own view points; and it is also true that the remnant of personal sense left over will continue to neutralize itself. Then is it not clear that since freedom from personal sense is the necessity if we are to be anxious for the truth, and since this freedom is more perfectly obtained in the group, this explains why the promise is given to the "two or three"? So when we come together in business meetings for the discussion of church problems, if each comes ready to give up his own as yet undiscovered personal sense as soon as he sees it, even glad to be shown his mistaken concepts, and joyfully ready to accept what is better, we have the right to claim the promise, "There am I in the midst of them." We should be able to prove that such a condition of thought is transparent to the light, and that we can stand for those things which are Christlike. Such is the work of an "unadulterated majority."

That we need such a majority is self evident; but is our responsibility met if each seeks to purify his own thought before attending the meeting, as has been shown? Would it not be well, some one may ask, to seek to purify a brother's thought also? Let us consider. Suppose that some of us under the influence of this apparently innocent and commendable purpose convinced that we are right in our views, should go about among the church members before the meeting, and quietly help them to arrange and settle their thoughts. What are we doing if not trying to impress our own personal sense of measures and persons upon them? Who gives us the right to do this? Are we so wise? Do we suppose that we have sufficiently searched out the task? And what would follow such a course?

For one thing, it would intensify the power or spell of personal sense upon us, and it would further blur our vision so that we could discern and argue others into seeing as we do. To the extent of allowing them how to vote, and to begin even at this point to pledge their votes. What kind of a meeting would we be to go to? Was it we really desired to see the "unadulterated majority" and how else could it come but as we had accepted it ourselves? What does our personal sense accept as right? As it would more likely be that which we like, we should be simply bringing our own views to the meeting, and would be unable to see those we have already formed as less unanimously [illegible]

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ilege and duty, namely, that of letting our fellow members alone, leaving them free to work out their problems under divine guidance. When we have done this, we have done what we can to permit all to come together in Christ's name, free to reap the benefits of the open discussion, to have personal sense destroyed, to find divine Truth and Love in our midst, and to manifest "unerring, immortal, and eternal Mind" in every decision reached.

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Life

ANNIE M. SYMONDS

In Science and Health we read: "The plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath" (p. 520). We begin to understand this as we learn more of the Principle which governs the universe.

Some thirty-five years ago, one who resided in the home which I afterward purchased, cultivated a garden in which a great variety of flowers grew and flourished. It was beautiful to look upon, and among the flowers were petunias, marigolds, asters, and many other kinds. Ten years later, the garden was converted into a lawn; and some fifteen years after that, in order to have the grade higher, the sod was removed in the month of March and the loam thrown into the back yard, where we had a flower bed at that time. The following May and June I noticed a new plant growing very abundantly, so I watched the garden, and in a short time a bed of petunias blossomed out in all their beauty and fragrance, although no seed had been planted there for twenty-five years. It was a very clear lesson, also a revelation to me, that whatever reflects Life cannot lose its power to express that Life.

Those who came to Jesus asked for a sign. Jesus answered, "There shall no sign be given . . . but the sign of Jesus the prophet." When we awaken to the truth as revealed in Christian Science, we do not look for signs, but we are sure that the signs will "follow them that believe," and in Christian Science we are entitled to discern somewhat the life which expresses God, in beauty, purity, and perfection. Thus it is ours to do what Jesus told his followers to do, namely, "heal the sick, cleanse the lepers, raise the dead," all the while knowing that as we have freely received, therefore we should freely give.

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Vision Beautiful

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Selected Articles

[Judge Clifford P. Smith in *Boston* (Mass.) *Sunday American*]

The notion that a satisfying life can be gained by death is one of the most palpable errors of human thought. It is equivalent to supposing that you can go and get a thing by moving in the opposite direction. Death is a change incident to the belief of life in matter; it is a liability pertaining to the personal and mortal sense of existence. Each person must outgrow or overcome it as he eliminates the false and mortal elements of human consciousness by gaining the true and spiritual sense of Life. With Christian Scientists death has already lost much of its pain and fear; they have discovered the cause of mortality and the nature of that which is subject to it; they have learned the conditions and qualities of immortality; and they have begun to put into practice the Science which is destined to abolish death and its cause, evil and its effects.

This view of the situation dispels fear, gives confidence, strengthens endeavor, and shows that the ultimate victory is certain for all who perceive and are assimilating the truth of being. With them death would be only a momentary yielding to the consensus of belief that man must die. The course of spiritual progress would be immediately resumed, with the evidences of everlasting Life strengthened by the experience. It is not only in the belief called "this world" that we have hope in Christ; the true idea must reign in our thoughts until it wholly excludes the temptations of evil. And though death is called the last enemy, we need to remember that all error is alike,—it has neither Principle, substance, nor reality; it is neither truth nor true, but is like the darkness which disappears in the presence of the light. As Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life."

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[Frank Bell in *The Times-Leader*, Wilkes-Barre, Pa.]

The clerical critic who is quoted in a recent issue as disapproving of Christian Science, because in his opinion its appeal is only to the "educated class," might well be recommended to a fellow clergyman who in a neighboring Pennsylvania city a few weeks ago declared that persons of education could not be attracted to Christian Science. When theories of experts thus disagree, the layman is reduced to the necessity of arriving at his independent opinion upon a basis of mere fact. The fact is that both critics are wrong, since the adherents of Christian Science include representative proportions of the highly educated and those who have had little or no schooling.

It is somewhat difficult to understand why Christian Scientists should be denounced for not carrying their religion into the slums, if their religion is such a reprehensible thing as our friend professes to believe. If church-members need to be warned against Christian Science, why this apparent disregard for the fate of the slums? Here again the fact is helpful in arriving at a conclusion, and the fact is that no denomination can compare with the Christian Science church in the proportion of adherents who profess to have been rescued through its ministrations from the habits, practices, and conditions of the slums.

We do not know how the critic acquired the impression indicated in the charge that "Christian Science denies the fact of sin and pooh-poohs confession," but we do know that the Christian Science text-book, "Science and Health with Key to the Scriptures," on page 448, contains this statement, which is typical of many others in the same volume: "Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil or upon the good you know and *do* not. A dishonest position is far from Christianly scientific. 'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.'"

It is no fault of Christian Science that ill-informed critics arrive at nothing but self-evident absurdities when they try to apply to temporal, material things the statements made by Mrs. Eddy with regard to things spiritual and eternal. The extraordinary growth of Christian Science is no doubt accounted for in part by the fact that it asks to be judged by its fruits, and does not hesitate to invite comparison between the present benefits achieved by its followers and the followers of other systems.

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[Henry Deutsch in *News Tribune*, Duluth, Minn.]

The report of Dr. ——'s lecture in a recent issue contains a reference to Christian Science which is complimentary, but, as is often the case, it is liable to give your readers a wrong impression of Christian Science healing. From a purely material standpoint it would look as though Christian Scientists "made a business of being well." But even if that were true, the Principle by which this is effected is not only radically different, but is the antithesis of the so-called or alleged principle of persons who "make a business of being sick." The point really is, that persons who make a business of being sick are sick because they lack a knowledge of the Principle of health.

Christian Scientists are well, not because they make it a business to be well, but because in thought and action they are applying the divine Principle of being, existence, and living. In other words, they are making manifest the real and true relation between God and man, which is based upon the law of absolute harmony. Sickness is a condition of discord, or, to divide its synonymous term, it is a condition of dis-ease, that is, a lack of ease in the sense of harmony and an absence of friction or trouble. Even as in Jesus' time, when his work was first recognized as simply the healing of disease instead of as a spiritual mission, so Christian Science has in most instances been viewed as a new system of therapeutics, and because its basic proposition is the allness of Mind, persons who have not studied it carefully have gotten the impression that it is allied with the psychological theory of mind over matter, that is, the influence of the human mind. Mind, as used in Christian Science, refers to the divine Mind, or God, and is distinguishable from the so-called mortal mind, which, as Mrs. Eddy says, "is not a factor in the Principle of Christian Science" (Science and Health, Pref., p. x). This mortal mind is the one to which Paul refers as the "carnal mind," which is "enmity against God," or "the old man with his deeds," which must be "put off."

It is true that we have the physical healing in Christian Science in thousands of cases which have refused to respond to any and all medical and other material theories, including so-called psychological methods, hypnotism, suggestive therapeutics, and other human forms of so-called mental healing. These cases are evidences of the correctness of the basic law of Christian Science. They are the "signs following," but, as Mrs. Eddy says, "the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, p. 150).

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Christian Science is a religion. It is Christian, because it follows in the footsteps and emulates the example of the great original Christian, Jesus the Christ. It is scientific, because it is an exact demonstrable statement of the character and real relation between God and the universe, including man, and it furnishes a rule by which its Principle can be illustrated and proven. Its primary purpose is the regeneration of mankind, and that not only mentally and spiritually, but as a logical result, physically. Christian Scientists are well because through the understanding and realization of the power of God they reflect His attributes and qualities; and as they more nearly approach the ultimate understanding, they will progressively attain "unto perfect manhood, unto the measure of the stature of the fulness of Christ,"—man in the image and likeness of God, in whom is no imperfection, sin, sickness, or disease.

The healing in Christian Science is differentiated again by the fact that it is permanent, and not subject to the ebb and flow of material conditions and so-called physical laws. Being based upon the law of the eternal Mind, God, it reflects Him "with whom is no variableness, neither shadow of turning." The so-called healing of disease which is based upon the action of the human mind, is but the exchange of one belief for another, the belief in the power of matter for the belief in the power of mind, or, what is more concrete, the power of the weak human ego. This is a house built upon the shifting sands, which cannot endure, because it is not founded upon the rock.

When the healing results from faith in and understanding of God, His omnipotence and omnipresence, and is an effect of the omniaction of His law, it rests upon a foundation firmer than the rock of Gibraltar, and is unaffected by the ebb and flow of human tides of fear, ignorance, or unbelief. Christian Science is a spiritual phenomenon, not a material one, and when it is viewed from this standpoint, confusion of thought as to its purpose and effects will cease. Its results must be interpreted from the spiritual standpoint, and then they will be easily understood and not confused with so-called mental or psychological manifestations. The healing power in Christian Science is God, not hypnotism or human will. As Mrs. Eddy says in the Preface to Science and Health (p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

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[W. D. Kilpatrick in *St. Joseph* (Mich.) *Press*]

Jesus said: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." The Rev. Mr. —— seems obsessed with the conviction that he is doing "God service" in his endeavor to discredit the religion of many of the good people of your city; and in asking for space to correct the gentleman's strictures on Christian Science I have no desire to continue a religious controversy further than to protect this religion from an unjust attack.

Christian Science has been subjected to vilification and criticism from the pulpit far more than any other religious denomination of which there is any record, yet in the less than fifty short years of its existence, and in spite of these unjust and almost wholly untrue attacks, it has encircled the globe with its beneficence, showing to the world a permanent growth unparalleled in the history of religious movements. No people have been watched and compelled to give a reason for the hope that is in them as have Christian Scientists, and may it be said to their credit, their cause has not suffered thereby. Christian Scientists claim that Christian Science is the religion of Jesus, and that in the working out of life's problems they are demonstrating a little more each day the religion that Jesus taught.

Christian Scientists submit that Christian Science is based wholly and unalterably on the teachings of the Bible, in explication of which they do not pick out isolated passages, tear them from their context, and endeavor to substantiate their position by these Scriptural fragments. They have taken the Bible as a whole, from Genesis to Revelation, in its spiritual import, as the sole foundation for their religion; and nothing in the Bible, interpreted spiritually, can be found contrary to its teachings. Likewise nothing in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, can be found in contravention of Bible teachings. Christian Scientists believe that the divine Principle of being has always existed, unchanged in its eternal harmony by human beliefs and conditions; and that the Bible throughout records explanations and demonstrations of this Principle of being which have come to light through the lives of those who have risen high enough in the understanding of God, and the universe as created by God, to be able in a measure to prove and explain, according to the light given them, this great Principle. It must be plain to any one conceding the existence of an omnipotent, omniscient, and omnipresent God, that the creations of such a God must be governed and controlled eternally and unchangingly by that God, and that this government and control must be embraced in an unvarying Principle. It is this divine Principle of existence, this unchanging law of God, that Christian Scientists claim as the basis for all Scripture, which in turn is the basis for Christian Science.

The gentleman's allegiance to materiality, as indicated in his last attack in your columns, is not shared by the most prominent material scientists of the world today, many of whom are now conceding the non-existence of matter as something real and substantial. The Bible throughout accredits no authority to matter, and the words and demonstrations of Jesus put to flight any faltering faith in or hope of life as existent in and dependent upon matter. Christian Science maintains that the Bible makes plain that all causation is in God, and that there is naught beside Him and His creation; that God is Spirit, Mind, Life, Truth, Love, divine Principle, and that His creation cannot manifest any qualities not existent in the original cause; therefore, that all true phenomena are spiritual and in conformity with spiritual perfection. Jesus could not have wrought his wonderful demonstrations of healing the sick and raising the dead if he had attributed causation to aught but God; and therefore Christian Scientists claim that in their work of regeneration and healing the sick, in disclaiming any power in matter to affect man, they are working out that Principle of being which it was Jesus' mission to magnify among men.

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[Campbell MacCulloch in *Post-Standard*, Syracuse, N. Y.]

You inquire, "Is there on earth another legislative body besides the United States Senate which would listen to, or pretend to listen to, and admit in full to its official minutes, a five-hour lecture on Christian Science?"

Senator John D. Works did not "lecture" on Christian Science. He followed his previous course of two years or so ago, when the Owen bill for the establishment of a department of health was up, and argued against the unconstitu-

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tionality of the Congress of the United States allying itself with a state form of medicine, and lending its authorization thereto. In the present instance, Senator Works spoke upon the efforts of the hospital and health services of the United States in endeavoring to foster again just that very thing, state medicine. He also pointed out that as state religion is abhorrent to American ideals, so is the placing of great power and dominion over the individual welfare and the bodies of its citizens abhorrent to the spirit of freedom and right of choice that was guaranteed when our forefathers signed the Declaration of Independence. Senator Works was engaged in defending the rights not alone of the one or two millions of American citizens allied with the teachings of Christian Science, but of the other millions who do not place their reliance upon the allopathic school of medicine, and who claim for themselves the privilege of worshiping God and healing their bodies in their own way.

May I remark in closing, that Christian Scientists have no wish to deny any one the right to make use of any mode of healing he may choose; that they are zealous in fulfilling sanitary codes to the exact letter, and that they only claim for themselves the justice they desire all to possess.

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[Duncan Sinclair in *Dalbeattie Stewartry* (Scotland) *Observer*]

Christian Science explains the life and words and work of Jesus the Christ, and shows how his teachings are as practicable today as when he walked the Galilean shore, healing the sick and the sinning. It proves that Jesus did his wonderful acts through an exact knowledge of spiritual law, knowledge which nullified so-called material law, under which humanity suffered and was held in bondage then as now. Not only so, but it instructs whoever will in this knowledge, so that it becomes as available in our day as in his, or in that of the early church.

When the lawyer tempted Jesus with the question, "Master, what shall I do to inherit eternal life?" our Lord's answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This reply centers around God; and if we have fallacious notions about the nature of God, our obedience to Him is bound to be equally faulty. Christian Science declares, without reservation, that God is infinite Mind, or Spirit, and that He is infinitely or altogether good; and this, it may be urged, all Christians would admit. But Christian Science holds that, to be logical, since God is infinitely good and since He is omnipotent, no other power has ever existed to create evil; hence evil is unreal in the light of the absolute truth about God. If God had created evil, or allowed it to be created as an entity, it would be a part of His consciousness, and so eternal.

Christian Scientists, however, do not shut their eyes to the tremendous hold that evil appears to have over mortals who believe in its reality. They are well aware that to many it seems to be far more real than good; but they also know that all the power it ever seemed to possess was the power mortals themselves gave it in belief; it certainly, since God is infinitely good, has no God-given power. It is only when God is understood to be infinite good, and evil in consequence is seen to be mere belief and not reality, that Jesus' command above quoted becomes possible of obedience. When we so understand Him, we perceive the truth of the statement in the first chapter of Genesis to the effect that God's creation was "very good." God's creation must be like Himself—spiritual. Hence man, man created by God in His image and likeness, is also spiritual; so that the real man, our neighbor, he who lives and moves and has his being in God, must be good. Thus is revealed the manner whereby the master Metaphysician's wonderful summary of the law, so simply stated, may be put into the practice of every-day life.

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[Editorial in *Alhambra* (Cal.) *Advocate*]

However many of us may differ in our religious opinions, there is much food for thought in the excellent address on Christian Science given by Bicknell Young in the high school. This is an age of progress in Christian development through religious freedom. There is an independence of thought along religious lines that would not have been tolerated in this country half a century ago. Millions are seeking for knowledge of God and the divinity that shapes their ends. In this the Christian Scientists seem to be making splendid progress.

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[Robert S. Ross in *The Truth Seeker*, New York, N. Y.]

Most critics realize today that there is little hope of successfully combating Christian Science by merely declaring that it does not heal. This method of attack has been frequently employed in the past; but the growth of Christian Science has been so rapid and steady, and its healing effects so irrefutable, that an observing and inquiring public is no longer misled by such an abrupt dismissal of the subject.

Jesus of Nazareth taught and practised the Science of Christianity. It was the discovery of the divine Principle of Jesus' teachings by Mrs. Eddy that reestablished Christian healing throughout the civilized world. "This system," Mrs. Eddy writes on page 147 of "Science and Health with Key to the Scriptures," "enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease."

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[Ezra W. Palmer in *The Gunnison* (Col.) *Republican*]

The comment on Christian Science practitioners in a recent issue is misleading. Christian Scientists do not tell people they are "not sick and have no pain," when they may be suffering from both; neither do they tell them to "think you are well and you will be." They know very well that sickness and pain are real to the senses of the patient. "Sickness," writes Mrs. Eddy, "is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (Science and Health, p. 460). Christian Science teaches that God is not the author of pain or sickness, and that they are unreal in the sense that they are not created of God. It also teaches that by right prayer to omnipotent God, sickness and sin are healed, just as Jesus, the apostles, and the prophets healed by prayer.

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If it is hard for us, amid these little ills of life, to keep God's providence continually in view, and if we hesitate, in every struggle, to step out of the commonplaces of life into the presence of the Divine, then life ought to appear to us at least an art, if not a duty. Nothing is more beautiful than the child in whose tearful eyes the sunshine of joy and innocence soon beams again, like the flower which quivers and trembles in the spring shower, and soon after blossoms and exhales its fragrance, as the sun dries the tears upon its cheeks.—Max Müller.

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Editorial

"Let us have grace"

COMPLAINT is sometimes made by members and others who attend the services in Christian Science churches, that not all who come to these services are as considerate of the rights of those within their immediate vicinity as they should be. Sometimes this inconsiderateness is merely thoughtlessness, but it is none the less distracting. There are some who on reaching the church remain in the foyer to greet incoming friends, meanwhile indulging in conversation keyed to a quite unnecessary pitch and penetrating to the inner room; but this is not all, for it is even alleged that some persons, both at the Sunday services and at the Wednesday evening meetings, are in the habit, after they have entered the auditorium proper and seated themselves, of indulging in quite audible conversation which is entirely at variance with the spirit and intent of these occasions, and that this seriously disturbs the quiet contemplation of spiritual things which those within earshot might otherwise enjoy. It is said that in many instances there is a distinct hum of conversation, which not only goes on before the services have actually commenced, but in some cases even continues until the reading of the Lesson-Sermon is begun.

Unfortunately, many of these complaints seem to be well founded. To those who have come to church at an early hour, with the hope and expectation that they may thus have an opportunity to preface the service by a few minutes of silent preparation which will enable them to understand the Lesson-Sermon more clearly and to assimilate the teachings of the Scripture it sets forth, it is somewhat trying to be compelled to *listen* to a conversation of the kind referred to. The great majority of those who comprise our congregations go to the services in a devotional frame of mind, and they welcome the few minutes preceding the commencement of the regular order as an opportunity to dismiss from their thought the consideration of those material things which through force of circumstances so largely occupy their attention at other times. They look forward to these few minutes as a time for self-examination, so that they may not bring into the service itself any discordant thought or any condition of mind which would be at variance with its purpose, or which might interfere with the healing of the sick or the reform of the sinful.

Mrs. Eddy has said, on page 345 of Science and Health, "When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick," and the truth of these words has been demonstrated many times. She has also said, on page 241 of the same book, "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin," and our services must necessarily be filled with this sense of devotion and demonstration if they are to fulfil their mission.

It is but fair to those who complain of this talking in church to say that there is no intention on their part to interfere with the quiet interchange of greetings of friends which takes place so pleasantly and so lovingly at the services. What they object to is the conversation which might be entirely suitable at some other time and place, but which under the circumstances simply distracts thought and fails to display that kindly consideration for the rights of others which is of benefit to all. To be seated in one's place before the opening of the service, in a quiet and devotional frame of mind, is to invite a blessing.

Reverence for God, and appreciation of the church service, which is in fact communion with Him, are the motives which prompt Christian Scientists to attend church, and they surely desire that everything that has to do with the church founded by our revered Leader shall be in keeping with her counsel: "Sacrifice self to bless one another, even as God has blessed you . . . then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity" (Miscellaneous Writings, p. 155). "Wherefore," wrote the apostle Paul, "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

ARCHIBALD MCLELLAN.

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Waiting on the Lord

HUMAN life is full of what Phillips Brooks named "withheld completions." Men have to learn to wait for the appearing of many very worthy and greatly longed for things, and having reached the conviction that their purposes respecting these things are unselfish and good, they are and ever have been wont to attribute the explanation of delays to the ways of a higher wisdom! To wait on the Lord has thus come to mean with the many that they should be patient with His seemingly slow performance rather than that they should be impatient with their own unresponsiveness to the call of Truth and Love.

From the beginning, mankind have thus woefully erred in their thought of God as having their point of view and being actuated by their relative, imperfect sense of things, instead of remembering ever the declaration of Scripture which reads: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The reactionary and penal effects of this anthropomorphism obtain very largely today throughout the Christian world, and they practically cancel all hope of progress for the man who is possessed of the idea that Christianity's meager achievements of good are due to the fact that the plans of Providence are being worked out at an *adagio* pace which it is not ours to hasten. Such a man is impelled to be content with unideal, not to say unchristian conditions, and to wait upon God, when in fact what he needs is not to wait, but to wake up—to escape from the mesmerism of an utterly false sense of the divine nature and will.

Christian Science preeminently conduces to spiritual progress by making it logically clear that Truth is forever instant in its operations; that it is the Father's will and therefore possible that we be saved at once and unto the uttermost. It teaches that in the very nature of things we truly wait on God when we honor and seek to be conformed to divine law, when we make patient, intelligent, and determined effort to "put off the old man,"—that dominating deadness of mortal mentality referred to by Mrs. Eddy when she says, "The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being" (Science and Health, p. 227).

That the prevailing thought of God as being actuated by considerations which sufficiently earnest, beseeching prayer will induce Him to give up, has immediately to do with prevailing spiritual apathy and ineffectiveness, is logically clear and lamentably true. The divine manifestation is conceived of as being not a continuous unfoldment which is always and instantly responsive to human receptivity, but a variable order which is advanced or retarded according to impulses that are not unlike those of a human personality.

The uncertainty respecting the divine attitude and action

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which necessarily attends this sense of things can but beget a spirit of irresponsibility and reserve upon the part of all who entertain it. No man can have confidence in himself if he is wavering in his confidence toward God. Who would think of having to wait for the pull of gravitation or for light to bring illumination? The chemist does not expect to be delayed by any dallying of what he calls molecular affinity, and all this hints at the eternal fact that the activities of Mind, of Truth and Love, wait ever to serve and save, and we truly wait on God when we adjust our thought to the unvarying order of His appearing.

Divine Truth neither knows nor brooks delays. "He that keepeth Israel" neither slumbers nor sleeps, and the only thing ever waited for is the sluggish withdrawal of that mortal sense which in human experience has delayed Truth's illumination of every innermost court of consciousness.

JOHN B. WILLIS.

The Voice of Truth

STUDENTS of the Bible find therein many statements respecting the divine voice being heard by those who were spiritually prepared to hear it. Mrs. Eddy usually characterizes this voice as the voice of Truth, and in one instance she refers to it as "a voice from harmony" (Science and Health, p. 559). The voice of God, when heeded and obeyed, never fails to bring harmony, even though its message may at first seem to be a sharp rebuke to error. We may therefore be glad and rejoice, whether Truth demands, "Where art thou?" or says, "This is the way, walk ye in it."

Mrs. Eddy further says (p. 308) that "the Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man." Christian Scientists understand this statement, and therefore they accept it, even though others might argue that if this had ever occurred, it was no longer possible; yet many devout people insist that it has come within the range of their own experience in some hour of great trial, when help greater than the human was urgently needed. All students of the Bible are familiar with the account of the divine call to the child Samuel, and those acquainted with Mrs. Eddy's writings will remember that in the chapter called "Voices Not Our Own" (Retrospection and Introspection, p. 8) she describes a similar experience. The chapter closes with these lines, quoted from Mrs. Hemans:—

Shall I not rejoice
That I have learned at last to know His voice
From man's?—I will rejoice!

Unless thought is spiritually alert, the harsh sounds of mortal discord, or the seductive tones in which the unwary are wooed from the straight and narrow path of righteousness, would often mislead the wayfarer. At many stages of the journey from sense to Soul the call to Zion, "Awake, awake; put on thy strength . . . Shake thyself from the dust," is what we most need, even if it does not come in these very words. Many make the mistake of thinking that the voice of Truth, of Spirit, can be heard by material sense, a belief which Jesus rebuked when he said to those who sought to condemn him for healing the impotent man at the pool of Bethesda, that they had never at any time heard the voice of God, for the reason that God's word did not abide in them.

In the twelfth chapter of John we read that a voice from heaven came to assure Christ Jesus of the divine presence and support. The message was not, however, understood by those who were present, some of whom said that it thundered, while others, whose spiritual sense was doubtless much clearer, said that an angel had spoken to Jesus. It is surely clear that if "the pure in heart" see God, they may also hear His voice and understand the message. This may be illustrated on the human plane, where an animal can hear the human voice but can gather nothing from a learned discourse, nor can an unlettered person grasp much of its meaning. It requires a knowledge of the subject presented to do this, but it calls for something far above material knowledge to hear the voice of God and to grasp what He would have us know. If we really desire to hear the divine voice, we have the gracious invitation of the Master, "Learn of me." As we do this, and as our spiritual sense unfolds, we shall hear, it may be in the hour of our deepest need, that great voice from heaven which St. John heard on Patmos, saying to us, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Let us be glad and rejoice that our former belief in a distant deity, whose voice we could not hear, has passed away with the coming of Christian Science, and with this change has come, in the measure that our thought is spiritualized, the passing of pain and sorrow. Christ Jesus said, "I do always those things that please him," and if we desire above all else to obey the divine will, we shall hear the voice of Truth and so never lack divine guidance.

ANNIE M. KNOTT.

Among the Churches

Current Notes

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

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

BERKELEY, CAL.—Within a year after the establishment of Second Church of Christ, Scientist, in this city, the auditorium of First Church of Christ, Scientist, has again been found inadequate for the accommodation of the audiences attending the services, and plans are being perfected for the organization of Third Church of Christ, Scientist, by members of the denomination living in the Claremont district. The organization of the new church will be completed this week, and services will be held next Sunday morning [Dec. 20, 1914]. No plans have yet been made for the erection of a new building, and for the present services will be conducted in Athens Hall, 2740 College avenue.

First Church of Christ, Scientist, was organized in this city nine years ago. It now occupies one of the handsomest church buildings in the city, at Dwight way and Bowditch street. Although the fifty thousand dollar structure has been occupied less than three years, it was overcrowded at all services a year ago, which led to the establishment of Second Church. The same condition prevailing this year has led to the organization of Third Church. Second Church of Christ, Scientist, which has held services at the Hillside Club during the last year, has also outgrown its present quarters and has secured the high school auditorium, which has a seating capacity of twelve hundred.—*Berkeley Gazette.*

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ANCON, CANAL ZONE.—The Ancon Christian Science Society has applied for the purchase of the old circuit court building at Ancon, together with a lease of the ground on which it stands. The committee on church sites has taken favorable action on the society's application, and has recommended that a price be fixed for the building by the chief quartermaster and surveying officer.—*Canal Record.*

NEW HAMPSHIRE.—Correspondence with three hundred public libraries has resulted in placing Mrs. Eddy's works, offered by the Trustees under the Will of Mary Baker Eddy, in about one hundred libraries not previously supplied otherwise. Through assistance given the distributing work, a total of seven thousand copies of the article "Must Protestantism Adopt Christian Science?" thousands of copies of the *Monitor*, besides copies of an article on Mrs. Eddy published in the woman's edition of the *Manchester Union*, were distributed.

To place the legal rights of Christian Scientists before the people of the state in their true light, and dislodge the false and misleading arguments behind which certain special interests affected by the progress of Christian Science are seeking a defense of their compulsory legislative schemes, has been the main task to which we have addressed ourselves during the past year.—*Correspondence.*

Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

St. John, New Brunswick, Canada

In presenting Willis F. Gross, who lectured on Christian Science, the Rev. Ralph J. Haughton said:—

The appearance of a Congregational minister, in good and regular standing, upon this platform this afternoon may seem to some persons something of an anomaly. While I have no apologies to offer to any man, there are just three reasons which it seems to me fully justify my acceptance of the very kind invitation extended to me a few days ago to preside over this gathering today. The first reason is, that the longer I live the more charitable I seem to be, and the greatest thing in all this world is charity. The second reason is the fact that I have lived long enough to discover that no one sect or denomination or individual has a monopoly of divine truth. The third reason is the glorious fact that Jesus the good Shepherd has his sheep in many folds.

The highest revelation which we have of God is that He is love, and love is both the test and the badge of Christian discipleship. It was Jesus himself who said: "By this shall all men know that ye are my disciples, if ye have love one to another." There is a very beautiful incident in the life of Jesus, standing out before my mental vision today. It took place in Capernaum. John said unto him, "Master, we saw one casting out devils in thy name, . . . and we forbade him, because he followeth not us." Jesus replied, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." That is the spirit in which I have accepted the kind invitation to be here.

In regard to Christian Science, which I fear is too often misjudged and condemned without being given a fair trial, I have only this to say, namely, what Gamaliel said to the Sanhedrin on behalf of the apostles whom they had arrested and imprisoned: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—*Correspondence.*

Bournemouth, England

At the lecture on Christian Science given by Col. William E. Fell, at the Westover Rink, J. S. Braithwaite, M.A., first reader of First Church of Christ, Scientist, of London, introduced the lecturer with the following remarks:—

As one who has been a close student of Christian Science for some eleven years, and who has much cause for gratitude for physical, moral, and spiritual benefits accruing from that study, I feel I can say with no uncertain voice that the message Christian Science has for mankind today is the one great need of this time. It is a spiritual message, a call to us all to gain a clearer understanding of God, and a more exact knowledge of His scientific relation to His creation, man. There is no other way by which we can recognize that this scientific relation exists, than by the practical demonstration of it, and that is just what Christian Science is achieving in its work of healing the sick, comforting the sorrowing, and reforming the sinner. All science must rest on demonstration, and these are the methods on which Christian Science bases its claim.

When a man sees deep down in his heart that Christian Science is the truth, no amount of argument to the contrary is going to upset him. It is nevertheless a very helpful thing for him to have an opportunity of listening to such a lecture as the one we are privileged to hear this evening, because he hears an authoritative answer to these very arguments, such as he may not himself have felt equal to making. It is also helpful to his friends, who are perhaps desirous themselves of gaining a first-hand acquaintance with this subject.

Correspondence.

Fairmont, Minn.

Jacob S. Shield delivered a lecture on Christian Science in the court-house. He was introduced by David H. Larson, first reader, who said in part:—

To any one who thoughtfully considers the subject of human progress, there is evident in the hearts of men a fervent desire for a greater knowledge of Truth, for a practical understanding of that spiritual influence which Isaiah said shall give us the "oil of joy for mourning, the garment of praise for the spirit of heaviness," that we may be called "trees of righteousness, the planting of the Lord." Jesus of Nazareth lived and demonstrated this truth. He healed the sick and reformed the sinner by spiritual means only, and said of his followers in all ages, "He that believeth on me, the works that I do shall he do also." During the first centuries of the Christian era Jesus' followers performed these healing works, but in later years men lost sight of this gospel power. It remained hidden until in our day, at a time when

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materialism threatened to engulf the last hope of freedom from sickness and sin, Christian Science was given to the world and brought again the message of "on earth peace, good will toward men," a message of health, hope, and happiness, of Life, Truth, and Love.—*Correspondence.*

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Oklahoma City, Okla.

George Shaw Cook, who lectured on Christian Science, was presented to the audience by O. P. Workman, a business man of this city, who said:—

Less than fifty years after the close of the American revolution, in a community of citizens among the rugged hills of New Hampshire, in which atmosphere had prospered the spirit of the revolution that absolved the colonies from the despotism of an unsatisfactory government, a child was born. This child, on attaining womanhood, became not the patriot in a revolution, but the Discoverer and Founder of a teaching that has caused a revolution spiritual in character. This revolution, unlike the material one of our forefathers, has not confined its benefits to the people of the thirteen colonies, but has gone into all parts of the earth.—*Correspondence.*

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Huntington, W. Va.

An audience estimated at five hundred people heard a lecture on Christian Science given by Virgil O. Strickler at the Carnegie Library auditorium. H. T. Lovett, a well-known attorney, in introducing the speaker, said in part:—

Your presence here indicates either that you are believers in Christian Science or that you are open-minded seekers after truth, and therefore willing to appropriate it anywhere and at any time found. Some may be here for information simply; perchance some may be here out of idle curiosity; and an occasional one may be here for the purpose of catching or deducing an additional ground of opposition to the faith; but certain we may be, in this day, that none are here to scoff. Why may we on such an occasion be so sure of an audience? Simply because this is a day of great liberality of thought, broad-mindedness, and toleration in all religious matters. Creeds today are but loosely held together. Lines of demarcation between the different Christian denominations have dimmed in the light of this age, so that now only the essentials of religion are stressed, and the old-time heated arguments on non-essential questions of religion are no longer heard. This is as it should be.—*Huntington Advertiser.*

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Muncie, Ind.

Clarence C. Eaton, on the occasion of a lecture on Christian Science at the Wysor Grand Opera House, was introduced by Chester Budd, who said:—

The Bible has always been considered a necessary guide to those seeking a life free from sin; but as a guide to those seeking a life free from sickness, it has seldom been considered of much if any importance whatsoever. After her discovery of the great truth that God is an unfailing help in every need, Mrs. Eddy's life was devoted wholly to helping others believe, understand, and apply this truth.

The Scriptures declare that we each have our own salvation to work out. This surely indicates that to reach the kingdom of heaven is a matter for individual realization. When the Christ appeared to mortals nineteen centuries ago, his true nature was not recognized by the unbelievers, else they would not have crucified him. To them he was not "the way." Only by those who believed in him was he accepted as the Son of God. Those who understood his doctrines, gained that knowledge of Truth which makes man free. To them he was, as he himself declared, "the way, the truth, and the life." Those early Christians who reproduced the works of the Master surely received salvation.

The works of the Christian Scientist are causing many to believe that the healing power of God is as efficacious and as accessible to mankind now as it was nineteen centuries ago. Many are gaining a satisfying interpretation of the Bible through the guidance of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. By proving this Science of Christianity, many are experiencing today more than ever before a life of love, happiness, and health.—*Correspondence.*

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Lectures to be Delivered

Austin, Texas.—William R. Rathvon, Hancock Opera House, 8 p.m., March 19.

Bellingham, Wash.—Jacob S. Shield, Metropolitan Theater, 8 p.m., March 18.

Chicago, Ill. (Seventh Church).—Willis F. Gross, Church Edifice, 5318 Kenmore avenue, 3:30 p.m., March 14, and 8 p.m., March 15 and 16.

Chillicothe, Ohio.—Willis F. Gross, Masonic Opera House, 16 East Second street, 8 p.m., March 11.

Cincinnati, Ohio (First Church).—William D. McCrackan, Music Hall, 8:15 p.m., March 19.

Cœur d'Alene, Idaho.—Virgil O. Strickler, Rex Theater, 3 p.m., March 14.

Colfax, Wash.—Virgil O. Strickler, Church Edifice, 8 p.m., March 16.

Columbia City, Ind.—Bliss Knapp, Tuttle's Opera House, 8 p.m., March 18.

Dallas, Texas.—Col. William E. Fell, Dallas Opera House, 8 p.m., March 16.

Hempstead, Long Island, N. Y.—William R. Rathvon, Star Theater, Main street, 7:50 p.m., March 15.

Idaho Falls, Idaho.—Virgil O. Strickler, Scenic Theater, 8 p.m., March 18.

La Crosse, Wis.—Bliss Knapp, La Crosse Theater, 8 p.m., March 16.

Lewiston, Idaho.—Virgil O. Strickler, Temple Theater, 8 p.m., March 8.

Mahanoy City, Pa.—Willis F. Gross, Armory Hall, 133 East Pine street, 8 p.m., March 8.

Mankato, Minn.—Bliss Knapp, Mankato Opera House, 8 p.m., March 15.

New York, N. Y. (Fifth Church).—Bicknell Young, Church Edifice, corner Madison avenue and 38th street, 8 p.m., March 15 and 16.

Palo Alto, Cal.—George Shaw Cook, Marquee Theater, 8 p.m., March 16.

Paris, Texas.—Col. William E. Fell, High School Auditorium, 8 p.m., March 15.

Portland, Ore. (Second Church).—Jacob S. Shield, 8 p.m., March 15, and 3 p.m. and 8 p.m., March 16.

Riverside, Cal. (First Church).—George Shaw Cook, Church Edifice, 6th and Lemon streets, 3 p.m., March 14.

Stockholm, Sweden.—Prof. Hermann S. Hering, Wicktoria Hall, Tunnelgatan 19, 7:30 p.m., March 13 (in German), 2:30 p.m., March 14 (in English).

Waco, Texas.—Col. William E. Fell, Carnegie Library, 12th and Austin streets, 8 p.m., March 19.

Washington, D. C. (First and Second Churches).—William R. Rathvon, Poli's Theater, 3:30 p.m., March 14.

Wilkes-Barre, Pa.—Bicknell Young, Irem Temple, 3 p.m., March 14.

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Testimonies of Healing

I hope that my testimony may prove a blessing to some poor sufferer seeking for health and happiness. When I attempt to make plain what Christian Science has done for me, words fail me. For years I had suffered from a nervous breakdown and rupture, and after a long period of slavery to drugs, diet, and exercise, my condition was much more serious than at the beginning. I then tried a specialist, and after three months I seemed to be worse than ever, so much so that I could not follow my occupation in the mine. It was just at this time that I lost my mother, who seemed the only real friend I had, and I began to lose interest in everything and gave my case up as hopeless. My only desire was to put an end to things.

I began to ramble from one place to another, till finally I found myself one morning in a London shelter, homeless, friendless, and hopeless. It was then that I saw myself as I never had before, a complete physical wreck. Filled with despair, and seeing no hope, I began to study how to get out of my condition. I could think of nothing except the river to put an end to my difficulty, and as I sat there I tried to pray, when something prompted me to look up, and this has proved to me that "man's extremity is God's opportunity." As I lifted my head, my eyes caught these words written on the wall: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I had seen these words before, but they never appealed to me as they did that morning. I thought there were a lot of things I needed, but no matter which way I looked, I could not get those words out of my mind, so I pulled myself together and said that whatever the consequences I would seek the kingdom of God.

Then began my search. I read every book or article dealing with religion that I could find. I attended religious services also, but could not get any satisfaction. I began to go back into the slough of despond, till one day I went into a library with the hope that I would find some words that would give me courage to press on. When I came across a copy of *The Christian Science Journal* I saw on the cover the words, "Heal the sick," and I thought, This is just what I want. Out of curiosity I began to read, and I read it over and over again.

As I began to learn of God in Christian Science, and of my relation to Him, only those who know the attitude of mind that I was in can understand the joy and peace that came to me. Christian Science pointed out to me that there is no poverty or disease in God's kingdom, and that man is God's perfect child. But what impressed me most were the words of Mrs. Eddy, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). Having nothing else to lean on, is it any wonder that I tried to lean on "the sustaining infinite"?

I might say that I studied Christian Science for two years before I met a Christian Scientist, but in that time I proved it was the truth. Foods that I had feared to eat, I now ate with no bad result. A belt that was worn for rupture was thrown aside. I looked in the *Journal* to find where the nearest church was, made my way there, and though the service seemed strange to me, yet there was a feeling of peace not experienced before in any religious service. After the service I stood and watched the congregation, and I thought they were the happiest lot of people I had ever met. They seemed to have something I did not have, and I felt determined to get it. I was introduced to a Christian Science practitioner, and after a few weeks' treatment the words of our Master were proved true, "Ye shall know the truth, and the truth shall make you free."

I would like to tell of a beautiful demonstration during the course of treatment, for it proved to me that a grain of Christian Science will work wonders if rightly applied. One night while working, I was lifting some heavy weights, when a pain struck across my chest and something seemed to snap just like a cord. I tried to stoop, but could not for pain. I was thinking of going home, when I thought that here was a test for Christian Science. I began to put into practice what little I knew, repeating the "scientific statement of being" (Science and Health, p. 468), and then the thought came to me that I must not depend on matter, that God was my strength. As I held to this thought, all fear left me, and I resumed my work then and there; in fact, immediately afterward I lifted the weight that had caused the trouble. The week following, I met the practitioner and told him of my experience. He said that it was wonderful. Having been in medical practice he understood the case, and explained to me that apart from Christian Science this would have meant at least a month's rest under the best medical care. He said only spiritual help could have healed me so quickly.

I have since been healed of a serious eye trouble, though it was slow to yield. I often got discouraged and despondent, for it seemed as if the healing would never come; but it was a constant stimulus to greater effort for spiritual growth, which was sorely needed. I would like to say here that a month after my eyes were healed I had to pass a doctor's examination, owing to a change of occupation. I was examined from head to foot, my eyes were tested, and I was passed as perfectly sound. To say that I was thankful would be saying very little, for I was full to overflowing at the manifestations of God's great power at this time.

Although my growth has seemed slow, yet when I view myself as I was before I found Christian Science, and compare it with my life as it now is, I can only close my eyes to the picture and rejoice that I have been born again, and that I have daily been putting off "the old man with his deeds," and putting on "the new man." To me it has been a time of wonderful and happy experiences. I am truly grateful to the kind friends who have often spoken so lovingly, cheerfully, and encouragingly to me. When at times I have felt depressed, the truth spoken has given me many an uplift and helped me to go on.

For all these blessings, and the wonderful spiritual enlightenment which Christian Science has brought me, I am more grateful than I can find words to express. I am thankful to know that God is Love, and grateful to Mrs. Eddy, who has given humanity the wonderful understanding of God as All-in-all. I love Christian Science, and hope some day I may be worthy to be known as a Christian Scientist.

JAMES MEYERS, Hindley, Lancashire, England.

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I give my testimony in grateful acknowledgment of the many blessings which have come to me through Christian Science. I had suffered all my life from various ailments, and after many years of medical treatment without obtaining permanent relief, I turned as a last resort to Christian Science. I was healed within a short time of a supposedly chronic disorder of thirty years' standing by the faithful reading of our text-book, "Science and Health with Key to the Scriptures," and the Lesson-Sermon. Numerous forms of error yielded as my understanding of the truth became clearer, until now I can truthfully say that all former discordant conditions have completely vanished and I am enjoying perfect health. Fear and ignorance were the two great

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obstacles to be overcome; constant fear of a recurrence of suffering, of which I had endured much and for which there seemed no relief, with ignorance of God's laws and of His infinite power and goodness.

God has indeed proved to be an ever-present help in times of trouble. Christian Science showed me the power of His protecting love and care when I was passing through what to a material concept would be a great sorrow. With the realization of the truth and the help of a faithful practitioner, I was enabled to meet with perfect calmness and assurance, and with an all-abiding faith in the Father's mercy, the loss of a dear one. This spiritual healing meant more to me than all else. It is my desire so to live each day that I may show "my faith by my works." My thankfulness goes out to God, and my gratitude to Mrs. Eddy for her courage in presenting to mankind the beneficent teachings of Christian Science.

MARGARET LUETGE, Pittsfield, Mass.

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[Translated from the German]

I am glad to tell others of the good that has come to me through Christian Science. Five years ago last spring my attention was called to this religion, and like the awakening of nature which seems to take place in that season of the year, so was new life awakened within my consciousness. Little did I know at the time of the peace and health which it would bring me, but I surely have been blessed abundantly through the new understanding of God and of the teachings of the Bible in the light of Christian Science. The recognition of the spiritual fact that God's creation is, like Him, perfect now and through all eternity, has lifted my thought considerably above the material and temporal and has eliminated from my consciousness many errors. It has healed me of so-called organic heart trouble and a stubborn bowel disorder which had resisted many material remedies.

Christian Science has been a great help to me in daily life as well as in my work, and for this I am very grateful. It is also a cause of great inner rejoicing for me to know that this teaching will increasingly bless mankind and establish the brotherhood of man on earth. I am deeply thankful to God, and grateful to Mrs. Eddy for Christian Science. The revelation which has come through her has made this age a blessed and memorable one.

JEAN MOSER, Zurich, Switzerland.

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It is with a deep sense of gratitude that I ponder over the innumerable blessings which have come to me and my family since taking up the study of Christian Science. My first healing was practically a complete transformation from invalidism to a normal condition, after having previously traveled the route of *materia medica*, operations, etc. Chronic bowel disorder, which resulted from a severe form of peritonitis, rheumatic conditions, chronic headaches, and other ailments, had been experienced with great suffering. Being a professional singer and teacher of music, I finally became disheartened when chronic asthma and hay-fever became manifest, so that I had to give up singing. Only those who have had such an experience can possibly realize the anguish produced by the loss of one's voice.

As a last resort, after being told by physicians that I could not live a year, I turned to Christian Science for help. I first began to read the text-book, "Science and Health with Key to the Scriptures," in the search for help for a loved one who had long been an invalid. I was wearing glasses all the time, but before I had read many pages in Science and Health I laid them aside, and have not used them for nine years. Later I had treatment for the other conditions, which were soon overcome, and for some years I have been blessed with most excellent health. The voice was restored also, and is better than before. One of my sons was completely cured of granulated eyelids of a most trying nature in only four treatments. Later he was instantaneously healed of a serious condition of the lungs, threatening acute lung trouble.

The healings have all been permanent, and in addition to those mentioned I have experienced untold blessings in many ways. I have rejoiced at a wonderful healing which took place in March, 1914, in our local Christian Science church. During the reading of the Lesson-Sermon a sense of growing deafness, which had been manifesting itself for several years and which had caused much pain and suffering as well as great inconvenience at times, as the hearing seemed to mortal sense to have been greatly impaired, was instantaneously healed, the hearing being completely and perfectly restored.

Recently our younger son was healed of a very serious attack of typhoid fever. It is my honest conviction that the case was so critical to material sense that nothing but the all-power of God as revealed in Christian Science could have healed him. Our older son was entirely relieved through Science treatment of an ulcer on the lower lid of one of his eyes. It had eaten through the flesh to the extent that the skin on his face was badly discolored and almost broken through. Despite the very stubborn thought on the part of close and interested friends that an operation of a most trying and delicate nature was necessary in order to save the eye and the sight, he was perfectly healed in two weeks' treatment by a Christian Science practitioner.

As Christian Scientists we have cause for unlimited gratitude for the loving help that is always at hand,—the blessed privileges of our churches with the impersonal Lesson-Sermons, the various committees on publication and distribution, our reading-rooms which are open to the public each day, where "without money and without price" one may read and study the literature, and the lectures, which ever carry messages of healing to the needy. A deep and sincere appreciation should go to our faithful and loving practitioners, who are the channels for many demonstrations and proofs of the allness of God's power. The publications are a wonderful inspiration and assistance to their readers, and the *Monitor* should receive a royal welcome into every home, since it stands as an evangel for good, and good only, and for progress along the various lines of business and social affairs, a veritable library of valuable information on all subjects which go toward making one well informed along essential lines.

LEDA C. STEELE, Muskogee, Okla.

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For two or three years I wore glasses when setting type or reading, the difficulty seeming to be a structural defect of the eye; then in 1902 a Chicago oculist said I must wear them all the time. I took his advice and wore glasses constantly for more than six years, but with very little satisfaction, as I was unable, after eight hours of work, to read a book or a newspaper more than five minutes without pain and smarting of the eyes. After my appointment to the government printing office, I was assigned to a dark room (in a building since abandoned), and in consequence was obliged to substitute a twenty-candle electric bulb for the sixteen-candle light I had. In February, 1908, through a neighbor who had been greatly benefited in a few weeks by Christian Science treatment for what had been called heart disease, I attended a Christian Science service for the first time, and began the study of "Science and Health with Key to the Scriptures." The following month I was enabled to

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lay aside my glasses, and have never worn them since, except occasionally to read music. For the greater part of the past five years I have been engaged in proof-reading, now and then having to read fractions set in small type known as six-point, and sometimes readers wearing glasses have asked me to decide what a somewhat blurred fraction was. Shortly after I commenced the study of our text-book, all desire for tobacco, although I had indulged moderately for about sixteen years, left me, and it has not returned.

In the summer of 1908 our boy, then in his second summer and teething, was taken ill with severe bowel trouble. As my wife had great confidence in a certain physician (considered one of the best in Washington), he was called, and for a week he prescribed different remedies; but the child steadily lost ground from day to day, and fell away from a noticeable plumpness to an equally noticeable thinness. At the end of the week my wife asked me to see a Christian Science practitioner and request her to help the child. In half an hour after she came the little one was fed, and he retained the food for the first time in a week. He improved so rapidly that in a week or ten days he was the picture of health. We feel that we owe the boy's life to Christian Science.

For these and many other blessings we are indeed thankful to God, and grateful to our beloved Leader, Mrs. Eddy, who has shown us the way in Christian Science.

Cyrus F. Cook, Washington, D. C.

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As the mother of a large family, my heart goes out in love and gratitude to that good woman whom we are privileged to call our Leader, for all she has done for me and mine through her book, "Science and Health with Key to the Scriptures." When Christian Science found me, I was suffering from many ailments, among them a severe pain in my left side. This difficulty was of ten years' standing, and at times the pain was so great that it was almost impossible for me to sit still. I thought it best to take Christian Science treatment, so I sought the aid of a practitioner and was healed with one treatment. Through the constant study of the Bible and Science and Health I have been healed of many minor ills, and am now sound and well. I am no longer a sufferer, but rejoice in Christian Science; and my one desire is so to live that I may be a consistent representative of this wonderful truth. Christ's promise has been fulfilled to me, "Ye shall know the truth, and the truth shall make you free."

Kittie E. Howland, De Smet, S. Dak.

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I want to acknowledge with heartfelt gratitude some of the benefits we have received through Christian Science. Six years ago my husband was very ill with what is known as appendicitis. He suffered intense pain, could not eat, and was greatly reduced in flesh. The doctor insisted on an immediate operation, but instead, a Christian Science practitioner was called. The patient was soon relieved of pain and began to eat whatever he desired. In ten days from the beginning of the attack he was back at his work, and he has had no recurrence of the illness.

One month later the same practitioner was called to my bedside, and in half an hour a baby girl was born to us. The doctor said I would suffer several hours, but there was absolutely no pain whatever. About three years previous to this experience, what is called phlebitis developed in one of my limbs while receiving treatment in a hospital for chronic bowel disorder. The limb was swollen to almost twice its normal size and was very much inflamed, so that the suffering was intense. An operation was performed in three places and I was taken home in an almost hopeless condition. It was several months before I could use the limb at all, and longer still before I could bend it at the knee. Shortly after childbirth my other limb was attacked in the same way. Christian Science treatment was given immediately, and about the fifth day, while lying in bed on my back, apparently helpless, but trying to use the thoughts the practitioner had given me, I suddenly began to bend my limb at the knee. In a few more days I was walking across the room, and in a short time the swelling had gone down and I was free from the trouble. This was nearly six years ago, and the condition has not returned.

As to the child, she is in perfect health and has never taken any medicine. When about six months old her food did not agree with her; a very serious bowel trouble developed, and she was greatly emaciated. We took her to the city where the practitioner resided who had helped us so wonderfully before, and after a few days' treatment the child was normal in every way, and she has since gained rapidly in weight.

I cannot be thankful enough that this new-old truth has again been revealed to the world, and that we have a practical religion in this age, as in the beginning of the Christian era.—Florence Newburn, Edgewood Park, Pa.

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I want to testify to the healing power of Christian Science. Late in February, 1913, an abscess became manifest on the upper part of my limb. I had no idea what the trouble was, but there was much pain, fever, and a great sense of fear. As I did not feel able to treat myself, I called upon a Christian Science practitioner for help. In three days the pain was entirely gone, and the fifth day the abscess broke externally. It took two months to complete my healing; but with the exception of ten days, although the cavity was two inches long and very deep, I was able to do all my housework and take long walks besides. I was in perfect health all the time, eating and sleeping naturally.

As my healing was rather slow, I had much time for studying the Bible and "Science and Health with Key to the Scriptures," and for this I am grateful. The healing is permanent, and I am thankful to God, and grateful to Mrs. Eddy for this blessing, as well as for many others.

Mrs. J. S. Baley, San Francisco, Cal.

I desire to add my testimony to the one given by my wife. I can state that her cure from the abscess she speaks of was truly marvelous to one who for many years knew not of the healing power of Christian Science. I became interested in this practical religion about four years ago, and have proved its efficacy many times. I have been healed of facial neuralgia and bowel trouble, both of many years' duration, and various other ailments have disappeared. I was also able to stop wearing glasses, although I had worn them for twenty-two years, and oculists had stated I would never be able to do without them.

I want to speak in particular of an instantaneous healing which came to me shortly after arriving in San Francisco from the East. I was taken with violent cramps and neuralgia of the stomach, attacks to which I had been subject for years; but I was unable to overcome the trouble myself, though I worked for three days to do so. Finally, on Sunday night, the pains became so distressing that a great fear possessed me, fear that I was rapidly growing worse, and that the attack was more serious than any experienced before; so in desperation I asked my wife to telephone a practitioner, while I paced the floor and sank upon the couch alternately. Five minutes after the message was received by the practi-

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tioner I stopped short, for the pain was gone. I could scarcely believe the healing had taken place, as it seemed to me so sudden and so marvelous. I waited for a moment, and then realized the great truth that I was free. To me the healing was wonderful, and that it has also been permanent, is proof to me of the unbounded power of Christian Science.

I wish to express my thankfulness to God, also my gratitude to Mrs. Eddy, and to the practitioners who are making the burdens grow lighter each day, and bringing happiness and health to all those who are willing to accept the truth.

J. S. Baley, San Francisco, Cal.

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A few years ago I had a very beautiful proof of the power of Truth to heal almost instantaneously. I was taken suddenly ill with what is called appendicitis, and a Christian Science practitioner was at once sent for. The pain was relieved almost instantly, and I was healed in a short time. I have also been cured of severe stomach disorder and granulated eyelids through the understanding of Christian Science. After becoming interested in this teaching, I soon learned that it is our ignorance of God which causes disease, sin, and death, and that in proportion as we understand the allness of God, good, these false beliefs are destroyed. I am truly grateful for this spiritual awakening and for the blessings I have received.—Nellie E. Mason, St. Joseph, Mo.

I wish to verify the statements made by my sister. The healing of appendicitis was a wonderful demonstration. I also desire to express my gratitude for what I have received through Christian Science. This truth has brought to me an understanding of what God is, and a purification of thought through which I have been healed of many physical ills. I know that Christian Science is the same truth taught by Jesus nineteen hundred years ago, and will eventually be so recognized by all.—Frank H. Mason.

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[Written for the *Sentinel*]

Woman

Martha Webster Merrihew

The Father called His child. She, answering, stood;
Then inly-wise unfolding years fled straightly on,
Till youth timed her its measure and was gone,
And promise called at dawn of womanhood.

But lo, earth's promises disclosed but fears;
Much chastening she bore. Long yearned the pierced heart
Of her whom Truth had called apart
To purify; full measure fell of crystal tears.

Yea, outstretched hands seemed turned aside nor blest
Where, creed wise, many stumbled in the way
Of a conjectural and sense-dimmed day.
Her intuition clear benignity exprest;

Philanthropies she knew, neared comfort's art;
Of God divinest skill at length she learned;
Through gentle years, with thrust in sickle, she returned
Discomfort to its nothingness apart.

The path of one who, steadfast, comforted,
Awaits the tread of others living such
Sweet lives of sympathy and Christlike touch.
Wilt follow one who followed God where'er He led?

From Our Exchanges

[*The Living Church*]

The vision of the pure in heart sees the divine in ourselves, and sees it in others. It is so easy to see the bad in human life. Christianity is seeing the good which comes from the divine in the heart of man. The nearer one comes to God, the more of the divine he sees in man. The brotherhood of man in Christ is the brotherhood of the divine within ourselves. Christ did not reveal himself simply to show us what righteousness is or what God is, but to show men how they could be *righteous*, how they could be like God. He did not come with a message of despair, but with a message of hope. If a man of physical prowess should show to incurables the strength of sinew and muscle, he would carry to them nothing but disappointment. Christ came not only to reveal perfect righteousness, but to show how we can become righteous. He came not only to reveal God in man, but to show us how our divine life is to grow until we become like Him.

[*The Christian Register*]

There is danger that in the religious world there will be something like a freshet, in which all ecclesiastical rigidities will be broken up and in a destructive flood swept down the current of human life, destroying many precious things which will not easily be replaced. The break-up of institutions is inevitable, and it behooves our spiritual guardians to see to it that the destruction is not too great. Some precious things like those destroyed at Rheims and Antwerp can never be replaced. Sentiments, customs, and traditions, hallowed by a thousand tender associations reaching through the centuries, will be rudely shaken, but it may be possible, if religious leaders will put away ambition, pride of place, theological odium, and traditional formalities, to keep alive sentiments, hopes, and sanctions such as have built themselves into the religions of the past.

Religion and morality are active forces in every form of ecclesiasticism which has been an important element in human progress. The religious leaders of the future who will exert power in the right direction must put aside every aim and purpose which does not assist in the building of the new temple of a redeemed humanity in which religion and morality will be freed from all impediment.

[*The Watchman-Examiner*]

It is shameful for us to be ignorant of our Lord's teachings, and yet many among us know almost nothing about the book which our Lord has given us for our instruction in spiritual matters. Ignorance is not simply a misfortune, it is really a crime. The church of God may be charged with unpardonable sloth in the study of the Scriptures, which are able to make us wise unto salvation. If our Lord were to speak to us now, taking for granted a knowledge of his former teachings, many of us would have to cover our faces, for we are criminally ignorant.

[*The Universalist Leader*]

We are continually missing the truth and worth of other lives, because we are continually looking for the bad in them instead of the good. It is a habit we form early and continue late, and thus shut ourselves out from much if not most of the joy of living. Of course other people are different, and for that we should be thankful; for what could be worse than a world full of people just like us! The other people are failing, it may be, where we are succeeding, but not less are they succeeding where we are failing. Their sin is so awful to us

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because it is different from our sin! We are quick to excuse our own wrong and cast the responsibility upon another, or upon conditions. Why can we not apply the golden rule of judgment, and judge others even as we would that others should judge us? We have some very good traits, to which others often seem very blind; not less have the people all about us something good, which we can find if we look for it. There is something of the Christ in every human soul—"Seek, and ye shall find."

[*Zion's Herald*]

There are times when we fail, though we console ourselves with the thought that we have tried. If the truth were stated, we should really find that we had tried but feebly, if at all, and that it was because we had tried so half-heartedly that we had failed. When we really try, we do not fail; to try is to win a victory nearly every time.

Trying is trying; it is nothing less. To play with temptation for an instant, is not to try. To fail to fortify ourselves, either through inertia or negligence, with all the helps which are offered, through our knowledge of Christ and our intercourse with our fellows, is to deny ourselves the right to say that we have tried. To be selfish or petulant or unloving or impatient in the front we show to the world, or to be indifferent or lukewarm in the efforts we put forth in behalf of any good work, is to miss the God-given privilege of trying.

Trying calls for stout hearts. It calls for effort of a persistent and painstaking brand. It calls for energy, tempered with wisdom and love. It calls for—no! it demands that our faces shall be forever turned toward the sun. To stop, to falter, to look back, for an instant, is not to try; it is to fail, and to fail because, to our shame, we have not tried.

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

Never shrink from the unknown again; it is better than the known. Never be afraid of what is undisclosed; it contains greater blessing for you than in your highest moments you have ever imagined. Anticipate what you will, you will never outdistance God; picture what you please of the glory that is to be, you will never get beyond the reality—you will never get up to it. How people worry about what never comes! How they fear and tremble lest they should be expecting too much from the bounty of God, fretting themselves as to what He means to do! You have never yet come anywhere near to an estimate of what He has prepared for them that love Him.

[*The Christian Intelligencer*]

We are living in a day of judgment. It is likewise still a day of grace. But the salvation of our civilization and of us men lies in restoring the worship of God. This age has had and still has many "other gods." The gods of self, of power, of pleasure, of lust, and of money, receive homage and worship before the only true God. This practice must cease. We cannot permanently kick against the pricks. We cannot forever trample on God's day and God's book and neglect God's house. Religious indifference has omnipotence arrayed against it.

[*New-Church Messenger*]

A man's enemies are "they of his own household," his own affections and thoughts. These are the enemies that can do harm to the soul and to the eternal life. The greatest of these foes is self-love, and its strongest and most inveterate form is the love of dominion for the sake of self. Humility is the priceless virtue that it is, because it is opposite to the love of dominion.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 28

Boston, March 13, 1915

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Christian Science Sentinel

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Items of Interest

That five million acres of non-agricultural land should be secured by the federal government in the southern Appalachians and six hundred thousand acres in the White Mountain region of New England to form national forests for the protection of the watersheds of navigable streams in the East, is urged by the national forest reservation commission in its latest report. The commission has approved for purchase so far, 1,104,529 acres in New Hampshire, Virginia, West Virginia, North and South Carolina, Tennessee, and Georgia, in accordance with the Weeks law, which appropriated eleven million dollars for this work, though only about eight million will have been spent by July 1, when the appropriation will expire. A further appropriation, providing for continued purchases until 1920 at the current rate of two million dollars a year, is recommended by the commission. Under the terms of the Weeks law, passed March 1, 1911, one million dollars was made available for expenditure prior to July 1 of that year and two million annually thereafter for five years. Because of the time required to examine and survey the lands and negotiate with owners, the expenditures in the early years of the work were less than the amounts appropriated.

The lands thus far approved for purchase have been obtained on what are regarded as very reasonable terms. The average price is $5.03 the acre, involving a total expenditure of $5,560,202.21, exclusive of the cost of examination and survey. About one third of the area is virgin timber land, and while most of the remainder has been cut over or culled, much valuable timber is standing on it also. In 1914 the purchases approved comprised 391,114 acres at the relatively low price of $4.96 the acre. Areas in which land is to be purchased have been designated also in Alabama, Maine, and Maryland, but no purchases in these states have yet been approved by the commission.

Many of the tracts which are being acquired, says the report, present attractive scenery and afford delightful places in which to travel or rest. Some of the most attractive spots have been inaccessible, but the roads and trails which are being built by the forest service will make it easier to reach them. Persons who desire to occupy permanent camp sites, or places in which to erect resorts, may obtain them on payment of a moderate fee.

The forest service has already begun to make improvements. Ninety-two miles of roadway, five hundred and twenty miles of trail, and twenty-five miles of telephone line have been constructed. This work can be still further extended as soon as proceeds from timber sales begin to come in, as 10 per cent of the forest receipts is specifically set apart by law for road and trail construction. Not only will the localities affected benefit in this way, but it is provided by law also that 25 per cent of the forest receipts be paid over to the counties affected for roads and schools.

President Taft's withdrawal of oil lands in California and Wyoming in 1909 without empowering legislation has been upheld by the Supreme Court, and entry claims of individuals and corporations valued at hundreds of millions of dollars were annulled thereby. President Taft withdrew the lands as a conservation measure, and on June 25, 1910, Congress passed a law ratifying his action. Oil corporations, principally, entered many tracts between the two dates and have resisted attempts of the government to put them out. The government defended the withdrawal, partly as being for the purpose of preserving an oil supply for the navy. Justice Lamar announced the court's decision, from which Justices Day, McKenna, and Van Devanter dissented. The retention by the government of very valuable oil lands in California, Arizona, Wyoming, Utah, and Colorado is confirmed by the decision.

The problem of unemployment may be solved for a part of Chicago's idle population by the offer of the sanitary district to throw open fifteen hundred acres of tillable land in the vicinity of the city to the unemployed and to the partly employed residents of the municipality. The land is not now usable. Some of it would have to be drained, fertilization would be needed, and seeds would have to be secured, together with agricultural tools. The City Gardeners Association has named a committee to inspect the land and report on what opportunities it offers. Tentative offer of the necessary tools has been received by the association, and the government is expected to furnish the seeds. The clearing of the land would give immediate employment to a large number of men.

There is need, says the chief forester of the United States, to increase the cut of timber from the national forests wherever a fair price can be obtained for the stumpage, because a great deal of it is mature and ought to be taken out to make room for young growth. Unfavorable conditions in the lumber trade caused new sales of national forest timber to fall off somewhat during the past year, although the operations on outstanding sales contracts brought the total cut above that of the previous year by one hundred and thirty million board feet. All told, the government received $1,304,053.06 from the sale of timber on the forests in 1914. The receipts from all sources totalled $2,437,710.21.

Since 1909, when systematic classification of national forest lands of the United States was begun, more than ten million acres have been eliminated. Scattered interior tracts which it is not practical to eliminate, are opened to settlement through listing, which allows them to be taken up under the forest homestead law. Any one may apply to have land within a forest examined to determine whether it is best suited for agriculture, and if found so it is opened to settlement under this law. During the year, 2,690 tracts, totaling 282,483 acres, applied for by individuals, were opened for entry.

The exploitation of Finland's large water-power has several times been under discussion and various schemes have been put forward, but none of the important projects having so far been realized. At present the exploitation of the large Vuoksen falls is being seriously considered. At the instance of the government a committee was appointed, and two well-known Swedish experts were instructed to examine and report upon the falls in question. According to their report the Imatra fall could be exploited with a capacity of about 86,000 horse-power, at a cost of about 20,600,000 Finnish marks, and by damming the Linnakoski, situated higher up, a capacity of some 115,000 horse-power could be reckoned upon at a cost of 26,600,000 marks.

A small claims court, in which a creditor without means to employ counsel may bring his debtors to account, has been created as a branch of the Chicago municipal court. The judge, according to the present plans, will act chiefly as referee, and the court is expected to provide an opportunity to a creditor to collect small claims, which under former conditions would have been consumed in attorney's fees and court charges. Claims of more than thirty-five dollars will not be considered. Although lawyers will not be debarred from practice, the court itself is expected to question both parties to each suit and to substitute the judicial for the controversial atmosphere.

Senator Newlands has introduced a bill to empower the interstate commerce commission to examine all papers of a common carrier, including correspondence. It would amend the law to meet the Supreme Court's decision that the commission has not the power to make such inspection.

The world's record for ski jumping has passed from America to Norway. Rasmus Omtvedt, the Chicago professional, whose leap of 166 feet at Ironwood, Mich., established a world's record, Feb. 16, 1913, was outjumped by Anuble Omundsen of Christiania recently, when he jumped 177 feet on the Eker Ski Club slide.

The industrial relations commission will take up land problems, beginning with a Dallas, Texas, hearing, March 15. Matters to be considered include the tendency toward ownership concentration, rent increases, growth of class feeling, and the interracial competition between Mexicans, negroes, Europeans, and native whites.

The legislative committee investigating the telephone situation in New York has forwarded to the Legislature a report recommending changes in the public service law designed to bring telephone companies within the scope and under the supervision of the public service commission.

A contract has been made for the delivery of four hundred and fifty thousand barrels of fuel oil, the estimated requirements for the Panama canal during the year.

Since the Panama canal was opened on Aug. 15, it has earned $1,966,137 in tolls. The total tonnage to Feb. 1 was 2,492,856.

Norwood, Mass., which adopted a commission form of government last fall, has appointed a town manager.

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Christian Science Sentinel

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

Vol. XVII March 13, 1915 No. 28

Educated Narrow-mindedness

HON. CLARENCE A. BUSKIRK

IGNORANCE is the father of narrow-mindedness and the grandfather of intolerance. The more limited their mental horizon and the more impoverished their mental environment, the more flagrant usually are the narrow-mindedness and intolerance of the ignorant. Such was the attitude of rulers in Jerusalem who were forced to admit the wonderful healing of the lame man by Peter and John; yet they contemptuously characterized the apostles as "unlearned and ignorant men," because the knowledge which these apostles possessed was beyond their ken, though they claimed for themselves a profound knowledge of divine law. Mrs. Eddy makes a telling plea for Christian Science when she says, "Give to it the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation" (Science and Health, p. 141).

Ignorance is worse than illiteracy. Frequently those who are literate must be classified as really ignorant. There is a marked tendency of those who are truly educated to become humble; for none are so keenly aware as they how limited are the boundaries of human knowledge. Self-complacency, however, is too often the brand of literate as well as illiterate ignorance; and the literate ignorance seems, as a general rule, to be more stubborn and difficult to influence than the illiterate. Besides, there are some branches of study which, when a person permits himself to deal with them too exclusively, narrow instead of broaden the mental horizon, even as would a lifetime devoted entirely to hard labor.

Such a person may have been inclined at the start to be broad and liberal in his view-points, but gradually and surely he gets into a few ever deepening ruts of rule and formula; and it comes to pass with him that when anything falls under his impatient attention which his rule and formula cannot measure or estimate satisfactorily to himself,—such, for instance, as the teaching of Christian Science,—he proves himself to be pitiably narrow-minded and intolerant. And his bigotry seems too often to be mimicked by those who are disposed to admire him and who seek to pursue his particular pathway. Some of those who have studied and practised *materia medica* for a long time, even though ranked with the intelligent, well illustrate this fact. The basis of their profession is materialistic, and their habits of observation and reasoning are therefore likewise materialistic. Gradually and surely they get into ever deepening ruts of materialistic thinking, and thus often become wholly irreligious.

The materialistic drug physician, following his rule and formula, deals with man as an animal of a higher grade, and does not need, according to this rule and formula, to do otherwise than ignore God in his work. It is scarcely to be wondered at, therefore, that many representatives of the drug profession contemptuously shrug their shoulders when Christian Science is mentioned, because its methods and means, being wholly mental and spiritual, are not to be measured or estimated by the particular square and compass to which these physicians have become accustomed. They have grown to be narrow-minded, because their specific education has narrowed instead of broadened their mental horizon. Of the things "which are seen" they have tried to learn, but their business has left them in ignorance of the things "which are not seen," and their vision is correspondingly limited with respect to everything connected therewith. There are many exceptions which are notable, where the greater breadth and higher altitude of mental and spiritual outlook could not be seriously narrowed or lowered by false education, and the instances illustrating this fact are steadily growing more abundant.

In a book entitled "Memories and Studies," published in 1911 by the late Professor James, who for many years had filled with great distinction the chair of psychology at Harvard, the author quotes a prominent medical man in England as having said to the British Medical Association that "the best sleep-producing agent which his practice had revealed to him, was prayer. I say this, he added (I am sorry here that I must quote from memory), purely as a medical man. The exercise of prayer, in those who habitually exert it, must be regarded by us doctors as the most adequate and normal of all pacifiers of the mind and calmers of the nerves. But in few of us are functions not tied up by the exercise of other functions. Relatively, few medical men and scientific men, I fancy, can pray. Few can carry on any living commerce with 'God.' Yet many of us are well aware of how much freer and abler our lives would be, were such important energizing activities not interdicted by the critical atmosphere in which we have been reared. There are in every one potential forms of activity that actually are shunted out from use."

It is surely a good thing that such illuminating rays should find their way into the zealously guarded domain of so-called "medical science." It is a most excellent thing that such views as the above appear now and then, and that some men are broad enough and brave enough to discover and declare the needs of students in this field, so that the self-satisfied may be made to see that "there are more things in heaven and earth" in their philosophy "than are dreamt of." On the other hand, there are large numbers of physicians who are capable of earnest, self-searching work, and whose mental breadth and outlook cannot much longer be sealed up, as confessed in the excerpt, by the influences under which they have been reared. They have discovered that the critical atmosphere of materialism and agnosticism tends to produce an atrophy of the religious nature which negatives prayer and hinders a "living commerce with 'God.'" The further discovery can but soon follow, that "prayer," the true prayer rightly made, not only is "the most adequate and normal of all the pacifiers of the mind and calmers of the nerves," but likewise that it can energize all the functions of both mind and body into healthful and harmonious activities as no insensate drugs have ever done or ever can do.

May that glad hour soon strike! Then the erstwhile materialists among medical and scientific men will emerge from the critical atmosphere which has been stifling them,

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and walk free-born in "the glorious liberty of the children of God." Then will they gratefully manifest the "potential forms of activity that actually are shunted out from use," and they and all the children of men be able to utter the words of Ulysses,—

> No pent-up Utica contracts your powers,
> But the whole boundless universe is yours.

Peace and Peacemakers

FLORENCE G. MERROW

To the majority of people, the first thought of a peacemaker calls to mind a person of serene temperament, one who seeks to replace discord with harmony, and to bring about amicable relations between individuals or nations. It may be a self-sacrificing mother who, to "keep peace" in the family, shields her froward child; it may be a friend who never makes objections, or advances any differences of opinion; or a worker in public life who is not aggressive, never takes the initiative, never raises questions, but tactfully avoids all controversy by accepting the opinions and judgment of others, though he may not fully agree with them, and may even think he sees a way by which present methods might be improved. But upon further reflection, we find that smoothing things over in this manner is but the temporary stilling of the storm; it is the mocking cry of mortal mind, "Peace, peace; when there is no peace," and may bring stagnation to progress, prove fatal to the demonstration of divine Principle.

Peace is defined as a state of quiet or tranquillity; calm; repose; absence or cessation of war; general order; a state of reconciliation; concord. From this it follows that the peacemaker is one who makes peace by eradicating fear, selfishness, and sin, all of which are destructive to harmony. This cannot be accomplished by the mere use of tact, diplomacy, or approbation in one's association with the world, by yielding to the stronger will or submitting to wrong conditions, for these methods do not reach the cause of the discord; hence they are but palliative. More than this, they make the "last state" of the offender "worse than the first." Peace can never be established by overlooking, but by overcoming error; and this can be done only by beginning at the root, or first cause of the trouble.

Back of discordant conditions individual forces are often found to be operating through selfishness. The true reformer is the one who sees the error and seeks to correct it at the demand of justice, observing the golden rule, uncovering error in the spirit of love, and for the sole purpose of removing it, of righting wrong. He is thus equipped with the most powerful weapons for the warfare against evil forces,—weapons which are "not carnal, but mighty through God to the pulling down of strong holds."

It was once said of one who endeavored to have everything that he did as nearly right as possible, and required the same of others, that he was a crank. The person to whom the remark was made, replied, "The machinery of the world is kept running by cranks." The common concept of cranks is far from that of peacemakers; but if those people who do not pass over careless mistakes, indifference to duty on the part of others, or accept imperfect work, but who require efficiency, justice, right, fair play,—if these are cranks, then we are faced with the paradox that cranks are peacemakers, for the work of both is essentially constructive.

In Science and Health Mrs. Eddy says, "It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race" (p. 571). But one can never overcome the effects of his own or other people's errors by indifference to them. Is not dis-ease in error, therefore, preferable to ease, since discomfort from sin is better adapted to deliver one from its effects than content therein? It is obvious, moreover, that in any case of questionable methods, the better way is to discuss the matters in question, thus furnishing opportunity whereby the issues may be justly settled.

So long as a lie can exploit itself for truth, it remains hidden in ambush; but like the serpent which it is, when its falsity is seen,—the truth about the error is made known,—it springs forth from its hiding-place, and makes a last desperate fight for power by turning the lie on the one who dealt its death-blow, who, it would say, is the cause of all the tumult. Then ensues a battle for truth; but the champion of truth is protected by Truth, which also gives him courage and serenity in the face of attack, and if he holds his ground until the sky has cleared he will perceive his victory. He needs wisdom to know when to speak and how to speak, and must himself adhere strictly to the fundamental truth for which he stands, since "the ideal leader is the obedient follower."

In the breaking up of material beliefs, the "cleansing upheaval" referred to by our Leader in Science and Health (p. 540) as the divine law "stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness," seems to be not peace, but a sword; and from the material point of view it would at times appear that we as individuals can do little toward quelling the tumult. To the Christian Scientist, however, who knows that the conflict is not with individuals, but between truth and error, such a chaotic state of affairs is but the interval between the uncovering of errors that have been allowed to rule, and the right adjustment of conditions. He knows that because Truth is infinite, supreme, error is powerless. It can destroy no part of Truth, Life, or Love; it can do nothing but spend itself. He knows also the value and power of right thinking; that it alone is intelligent; that no idea of Truth can ever be lost, but every idea which goes forth makes for peace in the ratio of its truthfulness. Thus with the aid of this most powerful equipment, right thought, all may aid in the ultimate demonstration of peace, which has its beginning in the individual consciousness.

"Lack of time"

EDWARD G. WRIGHT

AT stated times new boards of directors are elected in our churches, new committees formed, and members of the churches are appointed or elected to serve in the several positions and branches of the work; therefore it is right and also our duty to hold ourselves ready when called upon, and willing always to do what we can, either as members or officers. Christian Science organizations are growing rapidly in every part of the world, and not only does the church work require our metaphysical support, but as students of Christian Science we have need of that spiritual broadening and uplifting which we receive when we enter into active service.

"Lack of time" is an argument of error which might be voiced by some of us, if we are not ready to refute it and ever watchful to "stand porter at the door of thought" (Science and Health, p. 392); but divine Love will never allow us to think that we have been asked to do something beyond our power, for we know that "with God all things are possible," and that we, as children of God, know no limitation. We must know, too, that God rules us, and when we are needed in some branch of the church work, if we realize that divine Mind is governing us, we will find it possible to

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perform lovingly any act which will aid in uplifting mankind to a better and grander understanding of Truth.

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." These words of our Master may be applied very appropriately to the present conditions in our steadily increasing churches, and fortunately there are requirements enough which make it possible for all to have the opportunity of taking some active part in this harvesting. It has been the experience of those who have had the privilege of holding office in the church, whether elective or appointive, that they themselves have received greater blessings than were anticipated, and they have become richer and stronger in the knowledge and spirit of Christian Science. After becoming actively engaged in the church work, many mortal and material activities which before had been thought important, and which were taking up valuable time, were in several instances found to be non-essentials, and those fundamental truths which are spiritual and eternal have been brought to view, making it possible to demonstrate higher proofs of the Christ-power.

In Science and Health (p. 79) Mrs. Eddy says, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." These words apply as much to the giving of time as to anything else; therefore we must not allow ourselves to entertain thoughts complainingly of how much we have to do. The parable of the five talents teaches us to make good use of our opportunities, also that those who are given the most to do are generally the ones who produce the required results. On the other hand, if we make no use of our opportunities and abilities to serve the Master, we are apt to be failures in his vineyard. The servant to whom was given the five talents might have said to himself: "Why did not the master give me but one talent? That servant with only one talent has it the easiest, and I am going to be too busy to take care of all this." There is no record, however, of complaint or of fear to take the responsibility, excepting from him to whom was given the least to do.

That beautiful poem by Archbishop Trench, "Make Channels for the Streams of Love," which may be found in the Christian Science Hymnal (p. 89), expresses what should be the object and desire of every Christian Scientist, and the third verse may well be considered here:—

> For we must share, if we would keep
> That blessing from above:
> Ceasing to give, we cease to have,
> Such is the law of love.

Our Sunday schools give us an excellent opportunity to be "channels for the streams of love," and for the metaphysical advancement not only of the scholars, but of the teacher also; for new truths are ever unfolding, which are brought to view when studying the Lesson-Sermon in keeping with the wise counsels given us in the Manual of The Mother Church. Between the teacher and the scholar there is an acquaintanceship formed which has been the means of correcting a mistaken thought in the minds of some of the parents regarding Christian Science, for our pupils are not all from homes where the truth is known and practised. Likewise, the distribution of our literature offers great opportunity to garner the harvest and win adherents to Christ. The last few years have seen Christian Science periodicals placed in the hands of thousands with beneficent effect. Many persons in this way have learned for the first time what things "God hath prepared for them that love him." Committees are working judiciously, and great good is being accomplished; but the future is before us, and there is more to be done, for the Christian Science cause is progressing, and these committees need our help and support.

Then there is the reading-room work. What a great privilege we have in being able to help maintain these places where people may go and acquaint themselves with God and be at peace; where they may refresh the human sense with spiritual truths and rid it of mortal and material beliefs! Many beautiful demonstrations are witnessed every day in these quiet sanctuaries, where physical manifestations of inharmony and incapacity have been overcome by the healing power of Truth. The thought that there is a lack of time in which to assist in the several activities of the church work, or that one should wait until she or he has had more experience, sometimes means that there is a lack of interest. The church work is a means of preparing one for higher advancement. Should a child wait until it is advanced before starting to school?

When we consider the heaven we have already gained by knowing the truth, and the many blessings we have received, all because of the untiring efforts of our Leader, all we can possibly do for God in spreading the gospel of Christ is not enough. Let us therefore labor willingly, without thought of reward, knowing always that time or its alleged laws can never hinder or limit the expression of good.



Joy

LAURA GERAHTY

It has been said that the expression of joy "is the peculiar privilege of the true Christian Scientist." Joy, the sweet and natural expression of the change in his mental home, of the perpetual recognition and realization of omnipotent good; joy, gentle yet uncontrolled, unmeasured even by the gratitude he feels for his health, the quiet peace which pervades and permeates the home, the office, and even the sick-room! Joy, that gentle presence which though it may not instantly silence the cry of the fatherless child or fill the empty chair which speaks his mother's sorrow, yet dwells within the quiet walls of the place called home, and silences every doubt and fear that would rise to destroy its harmony!

There is an intimacy between the student of Christian Science and joy which is almost unapprehensible to some. Joy knocks boldly at the door which appears to the outsider as bolted and barred against everything but sorrow and distress. The door is opened willingly and hopefully, fearlessly and hospitably, for the Christian Scientist has demonstrated that the iron bands of mortal belief yield to the gentle force of prayer. Once within the threshold, that gracious presence is likely to be an honored and long welcomed guest; and as time goes on, its departure is out of the question, not even dimly contemplated.

Joy is often quite unrecognizable to those who have not offered it hospitality, and one may say: "Oh, but you have your troubles just the same as we. You lose your dear ones; you are poor; you are attacked by sickness or malice," and so on. Yes, these mortal beliefs present themselves, and are felt or suffered just in the proportion that the human consciousness entertains them. At such times the faithful Christian Scientist turns to the Bible to read, "My joy I leave with you," or to Science and Health to read that "joy cannot be turned into sorrow, for sorrow is not the master of joy" (p. 304), and then he does what St. Paul counsels when he says, "Rejoice evermore."

The kick from a horse is just the same, whether directed to the bark of a tree or a man's tender skin. The difference lies only in the reception of that kick, the consciousness upon which it operates. The belief of death is operating continu-

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ally in mortal thought, but we do not suffer from its seeming power until it attacks ourselves in our homes or by coming under our immediate notice, and then is the time to prove that joy is the natural heritage of man, abundantly and continuously flowing from the great fount of Love. If we do not avail ourselves of the draught, it is because our own lips are closed, not that it has ceased to flow for us. Sorrow and grief are the negations of reality, the absence of light and joy; pain and loss are but beliefs of mortal mind, the absence of the absolute knowledge of the allness of God, good.

Jesus, so often termed the "man of sorrows," is better understood as the man of joy. Did not his whole career radiate the joy and freedom of oneness with the Father? Did not his every action give out joy to the object of his ministration? "Be it unto thee even as thou wilt;" "Arise, take up thy bed;" "Ephatha," or "Be opened," to the closed eyes; and so on all through the gospels. And those who follow in his footsteps, however feebly and faintly they may imitate his example, must necessarily participate in some measure in his joy, for he said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Efficiency

GEORGE SILAS HADDOCK

WE hear much of the word efficiency, these days. Lectures are based upon it. Preachers use it for a text. Magazines utilize it to express all that is worth striving for, and then try to point the way to its attainment. Classes on the subject are given to their salesmen by enterprising business houses; while correspondence schools solicit patronage and promise much to those who desire to gain this marvelous thing. Efficiency may be said to be the slogan of the moment.

Now, efficiency in itself is a wonderful thing and well worth striving for. It means the ability to produce results; the competent and effective application of knowledge. It stands for capability, activity, accomplishment, summing up in one word all that stands for successful achievement. But the question arises, Is the teaching usually given on this subject correct; is it on the true basis? A close analysis of the methods in vogue and the lines mainly followed, reveals a dependence upon and utilization of the human will, until in many cases it could only be classified as hypnotism or mental suggestion. True efficiency was taught and demonstrated by Jesus of Nazareth, and his wonderfully effective work was not based upon the human will, for he distinctly said: "Not my will, but thine, be done." "The Father [Mind] that dwelleth in me, he doeth the works." Neither did Paul depend upon the human will to force its way, whether or no, for he wrote in his epistle to the Corinthians, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Christian Science today is teaching true efficiency. Its Discoverer, Mrs. Eddy, discerned the secret of the power back of the mighty works of Jesus, and gave it to the world in "Science and Health with Key to the Scriptures" and her other writings. The faithful student of Christian Science has every opportunity to become truly efficient. He knows, as did the Master and Paul, where real power lies, and that he must place full and complete dependence upon divine Principle, the one Mind. He also knows that he must strive earnestly to set aside the human or carnal mentality, well knowing it to be the seat or parent of all discord and failure. He understands that nothing from without a man can harm him, but that which cometh out of his own thought. He is not, therefore, a trembler before external conditions, but a zealous worker at the task of purifying his own thinking. He is a law unto himself, and is not subject to material conditions, but controls them; he is not in bondage to circumstances, but governs them. With the psalmist, his trust is in God, and he knows God not as a far-away ruler but as ever-present good, infinite Love.

To do as he would be done by is the Christian Scientist's rule of conduct. He does not strive to force his way for the purpose of making a sale, or swelling a total, or of having a large practice. His prayer is that all concerned shall be guided only by Truth and Love. He never "wills," but leaves all to the Father's will. He has faith that Truth will fight the battle, and is aware that no good comes from the endeavor to dictate the course to be pursued. He honestly states his case, and has confidence in his position. He knows that divine Love never takes from one at the expense of another, but blesses all alike.

In this safe place care is left behind, but not alertness to duty; worry is forgotten, but not diligence or perseverance; anxiety is dropped, but not one's inspiration; fear is lost, but not the joy of endeavor. Success shines upon his path, for divine Love, ever present to his consciousness, "cannot be deprived of its manifestation, or object" (Science and Health, p. 304). Lifting up the true idea, or Christ, as did the Master, all men are drawn to him. He knows what substance is, what constitutes true wealth and power, and he gives the glory to the all-knowing Mind, in whom he lives, moves, and has being. He is willing to have the human give way to the divine, till the divine takes full possession, guiding every step, supplying right ideas, lighting up the way. He knows that to "individualize infinite power" (The First Church of Christ, Scientist, and Miscellany, p. 160) is the very essence of true efficiency; therefore he is satisfied.



"Sunlight of Truth"

GRACE KNOX COOPER

THE question is often asked by those inquiring into Christian Science, How can God heal if He knows nothing of error? Last summer a simple illustration clearly unfolded to my consciousness the answer to this inquiry.

The children in the home had darkened the cellar windows in order to have lantern-slide pictures, and soon after this we went away for a few weeks, forgetting all about this fact. Upon returning home, however, we found the cellar damp and dark, but after removing the coverings from the windows and letting in the light, the darkness disappeared, and soon also the dampness. The sun did not need to know of the discordant conditions in order to remove them, but as soon as there was an opening for its rays to penetrate, conditions changed. This led me to see that divine Love does not need to know the falsities and discords in human consciousness in order to heal them, but as thought becomes receptive to the truth about God and man and is thus flooded with the true sense of being, fears and doubts disappear like mist before the morning light.

Mrs. Eddy makes this plain where she writes in Science and Health (p. 162), "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." As the glorious light of Christian Science unfolds more and more to our awakening thought, we long to go higher, thus getting clearer glimpses of this "sunlight of Truth," and finding our way "out of darkness" into God's "marvelous light." In the sixth beatitude Jesus in a clear statement describes the only way to this attainment: "Blessed are the pure in heart: for they shall see God."

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Selected Articles

[Editorial in *Lowell* (Mass.) *Courier-Citizen*]

Christian Scientists did the handsome thing by sending a check for five hundred dollars to the First Baptist Society of Malden to help rebuild its beautiful church destroyed by fire. Religious denominations of all kinds are more charitable to one another today than they used to be, and that fact has been conspicuously illustrated in the Malden case. The Scientists, the latest among them, were the first to show that "money talks," though all the religious societies in the city hastened to express practical sympathy.

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[Editorial in *New York* (N. Y.) *American*]

The report from the judiciary committee to the Assembly, of the Thorn bill legitimatizing the practice of Christian Science in New York, is a first step in the right direction.

There are, as is generally known, hundreds of Christian Science practitioners in New York state today ministering to the needs of several hundred thousand people who hold that faith. Their position before the law regulating the practice of medicine is, however, ill defined, and they practise under toleration until their exact status shall be fixed, either by new legislation or by the final interpretation of the existing law by a court of last resort.

The numbers and standing in their home communities of the believers in Christian Science today exclude the argument that their cardinal precept of healing disease without material means is to be discarded as a mere vagary. The enormous volume of testimony to the efficacy of their method of treatment condemns the state that would attempt to outlaw its practitioners.

In New York the attitude of the state was made ridiculous last year by the decision of a judge that "Science healing" was lawful if performed at the patient's home or in a church and without a fee, but unlawful if performed in an office for a fee. The fee being the crux of the offense, the court's decision seemed to declare that all the methods of Christian Science were unobjectionable, provided no fees were diverted from regular medical practitioners.

Ten states, including such commonwealths as California, Illinois, Connecticut, Massachusetts, and New Hampshire, have enacted such legislation as is now pending at Albany. It would be well to have New York added to the list during the present session.

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[Charles W. J. Tennant in *Herts Advertiser and St. Albans Times*, England]

I am glad to comply with the request of the Rev. Mr. —— and answer his questions from the Christian Science point of view. Christian Science replies to the first question, "Does the Christian Scientist say that he has no sin?" by maintaining that man in the image and likeness of God is sinless. This is in absolute conformity with the Bible teaching, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." This, of course, refers to man in the absolute; but relatively speaking Christian Science certainly does not teach that a mortal does not sin.

Now with regard to the meaning of sin, the word in the Hebrew and Greek means to err, to miss the mark, not to shoot straight. If God is infinite, as the Scriptures declare, to believe in anything else is to miss the mark, and so, in the broadest sense, to sin. The only possible way, therefore, to stop sinning is to see that it is a mistake and cease from doing so. Mrs. Eddy says, "The way to escape the misery of sin is to cease sinning" (Science and Health, p. 327). If one has made a mistake in mathematics, a discordant result follows, and the mistake can be corrected only by a knowledge of the basic law of mathematics. So will a further knowledge of God, divine Principle, Life, Truth, and Love, correct the mistake of sinning.

"Where does the Christian Scientist's mortal mind come from?" In this question our critic asks for an explanation of the origin of evil. I do not think he or anybody else will ever give a satisfactory reply as to the origin of evil, for it has none. Our Master stated this very clearly when he said that the devil, evil, "abode not in the truth, because there is no truth in him." Has that which has no truth in it a real origin? Christian Scientists are engaged in the demonstration of God's allness, instead of wasting their energies in the hopeless task of trying to discover the origin of His suppositional opposite.

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[Ora S. Drewry in *Commercial Tribune*, Cincinnati, Ohio]

In a synopsis of a sermon delivered by the Rev. Mr. ——, that gentleman refers kindly to the Christian Scientist, but misapprehends Christian Science when he implies that it teaches that mind transforms and transfigures matter until matter becomes the mere tool to do the bidding of the soul of man.

Christian Science defines God as Spirit; and if man is the image and likeness of God, as the Scriptures aver, man must be spiritual and not material, in spite of what the human sense may say about him. Christian Science teaches that Spirit is Mind, that this divine Mind is necessarily perfect, and knows only perfection; that man, as the image of this Mind, is a divine idea, and therefore a perfect idea. It also teaches that the material man and the material universe are but the illusions of a so-called mind ignorant of God, and not the truth about God and His creation, just as the rising sun and the stars "that climb the heavens and go" are not the truth about astronomical phenomena.

The Bible declares through the exalted thought of John that God made all that was made, "and without him was not any thing made that was made." The infinite creative Spirit could not be expressed in matter or material man, else Spirit would cease to be infinite. As some understanding is gained of God and His spiritual man, the belief in matter, or as St. Paul calls it, "the old man," begins to be "put off," and the spiritual man to be brought out. The Christian Scientist, then, does not transfigure matter and use it as a tool, but denies its reality and struggles to shake off its bondage, and this is the real cross he takes up to follow the Master, in obedience to the great Teacher's command.

Science is the exact, specific, formulated knowledge of a given subject. Christian Science is the exact, formulated knowledge of God and His spiritual universe, and the operation of spiritual law as exemplified in the Christianity taught and demonstrated by Jesus. Recognizing God as the only cause, it is knowledge founded upon an unvarying Principle and governed by immutable law. The unfoldment in consciousness of the scientific knowledge of God is the understanding of the truth Jesus taught, and which he said was for all humanity to know and practise. "He that believeth on me, the works that I do shall he do also," said the Master. This believing, or understanding, is the realization of the allness of Spirit, and the consequent unreality of matter, and gives dominion over all material conditions. It is not "thought at high pressure," as the reverend gentleman affirms, that enables a Christian Scientist to overcome pain,

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but rather his scientific knowledge of the truth that Jesus taught and which he declared would make men free,—free from all material beliefs.

It was Jesus' knowledge of the truth that enabled him to heal the sick, and the same Mind that was in Christ Jesus will enable his followers to do the works that he did. Just in proportion as the Christian Scientist is able to understand the unreality of material phenomena and to recognize and claim his birthright as the child of God, is he able to overcome the ills of the flesh, including pain. Not "thought at high pressure" has enabled the Christians all down the centuries to overcome the fiery furnace, the boiling oil, the hungry lions, and innumerable other material ills, but their understanding of God, and their conscious unity with Him. Christian Scientists have a demonstrably scientific religion, just so far as they understand, and they are proving their Christianity by their works in the overcoming of sin and sickness and sorrow.

[Frank Bell in *The Tribune*, Altoona, Pa.]

Perusal of the summary of an attack upon the religion of a large and growing element of decent citizenship in your community, as appearing in a recent issue, produces twofold astonishment,—first, that so much misinformation could be expressed within so small a space; and secondly, that these familiar old fables, after so many years of service in so many places and at so many hands, in vain endeavor to stop the progress of Christian Science, could still be regarded as capable of dissuading here and there an inquirer from following his natural desire to ascertain whether that which has accomplished so much for others might not be equally beneficial to himself. There is not in the summary, as printed, a single statement that of itself and as presented would convey a correct idea of any phase of the teachings, practice, or aims of Christian Science. Without exception the statements are either the direct opposite of the truth, or they are mere perverting half-truths.

How completely a half-truth may falsify a situation is instanced in the assertion that Christian Science denies the existence of matter. Standing alone, this would appear to be a doctrine of annihilation. Mrs. Eddy takes pains to explain that such terms as existence, reality, etc., are used by her in both an absolute and a relative sense. Matter as a temporal material phenomenon is not denied. The statements quoted by the critic refer to spiritual creation, and it is unfair and misleading to present them otherwise. When Christian Science through its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, urges the consideration of man as spiritual and not material, it is because of the practical benefit to be derived from cultivating a higher concept of man's identity than that of mere bodily existence. Christian Science therefore means neither more nor less than the Bible means when it says that man lives and moves and has his being in God, Spirit, and that "flesh and blood cannot inherit the kingdom of God."

The assurance gained in Christian Science that sin is not an element of real manhood, in no sense attempts to ignore the part sin plays in the human drama. It distinctly does not refer to mortals, and this is repeatedly stated in the text-book. There is therefore no justification for trying to make it appear that Christian Scientists are taught to "satisfy their consciences" by merely saying "sin is a false belief." The teaching of Christian Science in this respect is no more capable of such an interpretation than is the Scriptural assertion that "whosoever is born of God doth not commit sin." The meaning in each case is identical.

Of course Christian Science denies death. Who does not that considers man to be immortal and life eternal? Disintegration of a material body is not denied, but it is denied that this incident involves the annihilation of anything which is real in man. And so on down through the list of accusations,—not one will bear the light of comparison with correct statements of Christian Science or the experiences of its adherents. For it must be remembered that Christian Science is that which it has demonstrated itself to be to Christian Scientists, and not necessarily that which it may be assumed to be by those who have not even tried to learn and practise it. A practical mathematician, not the scoffer at mathematics, is the person to whom to apply for information as to mathematics.

Finally, all discussion of this subject is beside the point that fails to take into account that Christian Science is not an aggregation of doctrines but a rule or method of living. The statements in the Christian Science text-book are not intended as the constituents of a philosophy, but as the implements of a practice; they are not to be looked at merely, but to be used. And so the Christian Scientist is always ready for the thoughtless critic who says, "Oh, but your propositions are so absurd," and can invariably answer in return, "Absurd from your mistaken point of view, perhaps, but demonstrably correct from ours, as evidenced in the practical results wrought in the hearts and lives of those who accept them." Then the critic, if he be wise and humble enough, may discern that the source of so much good could not be evil.

Since Christian Science "reforms the sinner and heals the sick" (Science and Health, p. 1), since it makes of its adherents better men and women, spiritually, mentally, morally, physically, in every way,—and the evidence that it does all this is world-wide and incontrovertible,—then is it not meeting the test of genuine Christianity as laid down by Christianity's Founder, and is anything worth while to be gained by attempting to stand in its way?



[W. I. Coger in *Rochester* (N. Y.) *Times*]

Taking the misstatements of an evangelist in their order, the first one attributed to him is that "Christian Science denies the divinity of Jesus Christ." In refutation of this claim it is merely necessary to quote from the tenets of Christian Science as found on page 497 of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness;" and again, "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

Christian Science does not say there is no sickness in the world. It is engaged in overcoming sickness wherever it exists. On page 460 of Science and Health Mrs. Eddy states: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." Concerning the assertion that "Christian Science says there is no death, and yet even Mrs. Eddy died," it may be pointed out that on page 426 of Science and Health the direct statement is made that "death will disappear with the disappearance of sin."

Moreover, as to the inferential assertion that Mrs. Eddy expected to remain on this plane of existence, it surely should

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be sufficient to settle once and for all the absurd charge that she believed her mortal body to be undying, to point out that she made a will. Furthermore, no Christian Scientist with any knowledge of the metaphysical facts, and surely none who adheres to the teachings of Mrs. Eddy herself, believes or pretends to believe in her resurrection on this planet. Her precise teachings on this point may be of interest to those who are in the habit of getting their information by hearsay or at second-hand. On page 74 of the Christian Science textbook we read that one's "return to a material condition, after having once left it, would be as impossible as would be the restoration to its original condition of the acorn, already absorbed into a sprout which has risen above the soil."

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[Robert S. Ross in *New York* (N. Y.) *Sun*]

Many people have been led to believe that Christian Scientists are enemies of the medical profession. As a matter of fact, Christian Scientists have the utmost respect for the conscientious physician, and they honor him for his unselfish endeavors to relieve human suffering. Furthermore, Christian Scientists believe that those who desire medical treatment should not only be free to have it, but that they should have the best treatment available. Christian Scientists stand unequivocally for personal liberty.

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[S. T. Downs in *Rochester* (Ind.) *Sentinel*]

The report of a sermon by a local minister in a recent issue couples a statement regarding a lack of understanding of God and the Bible today with a reference to Christian Science. The inference is erroneous. Christian Scientists read the Bible daily. Christian Science has made more Bible students and is promoting a greater search of the Scriptures than any movement of modern times; and this fact is well recognized by thinkers and observers of the various religious denominations. Christian Science is the Science of divine Mind, as taught and demonstrated in the life and works of Christ Jesus, and its study, therefore, would be impossible without the Bible.

The first tenet of all Christian Science churches reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). This constant search of the Word of God has reformed, and is reforming, thousands of all manner of sin, and it is one of the greatest influences for good, for purity, that is operating in our affairs today. It has, too, through the larger understanding of God and His laws that Christian Science brings, healed a multitude of sickness and sorrow, including every disease known to mankind.

✧

[E. M. Ramsay in *The Scotsman*, Edinburgh, Scotland]

I have read with interest the account in *The Scotsman* of the address on "Ghosts" delivered by a clergyman in the United Free Assembly Hall. As he introduced some remarks on the subject of Christian Scientists, I should like to say a few words in explanation of our position.

The reverend gentleman said that the mistake of the clergy was in working away from the doctors; the mistake of Christian Scientists was the same. Let them work in harmony with the medical men. To this we reply that the work of Christian Scientists cannot fail to help the doctors. We do not believe that illness is a necessity, that it is ordained of God, or that any form or case of disease can be rightly named incurable. We believe that it is the duty of all men to manifest universal kindness, brotherliness, generosity, courage, serenity, hope, and faith in good; and we are learning how to manifest these qualities to a degree beyond that to which we had attained individually before we became students of Christian Science. The mental attitude of Christian Scientists would necessarily be helpful to a doctor and his patients.

In the matter of psychology, we are ourselves convinced that so-called psychic power is a material force, and therefore as much of a reality as any other form of matter. We believe that it differs from what are ordinarily regarded as material agencies, not so much in nature as in density, as a gas differs from a solid body. But we are equally convinced that a great chasm separates it from the spiritual force of prayer as practised by our Lord and his disciples. We recognize that a man may be a student of psychology and also a professing Christian and devout church-member, just as a skilful surgeon may also be a devout churchman; but, as no one would be prepared to assert that a man who was not a Christian could not be a competent surgeon, so we know that psychic power, mesmerism, hypnotism, are cultivated and practised among non-Christian races to a degree beyond anything known to the West.

Thus our contention is that Christian Science has no connection with psychology, and that therefore it does not follow that because suggestion may be used in connection with medicine, Christian Science may be so used. Further, we maintain that a real combination between Christian Science and medical practice is not possible, because these systems are founded on quite different assumptions as to the nature of man and the nature of disease.

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[J. Arnold Haughton in *Bolton* (England) *Chronicle*]

I have read with great interest your report of the Thanksgiving service held by First Church of Christ, Scientist, Bolton, and while fully appreciating the fairness of that report, I should be glad if you would kindly afford me the opportunity of making one or two statements with regard to it, as otherwise some misconception as to the nature and operation of Christian Science is likely to arise therefrom; and I am sure that is far from your intention.

In the first place, your heading, "Bolton Faith Cures," is likely to lead those who are not better informed to think that Christian Science is allied to or perhaps is a species of faith-healing, whereas in fact Christian Science is not faith-healing and is quite distinct from it. Faith-healing assumes many phases, according as the faith implied is reposed in drugs and other human agencies or takes the form of a blind belief in God; but in none of these phases does it resemble Christian Science, which rests solely upon spiritual understanding. This spiritual understanding is the knowledge or understanding of the law of God, which is the law of life, and therefore of health.

In the second place, while you are good enough to state (referring to testimonies) that views on Christian Science are now listened to with considerable respect, you also state that the establishment of a close connection between diseases of the mind and the body has done much to influence this respect. On the contrary, the fact is that it is the healing and teaching of Christian Science which have caused the establishment of that close connection in the minds of leaders of thought along material lines, and not that Christian Science, being found to be in line with an established fact, is therefore entitled to respect. The connection between the diseases of the human mind and body is a small part of the teaching of Christian Science, but standing alone, this fact has no vital operation, except perhaps to cause Christian Science to appear rational to most thinking persons. The divine Mind, God, in whom "we live, and move, and have our being," is the healer in all the ministry of Christian Science.

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Editorial

The Entire Gospel

THERE is a popular belief among some of those who have not taken the trouble to inform themselves as to what Christian Science really is, that it is simply a cure for physical ills,—a sort of universal panacea for illness, into which a certain element of religion has been injected, in the way of a saving grace. This false concept of Christian Science is due, of course, to the failure on the part of religion or the church for hundreds of years to lay stress upon the healing work of Christ Jesus and the early Christians as an essential part of the Christianity of all times.

It is because of this failure, moreover, that so many have now come to believe that there is no connection between the healing of sickness and the healing of sin. Religious men and women seem to have become so accustomed to this belief, and so imbued with the popular teaching that Jesus' works were for only a limited time, that they think it presumptuous for any one to attempt to heal in the name of God and without the use of drugs. So successful has Christian Science been, however, that if its entire mission were but the healing of the sick, its Discoverer and Founder would still be entitled to the gratitude of a disease-burdened race; but fortunately this is not all. For nearly half a century now, the sick and the sinning have been healed, just as in the time of Jesus and the apostles, and we must not lose sight of the fact that the healing of sickness is but the "signs following"—the understanding of God which has ever been the goal of Christianity.

The coming of the Christ to human experience must result in the destruction of all evil, all that is unlike God, and it is because of this law of being that Christian Science necessarily includes the healing of sickness in its ministry of destroying sin. In the ninth chapter of Matthew the similarity of sickness and sin, and the identity of their source, is clearly set forth by the Master, in his answer to the scribes who accused him of blasphemy because he had said to the sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee." "For whether is easier," he asked them, "to say, Thy sins be forgiven thee; or to say, Arise, and walk?" In proof of this he bade the palsied man take up his bed and depart to his own house. What wonder, when his command was obeyed, that the multitudes "marveled, and glorified God"!

Webster's definition of Christianity is: "The religion of Christians; the system of doctrines and precepts taught by Christ . . . practical conformity of one's inward and outward life to the spirit of the Christian religion." As to what is the religion of Christians, and what is the system of doctrines and precepts taught by Christ, we do not have far to seek. We find them in the Scriptures in his own words: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Christian Science is firmly planted upon the entire gospel of Christ Jesus, and this is proved when it is remembered that not all the testimonies that are given to the helpfulness of Christian Science are testimonies of the healing of sickness; neither are Christian Scientists more concerned with the healing of sickness than they are with the healing of sin. It is no uncommon thing at the Wednesday evening meetings for the statement to be made by some one who has related a remarkable physical healing, that his greatest gratitude is for the spiritual uplift and regeneration which Christian Science has brought him.

Mrs. Eddy has said in Science and Health, page 406, "Sin and sickness are both healed by the same Principle;" and on page 404 she declares that "healing the sick and reforming the sinner are one and the same thing in Christian Science." It is therefore the work of the practitioner in his ministry to mankind, to bring to bear such a clear understanding of the omnipotence and omnipresence of God that, whether the problem presented to him be one of sickness or sin, he will be able to speak "as one having authority," and bid it begone. The gospel of Jesus demands that his followers be perfect,—"even as your Father which is in heaven is perfect;" and the understanding and demonstration of Christian Science opens the way to this attainment.

ARCHIBALD MCLELLAN.

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Special Pleaders

No one who has had deep religious experiences will deny that the psalms contain profound spiritual teachings. In them the very depths of mortal misery are touched, and then thought is lifted to see the real man's divinely bestowed possibilities. The varied phases of the mortal dream, its sin and suffering, are graphically described, but in the midst of the saddest strains there comes the assured declaration, "I shall be satisfied, when I awake, with thy likeness." Gleams of light are to be found on every page, and in Christian Science we learn how to relate these to their divine Principle. Thus we discover the infinite depths which await the sincere seeker after Truth. Here we may well pause to ponder these words of our revered Leader: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (Science and Health, p. 504).

In the seventy-fourth psalm we find a sorrowful plaint that the enemy has invaded the sanctuary and defiled the dwelling-place of the Most High, which spiritually interpreted would mean that mortal mind had, to material sense, usurped the place and prerogative of infinite Truth, and claimed power to rule over men. Then comes the prayer, "Arise, O God, plead thine own cause." In the light of Christian Science we can see that one who is ignorant of the allness of divine power, and who admits that there is power in evil, is wholly unprepared to plead the cause of God and His idea, man. When in the depths of suffering, Job cried out, "O that one might plead for a man with God;" but in due time he learned, as must we, that God never withholds any good thing from us, and that our plea should be addressed to the human sense which is embedded in error, that it may be aroused to see that God is infinite in goodness and power and is ever ready to deliver those who are willing to accept the truth. It thus becomes clear that we do not need to plead with God, but for Him.

Later in the book of Job we read of a special pleader, "a messenger," "an interpreter," who comes to plead man's uprightness as the image of God, and who graciously says, "Deliver him from going down to the pit: I have found a ransom." Then we are told of healing, of uplifting; the poor sufferer learns that God is "favorable unto him," not a stern judge, and so he looks up and with joy sees the Father's face. He has found that there is no profit in sin, and so he forsakes it. This pleader in the book of Job prefigures in a wonderful way the work of the Christian Science practitioner, who is cheered by remembering that "all these things worketh God oftentimes with man,"—not alone in Job's day, in the time

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of the psalmist, or even in the glorious healing ministry of Christ Jesus, but "oftentimes;" yes, daily and hourly now as the pleaders for God and His law gain a hearing.

Mrs. Eddy says: "Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then if your fidelity is half equal to the truth of your plea, you will heal the sick" (Science and Health, p. 418). When the Master declared man's divine rights, few words were needed, even though those around him denied and disputed his plea and sought to set it aside on the ground of some technicality, such as the day of the week, though as he told them, they would not have hesitated to save an animal which had fallen into a pit on the Sabbath. His plea, however, based upon divine law, was effective, for it was sustained by the healing; and the same was true in the case of Peter, John, and Paul, who obeyed his command to heal the sick as he had done, thus with invincible eloquence pleading the cause of Truth.

The psalmist, who calls upon God to plead His own cause, adds, "The foolish man reproacheth thee daily." This is exactly what is done by those who deny the changeless and ceaseless operation of divine law, but these denials are proved powerless by the one who pleads for God with the eloquence of understanding and love.

Annie M. Knott.

"My peace"

In the midst of a conflict such as the turmoil and tragedy of human history have never known before, a clangor of arms that would drown all other voices, yes, even the angelic song that ushered in the Christian era, one is led to think upon the Master's seemingly paradoxical teaching as to peace. To his many disciples he said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword;" and yet in his last long heart to heart talk with the twelve he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Manifestly his qualified repetition, "my peace," was made advisedly, and conveys a deep significance. Christian Science has made it demonstrably intelligible that the peace of God is not a state of content in and with materiality, it is not sequent, the fruitage of longed-for earthly conditions, but causal, superior to earthly conditions, because it means conscious at-one-ment with spiritual law. To the peace of sense-torpidity, into which the tired are tempted to lapse, there comes Truth's arousing call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." In the Master this Christ-consciousness was continuous, and its peace enabled him to maintain a perfect poise in the presence of every assault of pharisaical prejudice and hatred. He was not unaware of the tumult and suffering on the fighting line, but though "tempted like as we are," human anxieties and fears were not permitted to pass his threshold. Well, therefore, did he say, "Not as the world giveth, give I unto you." His peace was not the peace of the world, it was the peace of spiritual understanding.

Jesus sent his disciples forth charged with that vital, incisive, uncompromising word of Truth which proves in its effects that "there is no peace . . . to the wicked." To lawlessness, divine law is indeed a flaming sword, and yet of every one who goes forth bearing this sword, it was said of old, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Thus in the eighth century before Christ did the prophet express the secret of practical Christian Science. The sought-for peace of mortal-mindedness is that state of deadness to spiritual things concerning which Mrs. Eddy has said that to "become educated to gratification in personal pleasure and trained in treacherous peace . . . is the great and only danger in the path that winds upward" (Miscellaneous Writings, p. 9). The sufferings and sorrows of human experience, yes, even of this dreadful war, will make for progress if they but awaken mankind to the fact that civilization cannot advance, and world peace cannot be assured, in so far as diplomacy and international politics stand for subtle selfishness and indifference to right. When nations are altogether frank and fair with each other, honesty will count just the same for them that it does for individuals; meantime the lesson that peace in unrighteousness is impossible, must be learned by nations as well as men, though it be through the suffering of pangs unspeakable.

The world promises peace on condition that dogma shall be unquestioned, that monopoly shall be unresisted, the rule of might unprotested, graft unexposed, sin unrebuked, integrity unreferred to,—in a word, on condition that righteousness shall be tabooed. Christ offers peace upon the single condition that there shall be conformity to divine law, at-one-ment with Truth, and as the saints have ever shown, those possessing it are made superior to any and every human circumstance or experience. The servant is not greater than his master, and upon this plane we will not be excused from labor, not privileged to follow the impulses of human will, not free from burden-bearing, not exempt from persecution; but, whatever our state or condition, if we truly follow him,—note this,—we are to have the Master's own peace, that tenacity and efficiency of faith, that quiet of heart and mind, and that perennial joy which is the unfailing inheritance of those who "know the truth," and which can but make them a source of comfort and of strength to every one they meet.

John B. Willis.

Among the Churches

Current Notes

Toronto, Ontario, Canada.—The opening service of the new First Church of Christ, Scientist, at the corner of Lowther avenue and St. George street, was held yesterday [Jan. 3]. As the building is not yet quite completed, the service was held in the basement.—*Toronto News.*

Altoona, Pa.—During the year 1914, the distribution committee of the former Christian Science Society (church and society united in November, 1914) distributed 8,888 *Monitors*, 1,650 pieces of other literature, including *Sentinels*, *Journals*, reprints, pamphlets, and authorized miscellaneous articles. It placed the *Monitor* on sale at news stands, also on exchange with the four daily papers, and this last action brought forth many favorable comments. It secured the privilege for the Trustees under the Will of Mary Baker Eddy to place works on Christian Science in the Altoona high school library, and also additional copies in the Mechanics library, both agreeing to catalogue these books as follows: "Christian Science, authorized," and all other books on the subject as "Christian Science, critical and unauthorized."

Correspondence.

Englewood, N. J.—The reading-room of First Church of Christ, Scientist, has been moved from the church edifice to 50 Dean street, where a corner store was obtained. This situation is in the business section of the town, and the trolley-car line between New York and the towns of this valley passes the door. The activity of the work is greater

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than in the former quarters. The Sunday school has outgrown its room, and this makes it necessary to hold sessions in the church.

The distribution committee supplies free Christian Science literature to the neighboring towns as well as to Englewood, by means of boxes placed in the railroad stations, and sends a barrel of literature each month to the Mission Yacht Association. The *Monitor* has been placed in the police station, fire house, telephone rest-room, hospital, barber shop, and Mary Fisher Home, and this work is being extended as fast as practicable. Marked copies of the *Monitor* are being sent out by mail, and the committee is endeavoring to supply literature to all who will accept it.—*Correspondence.*

OGDEN, UTAH.—With the completion of the church edifice begun last year by First Church of Christ, Scientist, another up-to-date place of worship has been added to the many church buildings in Ogden. The church is situated on the corner of Twenty-fourth street and Monroe avenue. It is of modern architecture, capable of seating about three hundred persons, and was built for approximately twelve thousand dollars. The first service will be held on Sunday, Jan. 3.—*The Ogden Examiner.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Boston, Mass.

Col. William E. Fell delivered a lecture Friday evening [March 5] under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice, at Falmouth, Norway, and St. Paul streets. H. Cornell Wilson, first reader, introduced the lecturer. Mr. Wilson said:—

In extending to the public an invitation to hear a lecture on Christian Science it is the purpose of this church correctly to present the subject. The world today admits that Christian Science heals the sick, and it is the intention that this lecture shall explain briefly how Christian Science healing is accomplished.

It is recorded that the well-loved Phillips Brooks once said, "I can prove that the Bible is inspired, because it inspires me." Just so Christian Scientists can say that they prove that Christian Science is the spiritual revelation of Truth, inasmuch as it spiritualizes their thoughts and through intelligent recourse to the true God secures freedom from the bondage of disease, sin, and limitation of every kind. It is because, in the words of the Master, the fields "are white already to harvest," but "the laborers are few," that Christian Scientists feel profoundly moved to carry the message of this divine Science lovingly to all who are ready to hear.

Tonight Col. William E. Fell of Leeds, England, will address you. Colonel Fell is a member of the board of lectureship of this church, and comes thoroughly prepared to present to you the subject of Christian Science. I am pleased, ladies and gentlemen, at having the privilege of introducing to you Colonel Fell.—*The Christian Science Monitor.*

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Urbana, Ohio

Evan P. Middleton, judge of the court of common pleas, in introducing Bliss Knapp, who lectured on Christian Science, said in part:—

I cannot say I believe in Christian Science, because I do not understand it; and for the same reason I cannot say I disbelieve in it. To believe in a science, one must understand and comprehend it, and no one has the right to disbelieve through ignorance alone. It is the duty of all to investigate and think before forming or expressing an opinion on any subject. If, however, we know nothing more of Christian Science, we know, or at least most of us do, that in less than fifty years it has grown from a very small number to more than a million adherents, more than a million earnest Christians working steadily but unostentatiously for the uplift and betterment of humanity; and that among its adherents are found many of our brightest intellects, greatest thinkers, and most cultured and refined people. These facts alone should be sufficient to claim from us this afternoon our most careful attention to and fair consideration of the thoughts that may be presented to us by the lecturer on this occasion.

Correspondence.

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Swansea, Wales

At the lecture on Christian Science by Col. William E. Fell the introductory words of T. A. Goskar were in part as follows:—

Christian Science has attracted to itself innumerable people in all countries, from all sections of society and from all vocations. This is because we believe, and practise so far as our understanding permits, the words and promises of our Master, Christ Jesus, who said, "And I, if I be lifted up . . . will draw all men unto me." He also said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Christian Science rests on these and all the promises of Scripture, and offers as its most convincing proof the many thousands of lives which have been freed from sin, sickness, and sorrow through its ministrations.

Correspondence.

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New York, N. Y.

The remarks of Mrs. Frances Thurber Seal, in introducing Clarence C. Eaton at a lecture on Christian Science given in Second Church, were as follows:—

If one were to ask thinking men and women what is the most important subject for the consideration of mankind at this hour, doubtless the reply of the majority would be peace,—peace for the individual and peace for nations. This is not a new condition. Throughout the history of the world men have been going to and fro upon the earth seeking peace, for it is the necessary preliminary to happiness, success, and prosperity.

The entire social and religious development of the Christian nations is the outgrowth of that marvelous emigration of the children of Israel from the only home they knew, over mountains and across the desert and the sea, seeking a land

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where they might dwell in peace. They found that land after a long and weary search, but they discovered, as many have learned since, that peace is not a matter of location but a condition of mind, a state of consciousness. Centuries later one who had a clearer vision, gave an unvarying rule by which this heavenly condition may be reached. His message was brief but comprehensive in its instruction to turn to God: "Acquaint now thyself with him, and be at peace . . . Receive, I pray thee, the law from his mouth." Paul said, "The fruit of the Spirit is love, joy, peace." In this age, one who walked with God has written, "Teach them . . . that they find health, peace, and harmony in God, divine Love" (Science and Health, p. 416). It is of little use to tell us to acquaint ourselves with God, unless we are shown where to find Him and how to know Him. This is the mission of Christian Science. It reveals God in all His fulness. It is the word of Truth, which bids men "go in peace, and be whole of thy plague."

Correspondence.

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Boise, Idaho

On the occasion of a lecture on Christian Science by Bicknell Young, in Pinney Theater, the speaker was introduced by C. M. Wickham, who said in part:—

Since the coming of Jesus of Galilee, the scholars and philosophers of the world have sought to know the secret of his power. Century after century more light has been thrown around the seeming mystery, until less than half a century ago, over in the New Hampshire hills, there came forth a woman who caught a truer, clearer vision of the Christ, Truth, which led her to the discovery of the lost key to the study of the sacred record of that matchless life, and this key she formulated into a book that she named "Science and Health with Key to the Scriptures." The fundamentals inculcated in that book gave Mrs. Eddy a place in the world which accords her the distinction of being the greatest woman of her day. Thus she became the acknowledged Leader of the great movement known as Christian Science. Thousands and multiplied thousands of men and women of today are made to rejoice in the light of this new life.

Correspondence.

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Lectures to be Delivered

Aberdeen, S. Dak.—Clarence W. Chadwick, Orpheum Theater, 8 p.m., March 26.

Albuquerque, N. Mex.—William R. Rathvon, High School Auditorium, 8:15 p.m., March 26.

Alliance, Ohio.—William D. McCrackan, Columbia Theater, 3:15 p.m., March 21.

Anacortes, Wash.—Jacob S. Shield, Empire Theater, 8 p.m., March 19.

Austin, Texas.—William R. Rathvon, Scottish Rite Cathedral, 8 p.m., March 19.

Baraboo, Wis.—Bliss Knapp, Lyceum Theater, 3 p.m., March 14.

Canton, Ohio.—Bliss Knapp, First Congregational Tabernacle, 2d street, N.W., 8:15 p.m., March 22 and 23.

Charles City, Iowa.—Willis F. Gross, Hildreth Opera House, 3 p.m., March 21.

Chicago, Ill. (Third Church).—Willis F. Gross, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., March 25 and 26.

Claremont, N. H.—Prof. Hermann S. Hering, The Magnet Theater, 4 p.m., March 21.

Coffeyville, Kan.—Hon. Clarence A. Buskirk, Jefferson Theater, 8:30 p.m., March 23.

Colville, Wash.—Jacob S. Shield, Odd Fellows Hall, 8 p.m., March 23.

Del Rio, Texas.—William R. Rathvon, Princess Theater, 8:45 p.m., March 23.

Delta, Col.—Virgil O. Strickler, I. O. O. F. Hall, 2:30 p.m., March 21.

Des Moines, Iowa.—Bicknell Young, Coliseum, 8:15 p.m., March 23.

Dubuque, Iowa.—Bicknell Young, Church Edifice, Ninth and Bluff streets, 8 p.m., March 22.

El Paso, Texas.—William R. Rathvon, El Paso Theater, 8 p.m., March 25.

Fresno, Cal.—George Shaw Cook, White Theater, 8:15 p.m., March 25.

Grand Island, Neb.—Bicknell Young, Liederkranz Hall, 8 p.m., March 25.

Grand Junction, Col.—Virgil O. Strickler, Majestic Theater, 8 p.m., March 23.

Greenwood, British Columbia, Canada.—Jacob S. Shield, Auditorium, 8 p.m., March 26.

Houston, Texas.—Col. William E. Fell, Church Auditorium, Main street and Jefferson avenue, 8 p.m., March 22 and 23.

Kansas City, Mo. (Third Church).—Virgil O. Strickler, Church Edifice, 40th and Walnut streets, 8 p.m., March 26 and 27.

Kinston, N. C.—Bliss Knapp, Court-house, 8:30 p.m., March 25.

Lampasas, Texas.—Col. William E. Fell, Witcher Opera House, 8 p.m., March 25.

Mansfield, Ohio.—Bliss Knapp, Opera House, 3 p.m., March 21.

Monmouth, Ill.—Bicknell Young, Old Library Building, 3 p.m., March 21.

Montrose, Col.—Virgil O. Strickler, K. P. Hall, 8 p.m., March 22.

Nebraska City, Neb.—Bicknell Young, Church Edifice, 8 p.m., March 26.

Nelson, British Columbia, Canada.—Jacob S. Shield, Church Building, 8 p.m., March 25.

Pacific Grove, Cal.—George Shaw Cook, T. A. Work Hall, 8 p.m., March 22.

Redfield, S. Dak.—Clarence W. Chadwick, Armory, 8 p.m., March 25.

Rockville Centre, N. Y.—William R. Rathvon, Rockville Centre Club House, 8:15 p.m., March 16.

San Antonio, Texas.—William R. Rathvon, Beethoven Hall, 418 South Alamo street, 8 p.m., March 22.

San Jose, Cal.—George Shaw Cook, Victory Theater, 8 p.m., March 23.

Seattle, Wash. (Fourth Church).—Jacob S. Shield, The Hippodrome, 5th avenue and University street, 8 p.m., March 21.

Spokane, Wash.—Jacob S. Shield, Auditorium Theater, 8 p.m., March 22.

Statesville, N. C.—Bliss Knapp, Court-house, 8 p.m., March 26.

Tacoma, Wash.—Jacob S. Shield, Tacoma Theater, 3 p.m., March 21.

Tyler, Texas.—Col. William E. Fell, Central Presbyterian Church Building, Bois d'Arc avenue, 8 p.m., March 18.

Virginia, Minn.—William D. McCrackan, Socialist Hall, 8:15 p.m., March 12.

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Notice

The lecture by Prof. Hermann S. Hering at Stockholm, Sweden, announced in the issue of March 6, has been canceled.

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Testimonies of Healing

Several years ago, as I was entering Bombay harbor on board a steamer, a little boy approached me and inquired if I had seen his father. I was not acquainted with the boy's father, but gladly consented to help in finding him; and this small incident led to my learning that "one is your Father, which is in heaven." The acquaintance with the father in question, thus happily begun through a little child, continued as the result of our staying at the same hotel in Bombay, and, becoming friendly, I often went to his room in the evening before going down to dinner. On several occasions I found the boy and his father reading from a small book. This led me to inquire what the absorbing topic was that so interested two people of such widely different ages. As a reply, the book was put into my hands with a recommendation that I should read it. This I did, and seeing from one or two days' brief and disconnected perusal of it that it promised to be interesting, I asked where I might purchase a copy for myself. I was told to go to the booksellers, so "nothing doubting" I went, and purchased at the first bookshop I entered a copy of "Science and Health with Key to the Scriptures," thus unwittingly proving the truth of that wonderful statement on page 494, "Divine Love always has met and always will meet every human need."

Losing sight of my friends shortly afterward, I made little progress in understanding the text-book of Christian Science, as I knew nothing of the method of studying it in conjunction with the Bible and the *Quarterly*. In the following spring, however, I went to Afghanistan, taking Science and Health with me, and there, having plenty of leisure, I read a good deal. Certainly I must have gained some understanding of its wonderful teaching, for while encamped in an orange garden enclosed by very high walls, at one end of which was a small "Zoo," I awoke one morning to hear a deal of confused shouting and the noise of men running about. On leaving my tent, I learned that a panther had escaped from his cage, and some fifty paces away I saw the animal crouching in front of an Afghan soldier, who stood immovable, with his rifle and fixed bayonet in his hands and his back to the wall. One thing stands out clearly in my mind, and that is the absence of any fear, either for my own safety or that of the man, and I laughed at the fears of the guards, who were responsible to the Amir for my immunity from harm, as I was informed. The panther was eventually induced to reenter his cage about two hundred yards away, and nobody was hurt. Since then, in reviewing the incident, the Master's words, "Nothing shall by any means hurt you," have often recurred to me.

Returning later to England, I again met the friend who had told me of Christian Science, visited the city reading-rooms, learned how to study the Bible and the text-book, and subsequently found a church near my home. I soon saw that the teachings of Christian Science threw such light on the Scriptures that it was possible to demonstrate the truth of the Master's promises to the extent of one's understanding, and I had many proofs of the power of Truth. In the cold weather of 1910 I was once again in India, and then experienced a recurrence of an old complaint, being seriously ill with malarial fever and ague. I was not able to overcome the trouble myself, but a fellow student whom I knew in Calcutta gave me treatment. In a very short time I was completely healed, and have had no further attack, though on many occasions the conditions supposedly favorable to its return have been present. I had suffered intermittently from malaria for many years previously, and had never since the first attack been free from it for any very long period. My healing took place several years ago, and I know that I am free through the power of Truth.

In the mean time my little son had been attending the Christian Science Sunday school, and I am deeply grateful for the loving care bestowed upon the pupils by those who so unselfishly give their time to this important part of the work, thus enabling the little ones, by their clear faith and calm trust, to help their parents to destroy erroneous conditions. I give only one instance of the value of this loving work. I was suffering one morning, on rising from sleep, with severe toothache, and while shaving, the pain was so acute that I turned to my little boy and asked him to treat me in Science. The healing was instantaneous! Through the child's steady attendance at Sunday school during my absence in India, my wife was led occasionally to accompany him to church, and subsequently studying the text-book, she soon had an opportunity to decide whether or not to cast the net "on the right side for Truth" (Science and Health, p. 271). Our little son was suddenly taken ill, and knowing that he would not wish for material remedies, my wife decided to rely upon Christian Science, and the answer was in accordance with the divine promise, "While they are yet speaking, I will hear."

I know that mere words cannot convey the deep joy which I experience when I remember that whereas years ago I made more than one attempt to understand the Bible, but without success, I now have a sure and certain means of following the advice, "Acquaint now thyself with him [God], and be at peace." I would like to take this opportunity to thank all those who have so lovingly and patiently helped me to the best of their understanding, and for the encouragement I have thereby received to go forward. My thankfulness to God can be expressed only by the measure of my faithfulness to His Word, in daily endeavor to put into practice the Master's teachings and to be found worthy to obey his commands to "preach the gospel" and "heal the sick." This we are enabled to do through the understanding of Christian Science as found in the text-book, the writing of which was indeed a labor of love on the part of a noble and pure woman, to whom countless thousands today unite in expressing deep gratitude for the knowledge they are gaining of the "peace of God, which passeth all understanding."

J. Douglas Gosney, Kingston Hill, England.

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Several years ago I was a physical and mental wreck. Our family physician advised me to undergo an operation, for he said he had discovered fibroid growths. This disturbed me very much, as during the previous ten years I had already passed through three operations for so-called organic diseases. I seemed so discouraged that the doctor said perhaps I would like to consult a specialist; and this I did. His diagnosis was the same, and he advised me to return to my physician and take treatment, as I was nervous and not strong enough to undergo an operation then. On telling all this to a friend, she invited me to go with her to see a specialist who was at a hospital certain days and would see me free of charge. I went there, but was told the same thing and advised to make arrangements right away and have the operation as soon as possible.

I went home very much discouraged, and commenced to make preparations to go to a hospital, when one day I was taken ill on one of the busy streets in New York city. I was so bewildered I did not know my way home, and while trying to collect my thoughts, I noticed I was near a building where I had called with a friend who went to see a Christian

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Science practitioner. All I knew of Christian Science was that it seemed to be a healing religion, and for this reason it could do me no harm if it did me no good. Armed with this thought I went across the street to the practitioner's office, and I am glad to say I was healed in four treatments.

When I wrote to my brother, who at that time lived in Chicago, that I was healed through Christian Science treatment, he came East as soon as possible to offer his assistance if necessary, as he thought I had lost my mind. He was, however, agreeably surprised in the great change for the better, and gave my testimony in church even before I gave it myself. He is not a Christian Scientist as yet, but is always glad to tell what Christian Science has done for me. My healing took place during Easter week in April, 1909. The study of Christian Science has not only kept me almost immune from physical ailments, but it has purified my consciousness and given me spiritual strength to reject anything that is unlike God, good. I gladly join the multitudes who have had like experience, in saying I am thankful to God, and grateful to our faithful Leader, Mrs. Eddy, and to all those who have been willing to help me.

JULIA ARCHER, Brooklyn, N. Y.

I wish to corroborate my wife's testimony, and to state that Christian Science is truly a blessing to have after years of servitude to the unreal masters, sin and disease. In Science and Health (p. 418) Mrs. Eddy writes, "Stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter." As we continue to read the good taught on each page of this book, we glean the understanding necessary to demonstrate health and harmony.

EDWIN ARCHER.

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My attention was first called to Christian Science through the healing of my brother, who had long been a sufferer from a complication of chronic diseases. The healing was so remarkable and so complete as to leave no doubt about the effectiveness of this treatment as a means of relief from physical suffering, but further than to feel grateful for my brother's recovery I had little or no interest in the subject.

From boyhood I had been a church-member, and had occupied many official positions in the church; also had taught in the Sunday school and had been Sunday school superintendent. I was not, however, entirely satisfied with my religion, and many times, while studying the lesson in preparation for teaching it to a class of boys, I would find it impossible to teach along the lines laid down in the authorized "lesson helps." In such cases I would spend the lesson period in telling stories from which some helpful thought could be drawn, and thus would avoid the troublesome doctrinal teaching.

After his healing, my brother talked to me regarding Christian Science, frequently calling my attention to some particularly interesting or helpful article in the *Sentinel* or *Journal;* and it did not take me long to notice how different these articles were from those in the church papers to which I had been accustomed. Gradually, in my Sunday school teaching I found myself using some of the truths which I found in these Christian Science articles, and one evening, at the mid-week prayer-meeting, I read an extract from an article in the *Sentinel*, but without saying that what I read was from a Christian Science publication. Finally I became sufficiently interested to begin the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I had no thought or intention of becoming a Christian Scientist.

For more than two years I continued my attempts to mix what I was learning with my orthodox church work, until at last I awoke to the realization that in order to be honest, I must either leave my church and identify myself with Christian Science or give up my study of that subject. I had learned enough, even from my superficial study, to convince me that I had found the truth. To be sure, I did not understand all I read, but I grasped enough to make me desire to know more. I therefore left the church of which I was a member and joined the Christian Science church to which my brother and his family belonged.

This was something over six years ago. Up to that time I had given little or no thought to the subject of healing as applied to myself. After I had been in Christian Science for a little over a year, the opportunity of taking class instruction presented itself, and my wife and I availed ourselves of it. At the close of the lessons I realized that a wonderful healing had come to me. For more than thirty years I had been obliged to wear glasses; indeed, I could not go without them. My eyes had always given me a great deal of trouble and I was subject to severe headaches. After the close of class I noticed that for some reason my glasses did not fit me properly, and upon removing them I found I could see perfectly. Since then I have been able to do all my work without their aid, and can read the finest print without difficulty or inconvenience. The headaches left me at the same time and have never returned. Recently, I have been doing some very close accounting work, using my eyes for long periods, sometimes sixteen hours a day and under artificial light, but have suffered absolutely no inconvenience.

We have had in our family many convincing proofs of the power of Truth. I have gained a larger and more satisfying concept of God, and am endeavoring to prove my understanding by demonstration in meeting the varied problems as they come to me; for our Leader tells us that in no other way can we be sure we really understand the teachings of Christian Science.

I shall never cease to be thankful to God for giving us His healing truth, and grateful to Mrs. Eddy for her life of love and good deeds, which enabled her to interpret for us this message of salvation.

CHARLES L. BOSTWICK, Minneapolis, Minn.

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It is now nearly eight years since I attended my first Christian Science service, and I wish to testify to the great help Christian Science has been to me, and the complete change it has made in my mental outlook. I am a teacher, and have found the new light thrown on old truths of the greatest use to me in dealing with children. Then the dominion gained by the activity of right ideas has enabled me to go on with my work without having to lose a single hour through illness of any kind, though before coming into this knowledge I was subject to severe attacks of rheumatism.

Our Lesson-Sermon one week contained the statement that "through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind" (Science and Health, p. 374), and the truth of this was demonstrated very clearly to me in the following experience. On waking one morning, I found I was entirely blind in one eye, although it was open and looked quite as usual. This was a shock at first, though I would not allow myself to grow really alarmed, knowing that it was only a phase of error and must soon pass. I had recently been through class and thought of wiring to my teacher for help, but remembered that she was out of town. One thing I had learned was that Christian Science consists in making right ideas active. I knew that true sight is spiritual perception, that "God is light, and in him is no darkness at all," and that God's law is a law of perfection in all things.

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Then I read the Lesson-Sermon for the week and several Christian Science articles from *Monitors* which had accumulated while I was away, all the time combating the mortal thought that reading would, under the circumstances, be bad for me, by the right thought that the search for light could bring only blessing. In a few hours vision had partially returned, by evening there was only a little cloud across the sight, and in the morning my eye was quite normal again.

I feel full of gratitude to God for the new revelation of the Christ-power vouchsafed to this generation.

ELIZA A. SIMPSON, Chingford, England.



Words are inadequate to express my gratitude for what Christian Science has done for me. By occupation I am a locomotive engineer. I suffered for three years from stomach disorder and what was called asthma, affecting the heart. When medicines failed to cure me, the physicians advised change of climate, but this gave me no relief. I also suffered severely, for weeks at a time, from rheumatism in my right shoulder. In addition, I had catarrh of the head to such an extent that I lost the sense of smell and of taste, and when a cold came on I was too ill to work. Good, kind doctors did all in their power for me, and I was relieved at times by taking their medicine, but the trouble came back periodically with renewed force. The physicians finally told my wife that they could do nothing for me, and that I could not live long. I myself felt that I was failing, and my sufferings were so terrible that I wanted to pass away. I had been treated with a serum in which I had much faith, and when this failed to help, I thought all hope was gone, and I contemplated ending it all. Added to the ills named, I had a growth in the bowels, caused by my train colliding with another and jamming me between two cars in such a way that I was disabled and in the railroad hospital for three months. When I left the hospital, my already miserable condition was rendered worse by the agony experienced with every breath.

I had heard of Christian Science about fifteen years before, as my sister, then living in Peoria, Ill., had been cured of chronic asthma. She often wrote to me and sent literature, but I did not believe in the healing efficacy of this religion, as I was a well man then and did not think Christian Science was for me. About a month before taking up Christian Science, however, I asked my sister, who had had class instruction, to treat me. I went out on my engine that evening, and after arriving at my destination I sent word to my sister to discontinue the treatments, as I was afraid to trust Christian Science in my case,—afraid to give up medicine and trust all to God. I suffered more at night than in the daytime, and always dreaded to see the sun set, knowing what the following hours until daylight meant to me. My sufferings were so severe on that particular night, that when I returned home the next day I told my wife that I had come to the point where I was willing to trust Christian Science alone, and she said she wished I would. I was much relieved to have her consent.

My father came for me in a conveyance and took me to my sister's home, but I gave my wife special instructions not to tell any of my friends that I had taken up Christian Science, as they would think I was losing my mind, and perhaps talk about it. They did indeed talk, saying that this was the last, and they would not have me with them long. I began studying Science and Health while at the home of my sister, and she treated me herself, as I would not let her call any one else. I was relieved, and went to work in three weeks, but we finally called a practitioner to treat me for the abnormal growth. After three treatments the growth broke and passed off through the bowels, causing no pain whatever. Any doctor would admit that it is a very dangerous operation to remove a growth of this kind, and it is rarely attempted on account of the danger of poisoning. I was also cured of a bad temper, as well as of the tobacco and drink habits.

In the spring of 1913 I had a serious attack of acute lung trouble. I did not send for my regular practitioner, but tried to work it out with my sister's care. After a few days I went out on my engine and had a relapse. I then sent for the practitioner and was out, perfectly healed, in a week, with but one day's suffering. Before coming to Christian Science I had a similar attack, and under *materia medica* it was six weeks before I was able to go to work, while my sufferings were so great that I was kept most of the time under the influence of opiates.

I am very thankful to God for the spiritual uplift I have received through some understanding of the truth as taught in Science and Health. I took up Christian Science in the early spring of 1912, and today I am a sound, healthy man. I sleep well and eat anything without fear or pain. My wife has also taken up Christian Science and has been cured of several ailments, chief of which was sciatic rheumatism. I hope this testimony may give courage and help to others who are suffering. We can all learn that all things are possible to God, and He will heal us if we put our trust in Him.

ALEXANDER MCLENNAN, Bakersfield, Cal.



[Translated from the German]

I had been suffering for years with a distressing gall-stone trouble, which often kept me in bed for days together. The attacks were so severe at times that repeated hypodermics had to be administered, and a local physician, under whose care I was for quite a while, expressed himself as unable to help me. When on one occasion I again suffered the most excruciating pain, I asked my brother to secure help for me in Christian Science, and a practitioner with whom my brother was acquainted at once took up treatment. There was an immediate improvement, and five days later, four treatments having been given, I was again able to manage my business. Whereas formerly the attacks recurred at intervals of from three to four weeks, I have been free from them till now, and I feel impelled herewith to express my deep-felt gratitude for this great benefit.

MARGARETE BERGMANN, Berlin-Lichterfelde, Germany.



Words fail me when I try to express my gratitude for what Christian Science has done for me. Some years ago I was a wreck physically, and unable to get around without great difficulty. My husband, who was then living and a physician, after a thorough examination advised me to have an operation, as that was believed to be the only way to relieve me or save my life. The physicians who examined me said I would have to make my will; in other words get ready to die, as it seemed to me. I strongly objected to this, and so asked a friend what she would do. She inquired why I did not try Christian Science. Those words were as a ray of light in the darkest hours of my life. I at once went to a Christian Science practitioner who was very patient and faithful in her work.

During the treatments I was delivered of an immense rectal tumor, and was pronounced healed in three weeks. For this I was indeed thankful. I scarcely recognized myself, the change was so great. My husband said to me soon after my recovery, "Your healing was surely a miracle, for no one knew your serious condition as I did." I have been well and strong ever since, thanks to the Giver of all good.

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During the period of treatment I could see so plainly how I might be saved, and I commenced to work out my salvation, although it was "with fear and trembling."

As our dear Leader says, "Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream" (Science and Health, p. 196). The spiritual uplift has been great, and it seems more glorious every day. Christian Science has been such a help to me in business, and I have many opportunities to prove its efficacy. If all who are studying will be faithful and obedient, they will be blessed.

MARY M. RUDDLER, Chicago, Ill.

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For several years I suffered almost all the time from severe pains for which I had to take continuous treatments. The doctors said I could never be healed, and I was plunged into despair; my life meant very little to me. Then a loving friend, a Christian Scientist, came to visit our home, and finding me in this deplorable condition, urged me to try Christian Science. I went to see a practitioner and began to read and study Science and Health. I had not studied long before I reached the point where I could say, as Jesus did, "Father, I thank thee that thou hast heard me." I am happy to state that I have been entirely healed of these pains, also of a form of sleeplessness from which I had suffered more or less all my life. This affliction simply left me as I grew in the understanding of my true relationship to an all-loving Father-Mother God. I am deeply thankful to God, and grateful to Mrs. Eddy for showing us the way in this truth that does heal, and for all that Christian Science has done and is doing for me.—LYDE K. GOOD, Philadelphia, Pa.

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I am truly grateful for Christian Science, which is indeed an ever-present help. I was greatly benefited by it while going through a deep sorrow, when a loved one passed away. This statement from Science and Health (p. 259) met my needs: "Man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance." With these inspiring words I realized as never before man's oneness with God.

This truth is a healing balm when sorrow seems to come. Words are but feeble expressions of my gratitude for the benefits I have derived both physically and mentally. I shall strive to live the life that unlooses the fetters of mortal sense. I am thankful to God, and grateful to our dear Leader, Mrs. Eddy, who has shown us the way.

ELIZABETH V. WILLIAMS, Denver, Col.

The above testimony as given by my wife is correct, and I must gladly say that the comfort which we have received through the understanding of Christian Science cannot be expressed in words.—SAMUEL T. WILLIAMS.

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I am very grateful for the knowledge of Christian Science and for all the blessings that have come to me through it, and especially for help received through Christian Science treatment during an attack of influenza. It was wonderful how well I was in two days. The practitioner worked lovingly for me, assuring me all the time that God was my health and strength, and that He was ever present. I am thankful to God, and grateful to our dear Leader, Mrs. Eddy, who has made possible an understanding of this marvelous truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free."

EMELIE WRIGHT, Auburn, Victoria, Australia.

From Our Exchanges

[*The Christian Work*]

God never says "Peace, peace; when there is no peace." "Think not," said Christ, "that I came to send peace on the earth;" he came to save men from their sins. If they are not willing to be delivered from the power of sin, then peace is for them impossible. The world will enter into peace only when it enters into the purposes of God.

Let us come back to the New Testament, and let us start with the angels' song. Many of us have gone astray at the very beginning. We lost the path the first step we took. We listened to the song of the angels, and there was in it no moral discrimination, no ethical judgment, no lifting of humanity to a rigorous self-examination. It was only a broad and loose benediction thrown out sentimentally round all the world. Read the song again. Peace on earth among men in whom God is well pleased. There is no song, no promise, no benediction for anybody else except those who in their hearts are attuned to the nature of God. Jesus himself lived in the midst of conflict, but his heart was kept in perfect peace. From the midst of the whirlwind of hate which was blowing him toward Golgotha he said to the men who were nearest to him, "My peace I give unto you."

[Bernard Iddings Bell in *The Atlantic Monthly*]

There are many quite intelligent churchmen today who believe that the contempt in which the churches are held nowadays is largely due to their failure to rise to their real duty. The demand that the churches dabble in social service is not nearly so general as many of the neo-Protestant ecclesiologists suppose. There is among us today a great soul-hunger. Let the churches cease their dilettante concern with sociological minutiæ, and, as did the prophets, as did the Christ, let them once more lift their mighty voice in a cry for spiritual regeneration and revolution. Let them reason once more of "righteousness, temperance, and judgment to come," and it is just possible that the world, like Felix of old, will cease to yawn and begin to tremble.

[Rev. William Dayton Brown in *The Christian Intelligencer*]

What are you doing for Christ? Religion is not merely being good; it is being good for something. "If ye love me," said Jesus, ye will "keep my commandments." And then there is another kind of preaching. That is the kind which is proclaimed in every word. The whole conversation is seasoned with the salt of the gospel. Some things will be absent from that conversation,—the questionable story, the suggestive criticism, the underhand insinuation, the ruining of characters by innuendo, the retailing of cheap gossip. The conversation of the Christian whom Christ has gripped will be as chaste as light. It will be as pure as the morning dew, in both subject-matter and language. It will be an inspiration to the listener. It will cheer the distressed, it will encourage the down-hearted, it will inspire the discouraged, it will lift up the fallen. And that kind of a conversation is the best kind of preaching.

[*The Universalist Leader*]

Religion is a spiritual interpretation of the whole of life. That part of life which is the most confusing and bewildering is the immediate present; that part of life which influences man most, is that in which he is most intensely engaged,—the present. Therefore the Christian church must be of the moment. It is unthinkable that this regal function of spiritual interpreter should ever become unnecessary to society.

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As long as "man shall not live by bread alone," one of his deepest wants shall be an authoritative voice, speaking out of experience of "the way, the truth, and the life." People shall flow unto it as the tides of the ocean unto the moon.

The challenge of our day to the Christian church is evidence of society's need of religion, but of religion in terms of contemporary life; a religion which will be founded upon a twentieth-century psychology and theology; a religion which is throbbing with the dynamic of democracy, a spirituality which expresses itself in terms of humanism, rather than in terms of individualism and mysticism.

[*The Congregationalist and Christian World*]

There is a certain reticence of faith under the usual conditions of life. Faith does not thrust itself into notice; it takes shelter in the inner sanctuary of the soul. From that sacred place it sends forth its divine influence. It prefers to show itself by its results rather than to put forth its own assertions. Its presence is unmistakable, for it gives virility and gentleness, confidence and humility, joy and seriousness to the life in which it dwells.

The light which radiates from faith has no glare. It is a diffused and all-pervading light. You are not dazzled when you look upon the man whose life is "hid with Christ in God." You are strangely attracted. You sometimes wonder what it is that makes that life so beautiful. This is the reticence of faith, in the normal, regular routines of life. This is no sign of weakness; it is the sign of the reserve of an infinite power. But when faith is challenged, it never fails to come forth from its sanctuary. Clad in the whole armor of God, it answers the call. Confident, masterful, it meets its most powerful foes. In the face of difficulties, faith lays aside its reticence and makes a commanding self-assertion.

[*Zion's Herald*]

As the years pass by, the sensible man, while wasting no time in vain regrets or indulging excessively in morbid introspection, will every now and then take a good look at himself, assume a candid and critical yet impartial and sympathetic attitude toward his own performances, confess that the mistakes of his life have been many, and mightily resolve that with the help of God the old sins shall not be sinned over again, nor the familiar follies perpetuated in future practice. It is only by this inquisitive objectification of ourselves—as from time to time we conduct a moral survey (as if from a distance) of our aims, aspirations, and faiths—that we can hope to note what is wrong in our mental or moral make-up, and so register steady progress in the difficult art of true living.

[*The Christian Register*]

Judged by the tests of life, by the results of experience, by the potency made manifest in the history of nations, the prayers of intercession now going up from all parts of the world are just the things which the apostle characterized as sounding brass or tinkling cymbals. They pray who act courageously, and they have wonderful answers to their prayers who put their trust not in any formal intercession, but in the reinforcement from the infinite reservoir of every noble purpose and strenuous effort to help the world on the way to better things.

[*The Christian Intelligencer*]

"Except the Lord build the house, they labor in vain that build it." This inspired utterance admits of the widest application. It lays down the fact that without God we are nothing. Whatever is undertaken without God can never yield permanent success or satisfaction. The moral order of the world is so constituted that to leave God out of account is to sow for a harvest of tears.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

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

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

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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FULFILLING THE LAW.
ENVIRONMENT AND OPPORTUNITY.
THE FATHER'S BUSINESS. Also printed in German.
THE DIVINE NATURE. Also printed in Dutch and Norwegian.
THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
UPWARD FOOTSTEPS. Also printed in Dutch.
THE LAW OF KINDNESS.
BIRTHRIGHT AND DOMINION.

Other Translated Pamphlets

PRAYER AND CONFIDENCE. Printed in German only.

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

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Printed in French and Swedish, but not in English.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish, but not in English.

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

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 29

Boston, March 20, 1915

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Christian Science Sentinel

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Items of Interest

"Palm kernels and the palm kernel oil trade in Africa have been hard hit by the present war in Europe," says a statement issued by the National Geographic Society at Washington. "Palm kernel oil manufacture has hitherto been among those industries of which the world seldom hears. Modern civilization, however, consumes vast quantities of this article, and its demands for the oil are steadily and rapidly growing. The oil palm is a native of west tropical Africa, and its exploitation has remained almost entirely in the hands of the Germans and the British.

"The West African natives extracted the oil, and used it for food, for toilet purposes, and for barter with the white man. Their method of obtaining it was wasteful and tedious, and in recent years the natives have practically lost all part in the commerce. For a long time palm kernel oil was brought into commerce for the exclusive uses of the soapmaker and the chandler. Today, it has scores of uses, and its field for employment is widening steadily. The annual West African turnover of this little-known business has reached twenty-six million dollars.

"Deodorized by hydrogen, palm oil is used in the preparation of 'nut butters,' while the glycerine constituents of nitroglycerine are being derived more and more from it. It is employed in the arts, and in the manufacture of soap, metal polish, and lubricants. Palm kernel cake and meal, the by-product, has been found to be an exceptionally good feed for dairy cattle. One ton of kernel produces one thousand pounds of oil."

Two discoveries, both of great importance to American industries, are announced by Secretary Lane of the interior department. They are chemical processes, developed after years of research by Dr. Walter F. Rittman, chemical engineer of the bureau of mines. One is expected to enable oil refiners to increase their output of gasoline by 200 per cent; the other makes possible the production from crude petroleum of toluol and benzol, bases for dyes and high explosives, for which the United States and the rest of the world depended almost exclusively upon Germany.

Dr. Rittman has applied for patents upon his processes, to prevent the possibility of monopoly in their use, and will dedicate them to the American people. "These processes," said Secretary Lane, "are fraught with the utmost importance. The Standard Oil Company has had a big advantage over the independents in the production of gasoline, having a patented process of obtaining three times the amount of gasoline from a given quantity of petroleum which the independents now obtain."

Plans for the crops of 1915 include an area, judging from last year's acreage, of 211,000,000 acres. The total crop area of 1914 was 301,000,000 acres. This included 41,000,000 acres of winter wheat, the largest the country has ever sown, and more than 49,000,000 acres of hay lands. These two crops made an area of growing products of 90,000,000 acres, leaving 211,000,000 acres as the area to be planted and seeded mostly during the next ninety days, and practically all before the end of June. This immense area is distributed among thirteen different crops, but more than half of it will be planted in corn. The only crop where acreage contraction is expected is cotton. A reduction of 25 per cent from the area of 36,722,000 acres last year is probable.

Contractors employing alien labor in the construction of New York's new subway decided at a recent meeting to ignore the decision of the United States Supreme Court granting a writ of error in the case to test the constitutionality of the state alien labor law. While the decision was taken virtually to mean that the operation of the law was temporarily suspended, the employers decided, nevertheless, to refuse alien labor employment until the case had been definitely settled by the court, or the law repealed. Hundreds of alien laborers who sought to return to work were refused employment, and according to an official of the Contractors' Association, all work on the subway is likely to be stopped, as the supply of American labor is both meager and unsatisfactory.

Nature societies of Chicago have organized a "conservation council." Outdoor societies within a hundred miles of Chicago are eligible to its assistance. Through the council, members of one society will be invited to attend programs of others. Among the societies represented are the Wild Flower Preservation Society, leader in the movement; the Friends of our Native Landscape, the Prairie Club, the Audubon Society, the Outdoor Art League, the forestry class of the Woman's Club, the Horticultural Society, and the Geographic Society. Signs advising the public to protect the birds and not to pick the flowers may be set up in the suburbs. This is the first work now being considered by the council.

The interstate commerce commission has sent to the Senate its report on the investigation of the finances, rates, and practices of the Louisville & Nashville and allied railroads. It charged the Louisville & Nashville with acquiring competing lines, and with carrying on for years, at a cost of millions of dollars, an elaborate political and publicity campaign to eliminate competition and influence public opinion. Further inquiry and, if possible, inspection of the railroad's correspondence was said to be necessary. The report was written before the Supreme Court handed down its opinion, holding that the commission was without power to force the company to submit its correspondence as well as its records and books to scrutiny.

Massachusetts fire losses for the year 1914 will be recorded as the greatest in the history of the commonwealth. While the official figures have not been tabulated, the total loss will exceed the twenty-two million dollar mark, and may reach twenty-three million dollars. The principal reason for the increase is the Salem conflagration, although the number of fires in the state advanced approximately one fifth last year. The previous record of $21,638,566.78 was established in 1908, when Chelsea was fire-swept. The loss in 1913 was nearly eleven million dollars. Not only were there more fires in Massachusetts in 1914 than there were during the preceding year, but there was an increase in the number of incendiary fires.

The appropriations of the Sixty-third Congress to cover various objects of 1915-16 were approximately as follows: Legislative, executive, and judicial, thirty-seven million dollars; agriculture, four million; foreign intercourse, one hundred and nine million; army and navy, two hundred and fifty-six million; Indian affairs, ten million; pensions, one hundred and sixty-four million; public works, forty-seven million; postal service, three hundred and thirteen million; miscellaneous, one hundred and thirty-one million; permanent annual appropriations, one hundred and twenty-one million, a total of one billion one hundred million. In 1914-15 the total was about twenty million less.

One result of the European war has been greatly to increase the demand for American-made thread, and this has been reflected in an increase in the cut of white birch for the making of spools. The American Thread Company's birch operations in and around Lakeview, Piscataquis county, Maine, are now nearing completion, and the cut is estimated at six million feet of logs and eleven thousand cords of birch wood in four-feet lengths. A crew of five hundred men has been employed, and as the operations were conducted on high land, the rains and the lack of snow did not impede work so much as in the spruce operations.

Maine lumbermen say that they recall no such unfavorable weather conditions in February in forty years as have prevailed during the month just closed. Temperatures have ranged unusually high, and instead of the usual heavy snows there has been a succession of rains, carrying away most of the snow that fell in late January and leaving the logging roads almost bare. The present outlook is, that a considerable part of the cut must be left in the woods.

The monthly report of the department of agriculture shows that there still remain in the hands of the farmers of the 1914 crop of wheat, about 152,908,000 bushels, or 17.2 per cent; of corn, about 910,894,000 bushels, or 34.1 per cent; of oats, about 379,369,000 bushels, or 33.2 per cent; of barley, about 42,889,000 bushels, or 22.0 per cent.

The total attendance at the Panama-Pacific exposition for the first two weeks was 1,035,226, an approximate average of seventy-four thousand a day. The largest single day for the second week was eighty-seven thousand. The first week's attendance was six hundred and twenty thousand, the second, four hundred and ten thousand.

The Minnesota Senate defeated the bill providing for the submission to the voters of a constitutional amendment granting full suffrage to women. Thirty-four votes were cast against the measure and thirty-three for it. The House has not considered the bill.

The great Sara bridge on the Ganges, named after Lord Hardinge, was opened by the viceroy on March 4. The length of the bridge is five thousand nine hundred feet.

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Christian Science Sentinel

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

Vol. XVII March 20, 1915 No. 29

Recognizing One's Enemy

SAMUEL GREENWOOD

NATURALLY the first step toward defeating one's enemy is to recognize who or what he is, since not to know this enemy is to be in danger of coming under his control. That one's enemies are not persons, was made plain by Christ Jesus when he commanded his followers to love those who manifest enmity toward them. In her illuminating article, "Love Your Enemies," Mrs. Eddy writes, "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect" (Miscellaneous Writings, p. 8). We have here an infallible rule whereby at all times we may detect our enemy,—never as a person, but as an evil animus or influence, a false mental argument that, if accepted, would alienate us from our highest sense of good.

The only personal enemy we can have is our own false sense of personality, as Mrs. Eddy points out in the article above mentioned. Others may think they cherish enmity toward us and be willing to do us harm, but that is of less moment to us than our own mental attitude. When we are conscious of entertaining no sense of personal enmity, we have a clear field whereon to meet and defeat the impersonal errors that would invade and defile one's consciousness. Only as these errors are stripped of personality, even of our own, can we see them in their true light and intelligently begin the work of destroying them. Speaking of the enemies whom they were to meet in the land of Canaan, Moses enjoined upon the Israelites that they should "utterly destroy them," and should "make no covenant with them, nor show mercy unto them." This would be wanton cruelty in a literal and personal sense; but when these enemies are metaphysically interpreted as the errors of belief that would keep humanity out of their spiritual heritage, we can see that a less absolute stand would only serve to perpetuate mankind's bondage to evil, as human history testifies.

What is it that would defile, deface, and dethrone the Christ-image in our consciousness? Is it not whatever would rob us of our sense of spiritual good, spiritual love, and spiritual being? Such conditions are designated in Scripture as lusts of the flesh, or the qualities of the so-called "carnal mind;" and on page 330 of Science and Health they are enumerated as "lust, dishonesty, selfishness, envy, hypocrisy, slander, hate," etc. Who has not striven with one or more of these evils, seeking to make consciousness captive! Sometimes we may have failed in the conflict or have compromised with the enemy, only to struggle through shame and self-condemnation to regain our sense of freedom. If we have recognized that these are the enemies we must encounter and overcome before we can fully realize the kingdom of heaven, we have made a hopeful beginning; but to deceive ourselves that one can make progress while showing mercy to or making covenants with them, by careless watching or half-hearted conflict, is a costly mistake.

One thing is certain, that when we have once fairly seen what our enemy is, it can never again enter in the guise of a friend, under the cloak of ignorance, or against our consent. If we have really awakened to the pernicious influence of anger, dishonesty, hate, and all selfishness in defacing our concept of the perfect man, we cannot plead ignorance in admitting them again into thought. If through selfish weakness or lack of moral courage we show mercy unto these enemies, it means that they have us captive, and that we shall have to pay "the uttermost farthing" for our release. Who that has seen, in the light of Christian Science, the absolute depravity of the claim of intelligent evil, in its various aliases, can continue innocently to give these place in the consciousness that should be "holy unto the Lord"?

Students of Christian Science who are practically applying its teachings, should know more of the nature and methods of so-called evil than do others. They should know its hideous deformities, the evidences of its devastating influence morally and physically. Yet so subtle are the claims of error that those who know best what it is, and who are in a measure aware of the demands of Truth, are still tempted day after day to think of evil as a person, to call it by name, to accept its evidence, and to carry out its suggestions. Human thought is ever ready to give intelligence to error by arguing with it as with a person, as if it had voice and consciousness, although the student may persuade himself at the same time that he understands its impersonal and unreal nature. With all our experience as Christian Scientists we are apt, without unwearying vigilance, to walk into the enemy's net by listening to audible error, giving back the angry word as if evil could talk or hear, instead of knowing its utter lack of being there at all, and thus grasping another opportunity to see the perfect man.

The moral of our experiences should be, that the enemy once recognized should always be treated as an enemy, and not that we should again come willingly under its yoke. When, for instance, we have seen the defiling influence of anger, why show it mercy when it again appears? Selfishness may argue that the resentful thought and cross word are easier than loving-kindness, and thus lead us to forget that we are not in this warfare for ease but for salvation. We behave more consistently in worldly affairs, for who would let into his counting-house or store one whom he knew by experience to be a thief? We take precaution against the loss of material things, while we carelessly leave our thought-doors open to every marauding error, as if the preservation of our consciousness were of less importance than the safety of our goods. Surely, if we let such mental conditions as hate, jealousy, revenge, dishonesty, and hypocrisy go on robbing us of our good thoughts, we cannot expect to progress in the understanding of the Science of God. Why, then, do we let these acknowledged enemies into consciousness, when we know that their only possible influence is to deface and defile?

Not to be able to recognize error is of course to be in danger of mistaking it for the truth; but if one knows the truth, he cannot be deceived by its opposite. If we understand, even in part, that man is the image of God, we know that evil is no part of Him, has no relation to Him. Whatever would persuade us that evil is something, or that it is intelligently personal, is our enemy, no matter how relatively

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harmless its name may appear. If the peoples now at strife understood that their enemies are not people, they would not use material weapons in fighting them. If they had but known that their only enemies are greed, envy, jealousy, revenge, selfishness, and ambition, instead of persons, and that these wicked thoughts and motives were operating against them, not merely in the consciousness of the opponents but in their own, this terrible conflict would never have occurred. Instead we should have had the spectacle of nations striving with their own errors, whatever their nature, and not with one another, and conquering all evils in the name of Christ, the Son of God. It must some time come to this, and the sooner Christian Scientists actually demonstrate in their own experience the reality and practicability of brotherly love and good will, the sooner will the vision of universal peace dawn upon mankind.

Potency of Truth

ARTHUR OSBORNE

THE protection assured in the words of the psalmist: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and "He shall give his angels charge over thee, to keep thee in all thy ways," was most clearly demonstrated by me, and the twenty-first day of February, 1914, will ever remain a red-letter day in my life. In retrospection, I realize how beautifully divine Love was protecting me, and I am indeed thankful, as well as grateful for the understanding which Christian Science has revealed to me of the omnipresence and omnipotence of good. Early that Saturday morning, I was reading Mrs. Eddy's address on "Obedience" in "Miscellaneous Writings," and it impressed me so forcibly that I took the book to my office that I might specially study these words: "Honesty in every condition, under every circumstance, is the indispensable rule of obedience" (p. 118).

Later on in the forenoon, our cashier having made up the bank deposit, I drew a check for two hundred and fifty dollars, which the secretary of the company endorsed. I put the check, together with the deposit, in the left-hand outside pocket of my overcoat, and it being a wet day, I took the car down to our bank. I went first of all to the receiving teller to make the deposit, and then searched for the check to cash it, but found it gone. For the moment I was surprised, but to make sure that I had taken the check with me, I telephoned to the office, requesting the cashier to look on my desk and see if the check had been left there. She did not find it, therefore I immediately took up the thought that God never made a thief, that nothing could possibly be lost in divine Mind, and that God's perfect man could not be made a channel for error. I did not feel any sense of alarm, but put implicit faith in almighty power. For protection I went to the paying teller and filled in a form for the stoppage of the check, and then went back to my office. On reaching there, the secretary of the company met me and said the paying teller had just telephoned to say that the check had been paid. I said, "We can do nothing," and he replied, "You had better go down and find out if anything can be done." I did so, and saw the check, which had been cashed during the time I was telephoning to the office.

I had marked on the check how I wanted payment,—sixty dollars in silver and one hundred and ninety dollars in gold,—and the one who cashed the check received the money accordingly. I returned to the office, and on reaching there one of the salesmen said to me, "There's been a young fellow here looking for the secretary,—something about a check,—and he's gone out with Mr. —— to try to find him." In a short time a young man appeared. He was very pale, and trembling all over, and it came to me instantly that he was the person who had cashed the check. I went up to him and asked if he wanted to see the secretary, and he replied in the affirmative. I told him that the secretary was not in, but the president of the company was, and he had better see him. I went with him to the president's office, where he told the latter that he had found a check that morning and cashed it. When the president asked why he cashed the check, he answered, "It looked so good to me, sir!" Then I inquired why he did not keep the money, and he replied that he could not. He produced the whole of the money, just as he had received it from the teller, and said, "Thank God, this is over!" I told him that he had done the next best thing to returning the check, and after a few words of encouragement, gave him the lines that I had copied from "Miscellaneous Writings" that morning, as they went to show that through his obedience to the demand of Truth my brother had become honest.

Mrs. Eddy says in our text-book, "Science and Health with Key to the Scriptures" (p. 111), "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science." I am most thankful to God that I was enabled to make this demonstration, and grateful to Mrs. Eddy for the revelation of the truth which is able to free us from every limitation of mortal sense.

Love's Power

ALICE FROST LORD

EVEN after the fashion of this world's thinking, much weight is attached to the redemptive power of love. From time immemorial the mother-love has been exalted because of this power inherent in it. It sees perfection in the child where others see many faults, perhaps. Neighbors and associates may find the little one fretful, annoying, selfish, but somehow the mother clothes her child in garments of perfection which she refuses to discard, let others say what they may. Even in later years this love reaches out to erring sons and misguided daughters, and despite society's frown, and possible enclosing prison walls, it turns on a search-light of goodness that uplifts and redeems.

Churches have long availed themselves of these facts in carrying on their evangelical work. The tender tone of mother-love struck by the pulpit orator has again and again touched some hardened heart and awakened a responsive chord. Society today, as illustrated by its prison-reform work, is beginning to apply the same fundamental appeal to the redemption of the erring. In the middle West, for instance, wardens of state institutions report most gratifying results from probationary work and the use of methods which inspire the prisoner with self-respect and place upon him responsibilities and trusts.

Christian Science goes still farther, and finds in the fact that God is Love, the lever by which the consciousness of men is raised to the truth of being and living is exalted to Christlikeness. It declares that God's creation is perfect, and that to the divine Mind, infinite Love, man as God's likeness never errs and never suffers. This spiritual attitude is directly opposite to material belief. Instead of approaching men with chiding for their misdoings and condemnation for their crimes, Christian Science reaches forth with healing touch and inspiring word, and bids them live their true selves, reflecting divine Love and Truth. "Go, and sin no more," was the Master's admonition, and it is the Christian Science call to take the straight and narrow path that leads to

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eternal life. It comes not with pleading but with gracious command, imparting the knowledge that man, being spiritually perfect, can reflect none other than divine Love. No time is wasted over past errors in consciousness; no weight is attached to hereditary encumbrances; no power is given to evil of any kind.

Free, in the sense of man's perfection as God's child, one begins to realize the truth of the Bible saying that "where the Spirit of the Lord is, there is liberty." In Science and Health (p. 225) Mrs. Eddy says, "Love is the liberator," and she has declared this more convincingly than ever it was declared since Jesus of Nazareth himself showed mankind how this is the way to health and holiness.

Altruism and Healing

B. STANHOPE EASTERDAY

UNIVERSALITY of comprehension and effort has characterized reformers and their work in all ages. Enlarged perspective, even to the point of a universal scope, has made possible prophecy and achievement throughout all history. Looking beyond the narrow confines of local and racial conditions, the patriarchs and prophets were said to commune with Deity, but he who was designated the great Teacher surpassed all others by virtue of his universal compass of human need, past and to come. He looked back through the ages and detected the fallacy of the superstitions which had held mankind in cruel thraldom, and was thus able to astound scholastic theology with the paradoxical assumption of antecedence over Abraham. With clear vision he anticipated history's ponderous unfolding of cycles and set a definite bound upon human ill. He heralded with authority the reign of Truth, and issued, in the promise of the Comforter, a proclamation of universal freedom. He thus frustrated on the one hand the selfish zeal of the chosen people for a restoration of temporal power, and on the other provided a new calendar for the world in the proposal of universal peace. We have a further illustration of this all-embracing compass of thought in epoch-making Paul. From Saul the Pharisee, an intellectual bigot who was dominated and actuated by the spirit of egotism, there was evolved, in a single vision of the Christ, a saint, a brave champion of human rights, who in emulation of the erstwhile despised Master became "all things to all men," that he "might by all means save some."

Had our revered Leader been content with her own initial glimpse of spiritual truth which resulted in a marvelous healing, she would have differed little from other godly men and women known to the world as reformers, and there would not have been evolved from Puritan womanhood an acknowledged world benefactor. It was when with prophetic clarity of vision she saw universal humanity in cruel servitude to evil; when, despite the fact that this same grasp of retrospective and prospective vision included the unpleasant certainty of mortal conflict with false claims to power, she wavered not, that she was able to hear and to heed the divine call to expound to this age a scientific system of spiritual healing.

It is significant in this connection that when the great Founder of Christianity gave the world the model prayer, he couched its every phrase in the plural, so that the prayer, which Mrs. Eddy declares "covers all human needs" (Science and Health, p. 16), is in its inception and in its essence universal. Little wonder, then, that in her present-day attempt to unfold and reestablish the Science of Christianity Mrs. Eddy has outlined, as primarily essential in connection therewith, an appreciation that regenerative and healing prayer is in the last analysis true altruism, containing neither in expression nor in spirit any intimation of an "I," a "me," or a "mine." Of further significance in this connection is the fact that in the prayer outlined for members of The Mother Church, as given in the Manual, she has used the specific singular in dealing with evil and its elimination, but the universal plural in dealing with Truth's dissemination and race salvation. "Prayer in church," according to this same wise criterion of worship, "shall be offered for the congregations collectively and exclusively" (Manual, Art. VIII, Sect. 5). Frequent impersonal healings at our church services attest the wisdom and utility of such comprehensiveness and altruism in the compass of prayer. The apostle James definitely and tersely outlines the essentials of genuine religion as being a universal comprehension of humanity's need coupled with self-purification, and this is further set forth in the Christian Science petition that sin may be ruled "out of me," and that "the affections of all mankind" may be enriched, as stated in Section 4 of the article above quoted.

It will be recalled that according to the Master the fruits of true religion, the healing of the sick and sinning, were to be gathered in all ages. How logical and significant, therefore, was Mrs. Eddy's advice to those seeking surcease from suffering of any nature, that the body, the embodiment of selfish thought and selfish interest, be literally forgotten in the habitual consciousness of good and of humanity's need thereof! Her further benign counsel in this connection, which in itself amounts to a healing benediction, is the inculcation of the golden rule, wherein the true avenues of healing are found to be not avenues of so-called knowledge either of disease or of how to heal disease, but the broad, wholesome, vivifying avenues of genuine, intelligent compassion, conducing to an ever enlarging comprehension of infinite Love, sufficient inspiration whereto is found in the dominant yearning of her own heart as expressed in these words from Science and Health (p. 367): "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light."

Overcoming Error

JOHN W. WATKINS

WHEN I read in the *Monitor* some time ago of an invention which was being tried by a railroad company in Canada for the control of trains with the view of avoiding accidents, the thought came to me that an invention which would sound an alarm on approach of trouble and so avoid disaster and waste in the business in which I am engaged would be a great boon to every one connected with it. Then I recalled an incident which took place only a short time before, and which showed me that the remedy was at hand but was not applied so sedulously as it should be.

For a number of years I have held positions of more or less importance in printing establishments, and being in such positions I have learned that in manufacturing printed matter it seems impossible to avoid blunders and accidents of various kinds. When these occur they cause loss of time and waste of material in one department or another; and this fact has seemingly brought a nervous fear upon many who follow the business. One day, while sitting at my desk, I felt constrained to walk back into the pressroom, a department over which I had no control, and as I passed one of the presses I noticed that a brass rule in the form which was being printed, had worked up and was cutting through the paper, thus spoiling it. I pointed to the sheet, and the pressman stopped the press to remedy the trouble. He remarked that it was lucky I saw it, as his attention was given to other work at the time.

On examination it was found that only four sheets had been spoiled. At the rate the press was running, at least

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thirty sheets would have gone through the press in the time it took me to walk from my desk to the place where the press stands. What was it that prompted me to go back there among the presses? Was it not the same intelligence that governs and controls all right action? or "angels," as we read in Science and Health, "God's thoughts passing to man; spiritual intuitions" (p. 581)? The impulse was at once obeyed, even without knowing why I was doing it; and it came before that piece of rule had worked loose enough to do any appreciable damage, so that prompt action prevented waste.

When we go humbly about our work, no matter what it is, and hourly and daily put into practice what we learn in Christian Science, no doubt many errors are overcome of which we have no knowledge. The more we obey these impulses, the more we are imitating our great Exemplar. It would seem that the Master was constantly overcoming error of some description. One morning he came to the city of Nain just in time to restore the widow's son to his mother; again, when the stormy waves seemed about to engulf the small craft containing Jesus and his disciples, he proclaimed the presence of peace, and there was a calm.

According to the Master's pronouncement, we are to do the work which he did. In Science and Health Mrs. Eddy says about man, "His birthright is dominion, not subjection" (p. 518). It is therefore our place to overcome error in every form, whether it be business difficulty or physical discord. When Christian Science is applied to daily affairs, it destroys the belief that sometimes things must naturally go wrong, and in place of this belief comes the understanding why it is more natural for all to move in harmony.

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Our Church Services

LAURA DUNBAR HAGARTY

ESTIMATING the future progress of Christian Science by the past two decades of its history, one is reminded of our Leader's prophetic statement at the time of the dedication of the original edifice of The Mother Church in 1895: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name" (Pulpit and Press, p. 22). Is it, then, too distant a goal to vision the whole world finally saved from its woes by the ministrations of Christian Science? A due realization of the magnitude of the work of Christian Science rebukes the trivial, the indifferent, and the complaining attitude of thought, and all that would retard or obstruct it ceases to attract the attention of those who have identified themselves with its stupendous mission.

Among the means provided for furthering the mission of Christian Science are the public services of the church. It is imperative, therefore, that Christian Scientists should guard their thoughts against the intrusion of anything that would tend to obscure their scientific sense of the relation of the church services to the progress of the cause, and it should never be forgotten that healing must always be the keynote of these services. We open wide our doors, not that the public may enter and be charmed with an artistic edifice or delighted with a musical performance; not that the esthetic sense may be gratified, but that through the promulgation of the gospel of our great Master the sick and the sinning may be healed. At this period of our history, when beautiful structures are multiplying and prosperity is attending our efforts, it is well for Christian Scientists not to become enamored with the material. When artistic perfection begins to enthrall, spirituality begins to wane. Wise is he who remembers the crude externals under which the cause progressed in its early days. Such a one realizes that all which makes Christian Science worth while is its transcendent spirituality. In the enjoyment of prosperity it gives mental poise to contrast its rugged beginnings with the finished product of its assured future.

There should always be uppermost the conviction that the public services of the Christian Science church have their *raison d'être* in their healing work, and every church-member should feel the responsibility of clearly realizing this truth during the public reading of the Lesson-Sermon. If each does his whole duty in this respect, he will not have time either to laud or to criticize adversely the personality of the readers or their service. He will be alert to see that in devoting his attention to such subsidiary matters he temporarily interdicts the appearing of Truth in his own consciousness. Either praise or blame of the readers indicates a lapse on the part of the hearer. Thought should be focused upon something immeasurably higher than vocal technique, if the Christian Science pulpit is to give out the word "with signs following." No less obvious is it that readers should discourage criticism of their work from members of the congregation. The reader who loses sight of the spiritual import and efficiency of the word of God in his belief that his reading is exceedingly gratifying to the congregation, makes a stupendous mistake.

So too in the testimony meetings. Until one subjugates self-love, pride, ambition, and the desire to excel, to the selfless desire publicly to render thanks to God for His blessings, his testimony is not likely to bring any inspiration to his hearers. Whoever yields to a disinclination to raise his voice in acknowledgment of the benefits he has received from Christian Science, has not caught the true significance of the movement, nor the intimate relation of the Wednesday evening meeting to the prosperity of the cause. To seek for oratorical excellence in giving one's testimony is to misinterpret the purpose of the meeting. Frequently the most convincing remarks are made by the illiterate, who, shorn of all thought of self, pour forth a paean of praise from hearts overflowing with grateful love. Such speakers always impress the hearer because of their naturalness, the absence of all cant, and their manifest honesty and sincerity of statement.

So great a cause as that of Christian Science may well claim one's all, even the self-effacement that places its work first and personal indulgence last. The lethargic, the indifferent, and the self-indulgent, will be awakened and inspired if they will but study the writings of Mrs. Eddy in connection with their Scripture reading. As one comes to see the devotion exhibited in her life, he is sure to be quickened and strengthened in his own efforts to serve the cause, and evidence is thus given of the possession of a kindred spirit which makes the personnel of the Christian Science movement attractive and impressive to the world. Thus we may bring to fruition, under the stimulus and protection of divine Mind, the purpose of our church services.

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I found myself, one day!—
  The self God made;
The self He, perfect, planned,
That moves at His command.
  A revelation this,
Naught evil may withstand.

F. MARION RALSTON.

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Selected Articles

[Editorial in *Austin* (Minn.) *Herald*]

A few days ago the *Herald* called attention to a bill before the Legislature which would prevent members of the Christian Science faith from practising in the state without a medical license.

The injustice of such a measure is plain to all, and no really loyal American citizen but must hope for its failure. Personal liberty is one of the choicest of American privileges, so long as that personal liberty does not interfere with the rights of others. Those who want a physician are at liberty to have one, and most people do; but if they do not want a doctor and do want Christian Science, they should be privileged to have it.

The Christian Science people all over the land are to be found among our best citizens. They are of notably high moral character. They believe in all the ordinary virtues, like paying their debts, helping the needy, and telling the truth. Most of them have been led into the faith through its healing powers, and they surely ought to be as good judges of its efficiency as those who know nothing about it. From sickness and sin many have come out into fulness of health and strength of character, through what they call Christian Science. Christian Scientists follow the laws of health; they are hygienic and clean in their living; and no state could deprive them of their religious rights without bringing odium upon itself.

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[Editorial in *Red Wing* (Minn.) *Daily Eagle*]

It will have to be admitted by all fair-minded people that the opposition on the part of Christian Scientists to this bill is based on good grounds, and is consequently fully justified, because with one fell swoop this bill classifies among the quacks, clairvoyants, and charm-workers, whom it aims to suppress, some of the most successful healers of physical and mental ills that the world has ever known.

That quackery should be suppressed is highly desirable, whether the quackery be practised by means of drugs, knives, or prayer; and in so far as the bill aims to accomplish this purpose, it is commendable. But in its failure to draw the line between humbuggery on the one hand and actual ability to heal on the other,—in this the bill is vicious. The bill provides no other discrimination between the one and the other than the possession of a license from the state board of medical examiners. If the board issues a license, the possessor of the same may go ahead and kill or cure, free from molestation. But if some one not possessing this medical examiners license, through special abilities and qualifications should heal a sick person, the punishment for so doing shall be a fine of from one hundred dollars to five hundred dollars or imprisonment from four to twelve months. Could anything be more preposterous?

The result of this bill, if passed, would be to make the medical board of examiners the lords and masters of all the God-given powers of healing known and practised by men. And who or what is this medical board of examiners which should be vested with such absolute control of God's gifts to humanity? A handful of medical men, as human as the rest of us, and as prone to preferences and prejudices as men in general—and sometimes more so.

That Christian Scientist practitioners should resent being classed among quacks, clairvoyants, and fakers, whose sole aim is to prey upon public credulity, is but natural. With them it is not merely a case of study, as in the medical profession, but also a case of mental adaptation and of personal character. Whether they are practitioners or not, depends solely on their ability to cure by such means and methods as they believe in. If they are unqualified to cure, a license would not enable them to do so, and they would not attempt to practise in any event. If they do cure, their practice is built on that fact and on no other. And no arbitrary law, in the interest of some particular school or schools of practice, should be permitted to bar them—under those circumstances.

The proposed law should either be killed as an attempt at class legislation, or be so amended as to differentiate between quackery and actual healing. In other words, if passed, it should include among those exempt from its operations, such forms of practice as have proved, beyond a question of doubt, curative of disease—which is the sole aim and purpose of the art of healing.

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[From *Daily News*, Minneapolis, Minn.]

In its present form, the Gjerst-Sawyer bill to bar all "healers" other than M.D.'s and osteopaths does not deserve to pass. Ostensibly designed as an aid to preventive measures at times of epidemic contagion, it goes so far as to bar all non-medical healers except osteopaths. Particularly would it bar Christian Science healers from practice in any sort of cases whatever.

The appearance of the Minneapolis Ministerial Alliance as an advocate of the bill is unfortunate, when the sweeping character of the measure is considered. If the bill is merely intended as an attempt to make the restrictions against contagious diseases more effective, it is shown upon examination to be so broad that it affects Christian Science in its activities which are in no way associated with contagion. As drawn, the bill bears the flavor of religious intolerance, which its ministerial backers would doubtless desire to disavow.

According to their highest authority, it is entirely consistent for Christian Scientists to recognize those forms of disease for which quarantine is prescribed by law and to cooperate with the public authorities in restrictive measures. If this permission has not been followed by individuals, they should be dealt with as such, and their action should not be charged against the denomination as a whole.

There can be no disputing the fact that Christian Science in its healing aspect has brought relief to thousands of sufferers. Whether or not the belief may seem fantastic and incongruous to outsiders, cuts little figure in view of the positive, incontrovertible results. So long as any considerable number of persons find relief and comfort in the practice of this belief, they should certainly have that privilege. Cases involving contagion are altogether a different thing, and there is no reason why the Christian Science practice in such should not be brought into complete harmony with the quarantine laws.

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[Henry Deutsch in *Sentinel*, Dawson, Minn.]

I call your attention to House File No. 513 and Senate File No. 872, bills introduced into the Legislature, which would have the effect and result of depriving persons of the individual right to select the form of healing which they desire. The passage of this bill would exclude all practice but that of the regular medical or osteopathic schools, and would compel a man to accept that treatment or be a party to an illegal act if, after they had found his case hopeless, he should want to turn to Christian Science or some other form of healing.

It is needless to say that the bill is wholly unfair, unjust,

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and unreasonable, and would have as its tendency the establishment of a monopoly in the healing art. The bill assumes to license the art of healing upon the passing of the examination prescribed in subjects which are of use only to medical practice, and inasmuch as the board of examiners provided therein is composed entirely of one school of medicine, it can be readily seen that a person who was not desirous of practising medicine would stand no chance of passing their examination, however much qualified, for it would require a great stretch of imagination to believe that a board of medical examiners would give a license to a Christian Science practitioner, or to a chiropractor, etc.

In addition to this, the bill is a direct invasion of the constitutional right of Christian Scientists to practise their religion, as the result of which thousands of people have been restored to health and happiness whose cases had been pronounced incurable and hopeless by physicians. If this bill were a law, they would have been condemned to die because they could not be healed by the regular forms of practice. It is to be assumed that opposition to this bill will appeal to every fair-minded person, of whatever religious faith, as the American people are quick and sensitive to any attack on the underlying principle of religious freedom which is embodied in the Constitution of the United States and is the bulwark of our liberty. It would be just as bad to have state medicine as state religion.

It is not apparent that the bill would accomplish any useful purpose whatever, so far as the reporting of contagious diseases is concerned, as under the rules of their Church government Christian Scientists are obligated to comply with all laws governing the regulation of contagious diseases and reports thereon, quarantine, etc. And it is a known fact that Christian Science workers are very particular in these matters.

It is yet to be found that Christian Science has ever harmed any one. Its followers are a peaceful, loving, law-abiding set of citizens, who are seeking only to do good and consistently live in accordance with the teachings of the Bible and the golden rule. It is expected that all earnest, fair-minded people will deprecate this effort to interfere with their religious freedom and raise their voice of protest against this proposed iniquitous legislation.

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[From *Daily News*, Minneapolis, Minn.]

Christian Scientists packed the House chamber and galleries of the Capitol to their last foot of standing room last night, only to learn that the bills against which they had come to protest had been withdrawn. Lauding the chairmen and members of the House and Senate committees on public health for their fairness and courtesy, Henry Deutsch of Minneapolis, spokesman of the Scientists, told them that, there being nothing left to object to, they might as well go home. A preliminary statement of this condition by Rep. G. W. Redenberg had already drawn cheers from the gathering. But they cheered again when Mr. Deutsch said:—

"The Sawyer bill in the House, and the Gjerst bill, its duplicate in the Senate, have been withdrawn. Sen. J. W. Andrews, chairman of the Senate public health committee, has assured us that he will so amend his bill on the subject of 'healing' that it will not apply to the practice of Christian Science, or else withdraw it."

The legislators, declared Mr. Deutsch, had shown themselves fair, and he wished to express his appreciation, and the appreciation of those for whom he spoke, for their fairness and open-mindedness regarding the constitutional right of citizens to worship as they pleased.

[Thomas F. Watson in *Visalia* (Cal.) *Times*]

Dr. —— tells us in the *Visalia Times* that "spiritual healing is a fact," and admits that "the church has been derelict in not recognizing truth;" but he insists that "disease and pain must be considered real," and then healed. Disease and pain are real to physical sense; so is darkness. And just as darkness disappears before the light, proving that it is not a reality or entity, so do disease and pain disappear before the Christ-consciousness, or the Mind which was in Christ Jesus. In the first chapter of Genesis, which contains a list of things that God created and pronounced "very good," we do not find sin, sickness, or death mentioned, and we are told in the following chapter that "God ended his work which he had made." The Bible further states that "without him was not any thing made that was made," and therefore God is the only creator. Jesus said, "My meat is to do the will of him that sent me." He destroyed sin, sickness, and death, and this proves that it is not the Father's will for such evils to exist.

The Christian Scientist does not "insist that his metaphysics can exorcise a blizzard . . . or put to flight the many ills that flesh is heir to," but he does know that when Jesus said, "Ye shall know the truth, and the truth shall make you free," he meant what he said; and it is this truth understood and demonstrated which does destroy the false consciousness of sin, disease, and death. In regard to this writer's remarks concerning the "death-rate" affecting "Christian Scientists and other folks alike," his attention is called to the fact that Jesus made no distinction in favor of Christian Scientists when he said, "If a man keep my saying, he shall never see death." Therefore it is no more incumbent on the Christian Scientist than upon others to keep his saying in order that they may not "see death." The Bible calls death "the last enemy that shall be destroyed," and Mrs. Eddy states on page 426 of Science and Health that "sin brought death, and death will disappear with the disappearance of sin."

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[S. T. Downs in *Noblesville* (Ind.) *Ledger*]

In a sermon by an evangelist, as reported in a recent issue of your paper, the statement was made that Christian Science "takes away the hope of heaven through the blood of Jesus Christ." It is neither the intention nor the desire to dispute any person's right to think as he pleases on the question of salvation, but it seems well to ask the privilege of making a statement through your columns as to what Christian Science teaches on this subject.

Christian Science gives the understanding that the shedding of human blood could not have been necessary to appease the wrath of God, but that the real blood of the cross is Christ Jesus' proof of the power of Love to destroy hate, of the power of Truth to destroy error, and of the power of Life to annul the belief of death. Christian Science shows that it is in the life, works, and glorious resurrection of Christ Jesus that mankind finds real hope and proof of redemption. St. Paul expresses this in the fifth chapter of Romans: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Mrs. Eddy, the Discoverer and Founder of Christian Science, makes this very clear in the chapter entitled Atonement and Eucharist, in the Christian Science text-book, "Science and Health with Key to the Scriptures," and the subject is further illumined in her book "No and Yes."

Christian Science shows why a sick body or a sick mind cannot glorify God, and proves that neither exists as the result of the law of God. It sets about to destroy sickness and sin through the operation of the law of good, the law of

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God, as taught and demonstrated in the life and works of our Wayshower, Christ Jesus. No Christian Scientist, however, has ever claimed to have the understanding of divine Love that Jesus manifested, but present proofs give the positive assurance that we shall finally "grow into that stature of manhood in Christ Jesus" (Science and Health, p. 350) by which we shall be able to fulfil all his commands and emulate him in all things, including the unfailing destruction, even to human sense, of everything that is unlike divine Love.

Christian Science has healed thousands upon thousands of sickness, including every disease known to mortals; and it has released a like number from the bondage of sin and misery. It brings about the destruction of sin or sickness by exactly the same process. It would be impossible to make a man better physically in Christian Science without making him better morally; and by the same rule, it would be impossible to make him better morally without making him better physically.

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[Editorial in *The Cambridge* (Mass.) *Tribune*]

The campaign of the regular medical organizations of Illinois to secure ante-election pledges from candidates, binding them to support the doctors' legislative program, aroused strong opposition from numbers of citizens who, though probably not themselves interested in the rival theories of cure, are deeply concerned in preserving the freedom and moral integrity of their legislative representatives. Few things are more subversive of free government than the presence in legislative bodies of lawmakers who are pledged beforehand to further some special interest. This attempt of the organized physicians affords an impressive illustration. Here is a special class seeking legislation which would greatly increase the financial revenues of its members, while taking from many thousands of citizens the legal right to employ the practitioners of their choice.

In every legislative district there are, no doubt, many citizens who believe that they owe their health and lives to some one of the various new systems of cure that the entrenched medical societies are seeking to outlaw. It would seem that the legislator would be morally bound to keep his mind free and unbiased, until he had heard both sides of a question so grave and personal as that of one's right to resort to any curative method which one might select; yet this is precisely what the political doctors were striving to prevent by preelection pledges, which would practically make the legislator the doctors' man and establish a most dangerous and subversive precedent.

It makes no difference that the medical interests claim that the legislation desired is for the public good. Special privilege always, in seeking legislation favorable to itself, makes its plea on the ground of "the general good." But in the present instance the fact that there are in our country hundreds of thousands of intelligent citizens who put their trust in the schools and systems of cure which the proposed legislation would prohibit, made it especially incumbent upon legislators to resent any attempt to place them in a position where they could not consider the issue on its merits, after hearing both sides.

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[Harry I. Hunt in *Camden* (N. J.) *Courier*]

Allow me to make a brief comment on the recent decision of a New York court in the case of a Christian Science practitioner, referred to in a recent issue under the heading "Legal Cases of Interest."

The several opinions in this case consume thirty-nine sheets of typewritten paper, but the gist of the whole decision can be put in a few words. Although the present decision is not final, the majority of the judges ruled to the following effect: It is allowable to practise religious tenets which include healing, unless the practitioner provides an office or place for the work and receives payment from those who offer it. If he does this, he must have a license to practise medicine.

It is to be observed, therefore, that this judgment rests wholly upon the alleged impropriety of receiving compensation for service rendered. On the other hand, the former chief judge of the highest court in New York (Edgar Montgomery Cullen) recently said in a public address: "In all Christian churches prayers are offered for the recovery of the sick, and all decent Christians, Friends possibly excepted, believe in supporting their clergyman. The Christian Scientist has exactly the same right to be paid for his service." Which of these views is correct may be debated by judges, but the ultimate right of decision belongs to a larger court. If the present ruling correctly interprets the law of New York, and the statutes thus construed do not conform to the sense of justice held by the people, the law can be changed and will be changed.

A very large percentage of Christian Science healing is done without compensation; and Christian Science has been commercialized to exactly the same extent that Christianity was commercialized in the days of Christ Jesus. When he sent out his disciples to preach the gospel and heal the sick, he said, "The laborer is worthy of his hire." The difference between the compensation which they received pursuant to this instruction and precept is simply a difference in the conditions of human life then and now, there and here; that is to say, a difference in the manner or medium of payment. Christian healing is just as much entitled to compensation when done in an office convenient to Broadway as when done in a Judæan synagogue or at the gates of Lystra.

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[Written for the *Sentinel*]

Sorrow Vanquished

LAURA GERAHTY

THE gate of sorrow swings upon its hinge,
And as it sways with every load of fear
Or gentle waft of joy's expectancy,
I see the Christ beyond, and fain would reach
The outstretched arms in wide entreaty spread.
Oh, tender voice! that moves nor breath nor chord
Upon the broken harp, but with sweet strains
Dispels all weariness and wakes to light
The eyes that long in Stygian night were closed.
Oh, gracious hope! that knows no backward glance,
But points me forward to untasted joys
Of sweet contentment and of untold bliss.
Oh, Love of loves! that reachest out so far
That not one straying lamb miss thine embrace
If e'er so be he longeth for the fold.

. . . . . .

Meantime the gate of sorrow creaks and groans,
While sinners stand without and joy within.
Open, thou rust-grown door! True desire
Is needed only to transform these bars
To silvern strings as fine as gossamer,
So light, so frail, that faith's white hand shall touch
Their brightness in the dark, and I shall see
Only the Christ in all his purity!

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Editorial

"Strait is the gate"

If humanity's concept of God and man's relation to Him, during the ages preceding the advent of Jesus, had been correct, and the teachings of our Master had been in accord therewith, he would not have met with opposition, nor would he have been persecuted and crucified. It was because these teachings differed from those which were generally accepted at the time Jesus commenced his ministry, that the scribes and the Pharisees, the high priests and the rulers of the synagogues were disturbed, and plotted what they intended to be his downfall and the suppression of his work. Again, with the same misdirected zeal that obsessed Saul of Tarsus, intrenched scholasticism has in this generation persistently and cruelly misjudged, misrepresented, and persecuted Christian Science and its Discoverer and Founder. Ignoring or rejecting, as did those old-time zealots, the works of healing from sin and sickness by which Christian Science long since justified its claim as the reinstatement of primitive Christianity, these learned critics have unwittingly placed themselves in the category of those of whom it was written, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Mrs. Eddy's easiest course, from the point of view of the opportunist, would have been to modify her presentation of Christian Science to meet the settled views of those who might be expected to oppose this new gospel. That this temptation presented itself, and that she met and mastered it, is shown in her own words: "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth" (Science and Health, Pref., p. x). What is equally to the point, she justified her faith with works which could not be gainsaid. Standing alone with Truth, she gave her message without fear or favor, and left the results with God.

Every Christian Scientist is under the temptation to compromise with prejudices; in other words, to sugar-coat his presentation of Christian Science so as to make it acceptable to his friends; but this is a temptation which must be withstood if mankind is fully to benefit by Mrs. Eddy's work. There is no other way to the attainment of an understanding of this teaching than by individual study and demonstration. Christian Science is an exact science, and as such it must be stated in terms of exactness; otherwise is to dilute or adulterate it. Those who nominally would become Christian Scientists if permitted to alter or dilute its doctrines, could be of no value to the cause for which our Leader labored so unselfishly. They would add nothing but numbers to the Christian Science organization, and numbers at the expense of clarity of understanding would be a detriment rather than an advantage. Mrs. Eddy has said, "Only through radical reliance on Truth can scientific healing power be realized" (Science and Health, p. 167), and in the spirit of this saying we should see that any compromise with matter or with a material concept of God and man would retard the salvation of mankind through Christian Science.

There is but one path in Christian Science, and that one is straight and narrow. Like that way of which the Master spake, it leads "unto life, and few there be that find it," because it calls for obedience, for loyalty, for consecration, for self-denial, for the love that yields supreme allegiance to God and accords to one's neighbor, yes, even that which styles itself one's enemy, the same rights and privileges it seeks for itself. This is the gospel Jesus taught and which he bade his followers teach, and those who are truly his disciples can teach and practise no other.

Those who today would condemn Christian Science and its followers, after practically a half century of demonstration of its truth, are to be pitied for the wilful prejudice which they are allowing to blind them to the vision of joys supernal, —of heaven in the hearts of men and not a future possibility of which they may only dream. There have been many in the past who were unwilling to concede that the sick are healed and sinners brought to repentance through Christian Science, but sooner or later, when some loved one was brought back from the very gateway of death through its ministrations, they could no longer doubt its truth. The day of condemnation of that of which one is unwilling to be convinced because it implies the admission that one has been mistaken in his preconceived notions, is not yet over, but it draws on apace. On Christian Scientists themselves rests the obligation of bringing it to a close. Let us so consecrate ourselves to the cause to which we are pledged, so purify ourselves of everything that might hinder us in the way, that we may win the world for Christ. "Strait is the gate, and narrow is the way," but they who walk therein to the end will find untold blessings.

ARCHIBALD MCLELLAN.

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"Be thou clean"

THAT purity is native to the good, the beautiful, and the true, is instinctively discerned. The vision of the morning stars singing together, the bright appearing of the manifestations of the all-creating, all-controlling Spirit, embraces no perception or possibility of "anything that defileth, neither whatsoever worketh abomination, or maketh a lie," to quote St. John, whose exalted sense perceived the divine to be immaculate, and that the attainment of the Christ-mind means the separation of thought from all that is unideal.

Dirt has been defined as "matter out of place," and this recognition serves to quicken sense, since every thing or thought that is out of place, all that makes for disorder or disharmony, must be an offense to law and order, hence to true refinement. In this perception, human aspiration is approaching that at-one-ment with the ideal which gives sure prophecy of the coming of man.

It may be argued by some, however, that filth is but a seeming; that the processes of decay are not less wonderful and interesting to the chemist than are the processes of growth to the biologist. To this we answer, Very true, a seeming it is, and in a far deeper, more significant sense than the physical scientist has dreamed. This is the hall-mark of Christian Science teaching, that all which is unspiritual or untrue in its nature is unreal. It can have no place in the consciousness of God, no place in the consciousness of man, hence it is wholly out of place in our consciousness. Christian Science identifies matter as the projection of false sense, wrong thought objectified; and it therefore teaches that it is only with the coming of the Christ, the immaculate idea, that one's mentality is made clean, all that is lawless, impure, unspiritual,—in a word, all impurity,—being removed thereby.

This passes from didactic statement to concrete experience in the instance of every up-looking man, for he realizes a growing sense of repugnance to every presentation, phase, and aspect of materiality, all that is opposed to the spiritual life. To such a man personal cleanliness comes to mean not only a continuous effort to escape from the unseemly break-

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down and decay of his body, but he feels in ever increasing degree the longing expressed by St. Paul when he said that in this tabernacle "we groan, earnestly desiring to be clothed upon with our house [our true embodiment] which is from heaven."

As this instinctive desire for purity becomes more and more enlightened in Christian Science, one is led not only to turn away from "all filthiness of the flesh," and all unsavoriness and indelicacy of speech and thought, but from every philosophy and point of view which he cannot unhesitatingly attribute to the activity of Truth and Love. Cleanliness thus comes to be identified with spirituality, with conformity to the order of the divine manifestation, and the Master's words, "Blessed are the pure in heart: for they shall see God," are newly and inspiringly understood,—the absolute separation between the spiritual and the material, the unideality and incongruity of mortal experience, is clearly seen. The impure has come to include all that does not pertain to God's man and his eternal life.

The Scripture exhortation that we perfect holiness is now recognized as a plea for consecrated and continuous effort to attain to immaculate thought, motive, and conduct here and now. This is Mrs. Eddy's persistent contention, that right consciousness, knowledge of the truth, must and will oppose and ultimately dispel everything in us and of us that can decay or die. And this surely is that more abundant realization of life which Christ Jesus said he had come that we might have,—the purity and the vitality which pertain to the dominion of divine law.

The cleanliness inculcated in Christian Science is all inclusive and ideal. Its realization means that we shall be clothed not in the habiliments of flesh, but in the garments of righteousness; not subject to material sense, but free as the children of light. It means that abhorrence of evil and repugnance for impurity shall blend into one, and that aversion for all that is undivine shall compass and correct our living, until we shall come to be "known and read of all men" as indeed Christlike.

JOHN B. WILLIS.

Attainment

IN every department of human endeavor those who make their mark have a distinct goal in view, and their efforts to reach it are characterized by definiteness and persistency. It is very likely that few persons could at the start name the goal which they hope some time to reach, and so they are content to think of it in a hazy sort of way as success. There is nothing wrong about this, but success is never really any one's goal. At most it is a condition which helps to give character to effort, but even this must be forgotten as the goal itself is more clearly seen.

Whether one starts out to acquire wealth, fame, or happiness, he will find himself compelled at each forward step to give up much that he at the start considered essential, and his willingness to do this will prove that he has begun to reach a higher sense of attainment. For example, a young man may begin by bending all his energies to the acquirement of a fortune, and he may at the same time desire to keep his manhood untouched by dishonesty or even the taint of mere money-getting. If he holds fast this determination, the desire for wealth will become secondary to the one vital consideration for every human being, namely, to be what God means that we shall be.

The attainment of perfect manhood is the goal which God has marked for us all, and it should never be lost sight of, whatever avenue of human endeavor one may be following. Wherever we may be, we are "compassed about" with a great "cloud of witnesses," who are waiting to see whether we shall gloriously advance or ignominiously retreat. It is sure to be the latter, unless we have grown wise enough to drop the weights which would hinder our progress, and also have learned how to "run with patience the race that is set before us."

In Science and Health (p. 426) we read, "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it." Too often are mortals tempted to pause in self-pity and complain that the way is wearisome and the sky overcast with clouds. Even if this were true, what of it? No obstacle can come between us and the goal, unless we weakly admit that evil has power to mar our destiny, for all the time omnipotence is saying, "Let us make man in our image, after our likeness: and let them have dominion." This assuredly means all who are looking Spiritward, to catch the reflection of divinity, and who measure their attainment, their success in all right endeavor, by an ever unfolding consciousness of "likeness" in character, purpose, and aim.

Sometimes it may seem as if the infinite goodness is so far above the human plane that we dare not measure ourselves by it; but we are told that we may be strengthened and gladdened on our way by "looking unto Jesus," who endured all things, yes, met the bitterness of death itself, "for the joy that was set before him." Mrs. Eddy tells us that "Jesus was the highest human concept of the perfect man" (Science and Health, p. 482). In Hebrews he is called "the forerunner," and we read that in opening up the way for us it was at times "with strong crying and tears;" yet he pressed on in unswerving obedience, for thus alone could he become "the author of eternal salvation."

Paul, who says such splendid things about attaining the goal, urges us to keep the Christ-ideal ever before us. He tells us that if we "mind earthly things," we may even become "enemies of the cross of Christ." It is not enough that we avoid missing the way for ourselves, we must see to it that no word or look or thought of ours can so influence another that he shall turn aside from the straight and narrow path that leads to life. Better indeed that we cut off the right hand or pluck out the right eye than that we lose sight of the goal in yielding to mortal instincts. If we are really nearing it, these instincts will cease to influence us, and we shall be, to quote Paul again, "strengthened with all might, according to his [God's] glorious power."

ANNIE M. KNOTT.



Among the Churches

Current Notes

BLOOMINGTON, ILL.—During the year 1914 the literature committee distributed 19,308 pieces of Christian Science literature, among which were nine copies of Science and Health, seven annual subscriptions to the *Monitor*, three to the *Sentinel*, four to the *Journal*, and one to the *Herold*. The public library is provided with fifteen copies of "Science and Health with Key to the Scriptures," and the loan library of the Christian Science reading-room with ten copies. All of these have been in constant use during the year, and important additions were made at the opening of the new year to supply the greater demand.

Increased use of Science and Health through the libraries is accompanied by increased sales of the text-book and all other Christian Science literature through the reading-room, also a larger use of the room as a place of quiet and effective

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study. The work of the committee has been strengthened and enlarged by gifts of literature to the six libraries in this field, and the generous contribution of money for the use of the committee during 1915 by the Trustees under the Will of Mary Baker Eddy.—*Correspondence.*

LANCASHIRE, ENGLAND.—The great event of the year 1914 occurred in the general acceptance of the scheme of distribution of literature submitted to the churches and societies with the sanction of the Directors of The Mother Church. Distribution committees were duly appointed under this scheme in all the places affected, and the periodical meetings under the chairmanship of the committee on publication, at this office, have proved to be of real value to the field.

A meeting of distribution committees and local assistants, together with the committees on publication for Great Britain and Ireland, was held in London on March 7, and a *Monitor* meeting of historic significance on June 27. At this latter gathering the new district manager was introduced, and he made a good impression on the workers by his description of experiences in the preparation of the Christian Science daily newspaper. On Tuesday, Dec. 15, he came down to Lancashire and addressed a county distribution meeting held at Bolton, which turned out to be one of the most helpful of the series organized thus far.

The distribution returns for the year show a large increase on any previous record, being a total of 109,887 pieces. The special distribution of literature to meet the needs of prisoners of war, granted by the Trustees under the Will of Mary Baker Eddy, has resulted in 1,102 pieces being sent out to concentration camps from this office alone. All this work of distribution is done by the workers in that quiet, unobtrusive way that ever accompanies the coming of the divine idea to man.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Hereford, Texas

The lecture on Christian Science at the court-house drew a good-sized audience. The Hon. C. D. Wright, county judge of Deaf Smith county, in introducing the speaker, Virgil O. Strickler, said in part:—

A year ago I knew nothing about the teachings of Christian Science, but since then I have read "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book teaches us to study the Bible with a new understanding, "to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty" (p. 405). He who will address you this evening is an advocate of these ideas, and is a deep student of Christian Science, which is synonymous with the Christ-principle. You are thus here to learn what Christianity means from a scientific standpoint. This man is devoting his life to a cause that is trying to bring the yearning, seeking, restless masses back to an understanding of the simple teachings of the gentle Nazarene. Like all real Scientists, he is a soldier for good against unbelief, following Christ's command to "preach the gospel," and trying to make you hear anew the equally imperative command to "heal the sick."

The Hereford Brand.

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Pittsburgh, Pa.

Bliss Knapp, lecturing on Christian Science for First Church, was introduced by H. L. Parmenter, who said in part:—

There never has been a time since the beginning of the Christian era when the world has more persistently demanded proof of every religious teaching presented to it than it does today. Christian Science stands as an example of its ability to satisfy this demand. The rapid growth of this religion is not a result of what it promises to its followers at some distant place called heaven, or some future time beyond the grave, but it is rather the result of what it is doing here and now in relieving suffering humanity from sickness and sin, and all the other discords that enter into human experience.

Correspondence.

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New Haven, Conn.

Bicknell Young, who lectured on Christian Science, was introduced by William Capell, first reader, whose remarks were in part as follows:—

Thousands and thousands of healthy, happy Christian Scientists owe their health and happiness to Christian Science. Freed from the fetters of fear and disease, they rejoice in the liberty which rightfully belongs to the children of a loving God. Christian Science has rescued multitudes from the depths of despondency and despair, and has given them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Not only does this religion heal sickness and sorrow, but through its holy influence it causes the wicked to "forsake his way, and the unrighteous man his thoughts." Judging this religion solely by its fruits, the unprejudiced declare it to be good. Those who have acquired a demonstrable understanding of the subject, know that Christian Science and Christ's Christianity are identical.—*Correspondence.*

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St. Louis, Mo.

The Rev. William P. McKenzie, who lectured on Christian Science at Fourth Church, was introduced by William E. Morgan, who spoke in part as follows:—

Students of the New Testament will recall that Jesus commanded his disciples to go forth and preach the gospel and heal the sick; not only the twelve, but "other seventy also." These returned with joy, saying, "Lord, even the devils are subject unto us through thy name."

It is recorded in the Acts of the Apostles that Paul and others—who became disciples of Jesus after his ascension—healed the sick through spiritual means, as did the earlier disciples. It is also commonly accepted that this power prevailed in the church during the first two or three centuries of the Christian era, but that subsequently it was lost, so that in our day the ministry of healing from sin and sickness is performed from two different standpoints,—the one spiritual, undertaken by the Christian ministry, which is divided into sects differing as to method, and the other

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material, undertaken by the medical profession, which is divided into schools differing as to method. While both of these important agencies, in the conscientious performance of their labors, have rendered mankind great service, the fact remains that sin and sickness have not materially diminished.

The discovery of the Science of the Christ-healing practised by the early Christians, whereby sin and sickness are destroyed by the self-same spiritual power, has been given to this age by that remarkable woman Mrs. Eddy, in her text-book, "Science and Health with Key to the Scriptures," and through the ministrations of that great church established by her, known to the world as The First Church of Christ, Scientist.—*Correspondence.*

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Brighton, England

A lecture on Christian Science was given at the Hove Town Hall, under the auspices of First Church of Christ, Scientist, in Brighton. Major Des Voeux, R.E., was in the chair, and in introducing the lecturer, Col. William E. Fell, he said the presence of such a large audience was evidence that there was interest in the subject of Christian Science. It was a subject which was becoming of increasing interest to the whole world. It appealed to thinking people and to practical people, and it was a religion which a man could avail himself of at any moment of any day. It was a religion which, in proportion to his understanding of it, a man could prove to be true. Just now the world was going through a time of stress. It was when they were going through a bad time that people reached out toward something higher. When everything was going smoothly, they were not very much inclined to try to find out more about God.

It was because Christian Science afforded a logical and satisfactory answer to the different problems which affected mankind that people were seeking to find out what Christian Science meant, what it taught, and what it did. These lectures were not given with a view to persuading people to believe in Christian Science. It did not rest on belief, but upon proof, and a man must learn to understand it. These lectures were given lovingly and freely, so that all who wanted to get a right understanding of Christian Science might hear about it from an authoritative source. There were many misconceptions, too, and these lectures were given to correct these misconceptions.—*Sussex Daily News.*

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Jersey City, N. J.

The introductory remarks of Frederick Wilson at the Bergen Lyceum, on the occasion of a lecture on Christian Science by Jacob S. Shield, were as follows:—

Christian Science has encircled the globe, comforting the sorrowing, bringing hope to the despairing, and healing the sick. It is not a new doctrine, but the truth taught and practised by the Master when he was here among men. It is a religion of good cheer, demonstrating the fatherhood of God and the brotherhood of man. Christian Science offers so clear an interpretation of the Scriptures that the works of Jesus are understood and made possible in our day. Jesus said, "Freely ye have received, freely give;" and we who know and enjoy the great blessing of Christian Science want to share it with you.—*Correspondence.*

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Lectures to be Delivered

Arkansas City, Kan.—Bicknell Young, Congregational Church, 8 p.m., April 1.

Atchison, Kan.—William D. McCrackan, Church Edifice, 8 p.m., March 30.

Bakersfield, Cal. (First Church).—William R. Rathvon, Scribner's Opera House, 8 p.m., March 29.

Berkeley, Cal.—George Shaw Cook, High School Auditorium, 8 p.m., March 30.

Buffalo, N. Y.—Jacob S. Shield, Church Edifice, North street and Elmwood avenue, 8:15 p.m., April 1 and 2.

Charlotte, N. C.—Bliss Knapp, Piedmont Theater, 3:30 p.m., March 28.

Chickasha, Okla.—Virgil O. Strickler, Sugg Theater, 8:15 p.m., March 29.

Devils Lake, N. Dak.—Clarence W. Chadwick, Grand Opera House, 3 p.m., March 28.

Delano, Cal.—William R. Rathvon, I. O. O. F. Hall, 7:45 p.m., April 2.

Detroit, Mich. (Third Church).—Rev. William P. McKenzie, Arcadia Hall, 3 p.m., March 28.

El Reno, Okla.—Virgil O. Strickler, El Reno Theater, 8 p.m., April 1.

Emporia, Kan.—Bicknell Young, Commercial Club Room, 8 p.m., March 29.

Estherville, Iowa.—Clarence W. Chadwick, Graaf's, Green Room, 8:15 p.m., April 2.

Evanston, Ill.—Col. William E. Fell, Church Edifice, Chicago avenue and Grove street, 8 p.m., April 1.

Fort Worth, Texas.—Virgil O. Strickler, Chamber of Commerce Auditorium, 8 p.m., April 2.

Great Bend, Kan.—Bicknell Young, Congregational Church, 8 p.m., March 30.

Knoxville, Tenn.—Dr. Francis J. Fluno, Church Edifice, West 5th avenue, 8 p.m., March 30.

Los Angeles, Cal. (Sixth Church).—William R. Rathvon, Shrine Auditorium, 3 p.m., March 28.

Minneapolis, Minn. (Second Church).—Hon. Clarence A. Buskirk, Church Edifice, Second Avenue South and Eleventh street, 8 p.m., March 29 and 30.

Minot, N. Dak.—Clarence W. Chadwick, Opera House, 8:30 p.m., March 29.

Neodesha, Kan.—Bicknell Young, Church Edifice, 8 p.m., April 2.

Norman, Okla.—Col. William E. Fell, Franing Opera House, 3:30 p.m., March 28.

Oak Park, Ill.—Willis F. Gross, Warrington Opera House, 3:30 p.m., March 28.

Piqua, Ohio.—William D. McCrackan, May's Opera House, 3 p.m., March 28.

Quincy, Ill.—William D. McCrackan, Empire Theater, 8:15 p.m., April 2.

Richmond, Cal. (First Church).—William R. Rathvon, Lincoln School Auditorium, 10th street, between MacDonald and Bissell avenues, 8 p.m., April 1.

Riverside, Ill.—Col. William E. Fell, Town Hall, 8:15 p.m., April 2.

San Francisco, Cal. (Second Church).—George Shaw Cook, Dreamland Rink, Post and Steiner streets, 3 p.m., March 28, and 8 p.m., March 29.

San Pedro, Cal. (Seventh Church, Los Angeles).—William R. Rathvon, Elks Hall, 8 p.m., March 30.

San Rafael, Cal.—George Shaw Cook, Red Men's Hall, 803 4th street, 8 p.m., April 1.

St. Louis, Mo. (Five Churches).—Virgil O. Strickler, Odeon, Grand and Finney avenues, 3 p.m., March 28.

Stroud, Okla.—Virgil O. Strickler, Opera House, 8:15 p.m., March 30.

Tomah, Wis.—Col. William E. Fell, Unique Theater, 8:15 p.m., March 30.

Williston, N. Dak.—Clarence W. Chadwick, 8:15 p.m., March 30.

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Testimonies of Healing

[Translated from the German]

Jesus said: "Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is heaven." These Scriptural words, which were familiar to me from my childhood days, came vividly to my remembrance at a desperate period of my life, when I reached out for help.

In 1912 I became ill, and the attending physician had me taken to the hospital, where it was stated that I had gall-stones. The head physician told me that these could only be removed by an operation, and that unless it were performed, I would not live more than seven or eight weeks at the longest. I submitted to it, but went through dreadful suffering, a rupture of the gall-bladder having occurred during the operation, as I was told later, whereby the blood became affected. In about three months' time I had recovered sufficiently to get a dismissal from the hospital, and was then able to work until the middle of January, 1913. From then on the trouble asserted itself again, and became so aggravated that I presented a wretched appearance. I returned to the hospital, but the physician thought it would be dangerous to operate this time, as I was too weak, and when after three months, during which I was under medical treatment, my condition appeared to be unchanged, I was dismissed from the hospital. I now applied for help, as I had done formerly, to the doctor of an association to which I belonged. He showed great kindness and did his best to relieve me, but finally declared that it was beyond his power to help in my case.

In these dark hours, in my condition of hopelessness (for I often wished death might come), I experienced help from above. The glad news that the Christ-power which healed all manner of sin and disease in Jesus' time is still healing them in our day, came to me through a lady who is an adherent of Christian Science and who gave me a few copies of the *Herold* to read, besides explaining to me a few points with regard to this glorious world religion. Through the constant reading of the *Herold* and adequate mental work, the healing and regenerating power of divine Truth gradually dawned upon my sense.

From then on there was daily improvement. My trust was rewarded and my hope fulfilled, according to the words of the prophet, "They that wait upon the Lord shall renew their strength." I asked a Christian Science practitioner for help, which was readily given, and with four weeks' treatment I was completely restored. The doctor of the association, whom I had to see once a week in order to be examined, on account of the financial assistance I was getting, was very much surprised at my changed appearance, and asked what was going on with me. I am seventy years of age and able to attend to all my work, and I have every reason to be grateful to God for all the blessings which I have received in a spiritual, physical, and financial way through Christian Science. I also wish to thank our revered Leader, Mrs. Eddy, through whom the truth was again revealed, and made accessible to all who thirst after it.

Heinrich Behrens, Ottensen bei Lindhorst, Sch. L., Germany.

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Our little boy was born in October, 1909, and we are more than grateful to Christian Science, for had we not known of the truth at that time we feel that he would not be with us today. Five years before this a little one was still-born at eight months, and for weeks my life was despaired of. Indeed, I was in a most serious condition. For three years I suffered with bladder, kidney, and female troubles. Then physicians advised an operation, one saying that he could not assure me of ever being perfectly well. While in this state of discouragement and despair, I asked for help in Christian Science. In three weeks I was much improved, but I continued to have frequent attacks of the bladder trouble. I cannot say just when these disappeared, but I began to build up both mentally and physically.

Before the birth of our little boy I went regularly for instruction and help in Christian Science. I studied and read faithfully, and continued in perfect health, with not one sick moment. I did my own housework, and was happier and more contented than I had ever been before, having that spiritual uplift which comes from knowing there is only one power, God, good, and that man in God's image and likeness is perfect. At eight months the same symptoms appeared that caused the premature birth before. There was great suffering, and every indication that labor was at hand. The practitioner stayed with me almost constantly for three days and nights, and her knowledge of the truth that God is our sure deliverer, healed me. In five days I was up and about my usual duties as before, perfectly well and strong, and rejoicing in the lesson we all had learned.

Four weeks from this date the little boy was born with no assistance whatever from the doctor, and practically no pain. The physician made the statement that it was the most normal birth he had seen in fifteen years' practice. I was up and dressed part of the next day, and in less than a week I was taking care of the baby. I have been perfectly well since then, and am deeply grateful to be free from all the effects from which I suffered in my first experience. This little boy is now five years old, and is well and strong. He has never tasted medicine, and the few ailments he has had have been overcome almost instantaneously with the truth.

Another demonstration made with the help of the same practitioner, was in the case of an eruption which came out all over my body and gave me great discomfort. It became so bad that I could not eat or sleep, and the heat from my clothing caused an itching that was almost unbearable. I did the best I could by reading and studying, but the condition seemed so real to both myself and my husband, that to please him I consented to have a physician examine it, and was told it was a form of herpes. I then asked for Christian Science help, and in less than a week was entirely cured, and I have never had any trouble since.

These experiences make me desire to express my thankfulness to God, and my gratitude to Mrs. Eddy, through whom this apprehension of Truth has come. It seems so little just to say we are deeply thankful to God, and grateful to our Leader, but we can show our gratitude by loving obedience to the teaching of Science and Health and by putting it into practice each day, as far as we know.

Grace Wilson Stitt, Lakewood, Ohio.

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I am indeed grateful for all that Christian Science has done for me. It has been my daily help ever since I was quite a little boy up to the present time. I am engaged in the works of a firm of electrical engineers, and one afternoon, while taking out the bushes of a bearing on a very large casting, the latter slipped and fell on my foot. A man who was working beside me, seeing what had happened, ran down the works for assistance, and with the help of two other men lifted the casting, and so released me. The pain was intense, but I knew that nothing could injure God's child, for

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He is always with us and protecting us. The men took off my boot and sock, but were astonished to find nothing more than a slight mark where the casting had struck, for they expected to find that the heavy weight had crushed the foot.

I started home after this, and on leaving the tram, walked a mile and a half to the house without feeling any pain or stiffness. The next morning, much to the surprise of the men who so kindly helped me on the previous day, I went to work, and thought no more about the accident until they asked me how my foot was. This brought to mind our Leader's words, "Accidents are unknown to God" (Science and Health, p. 424), and surely "God is our refuge and strength, a very present help in trouble."

About six months before leaving school I noticed that my sight was not perfect, and I could not read what was on the blackboard. The medical examiner told me that my eyes were in bad condition, and I must have glasses at once. I was accordingly taken to an oculist to have my sight tested. A Christian Science practitioner gave me one treatment, and when the glasses were received from the optician I found that I had no need to wear them at all, as I could see better without them. I have had normal sight ever since. These experiences showed me how Christ, Truth, and the healing power is always with us.

May I be always led to realize the truth of what Jesus said to the disciples, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

Harold Hall Daniels, Ashton-on-Mersey, Cheshire, England.

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I am so grateful and happy that I would like to tell others what Christian Science has done for me, and what a wonderful change it has made in my life. A few years ago I was a physical wreck from heart disease, an injured spine, nervousness, a severe bowel trouble, constant colds, besides fear and unhappiness. The belief was that I had not a healthy organ in my whole body, and the future was a dreary picture, full of dark forebodings,—but how different everything is now! All the ailments have vanished, and I am well. The heart disease left me in a few weeks after turning to Christian Science, and all the other complaints disappeared very quickly. The future, instead of being dark, is light and full of the treasures of Truth, for which I am eager to work as well as to search.

I also suffered from asthma for over twenty-four years. I had tried different climates without any relief, and while in Europe had been examined by one of the foremost physicians in Leipzig. He pronounced my case incurable, as he claimed it was caused by the condition of the heart, and said that I must always be very careful to try to ward off the attacks, which used to leave me very weak. Now, however, through the daily study of the Lesson-Sermon and my effort to live up to the truth, this ailment has gradually disappeared, and changes of climate and foggy weather no longer affect me. Does any one wonder that I am happy? But there is a deeper cause for my happiness than being freed from sickness, and it is the knowledge that God is ever present in time of trouble and that there is a power to help us to be purer, more loving, and of more use in the world.

I have been gradually freed from the worry and fear so common among mothers, when their little ones are not well, and as a result my two children are much healthier and better in every way than before we understood about Christian Science. They have experienced very quick healings in cases of colds, fevers, mumps, and injuries, and as a result of their attendance at the Christian Science Sunday school they are learning to help themselves. I have the deepest reverence for Mrs. Eddy, and many times think of how steadfastly she clung to God, that all mankind might be able to understand divine Love as she so clearly revealed it.

My healings have all been permanent. I have climbed mountains, and been able to stand what would to material thought have been severe shocks, without the slightest heart trouble. My little family and myself have been blessed in many ways, and I am grateful to say I now have the privilege of being a member of Fourth Church of Christ, Scientist, in this city, and of teaching in the Sunday school.

Mrs. Charles Werner, San Francisco, Cal.

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It is with the deepest sense of love for God, and of gratitude to Mrs. Eddy, that I give this testimony in proof of the healing power of Christian Science. I have been helped many times since coming into Science. I was healed of what seemed a very severe throat affection in about three treatments, and of a slight attack of acute lung trouble in a week, through the spiritual understanding of a Christian Science practitioner.

Some time ago I had the opportunity to prove the efficacy of Christian Science through my own understanding. I was visiting at the home of my brother, and when going from the kitchen into the dining-room, I caught my finger in the swinging door and hurt it badly. I turned immediately from material sense with the declaration, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). I knew that if all is Mind, there could be no accidents, because Mind is not subject to material conditions. The sense of pain was overcome instantaneously, and by the next morning there was no trace of the injury. This little incident proved to me that Christian Science heals every sense of error. The physical healing is nothing, however, when compared with the understanding of God which I have gained through the study of Christian Science.

Gertrude Dillon, Chicago, Ill.

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[Translated from the German]

Like the psalmist I would say: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." I would link my testimony of gratitude and of healing to these words, for great things have been done unto me by God's infinite love and goodness through Christian Science. I was healed of a severe stomach and gall-stone trouble, which for several years had caused me increasing suffering, together with all its injurious effects. I used to look into the future with a heavy heart. All material methods and means were applied, from the crudest to the most refined; but although they relieved me for a while, they were not conducive to a cure.

In the hour of greatest need, help came through Christian Science. I had heard of this teaching before, through a kind couple, and when the subject presented itself again, I set my trust upon it and was richly rewarded. A dear neighbor went to a Christian Science practitioner, who came at once, and after talking with me gave me treatment. After the fourth treatment I was completely healed. This was almost two years ago, and there has been no return of the trouble. Today I am perfectly well in mind and body. The search after the universal truth as presented in Christian Science,

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after the universal solvent of divine Love which healeth mankind and bringeth calm and peace, was a big struggle, extending over thirty years, during which time I met with many a hard experience. But this is all a thing of the past and everything has become new. I thank God from the depths of my heart for the benefits received, and am grateful to Mrs. Eddy. May all people attain to the true knowledge and understanding of God!

FRIEDRICH SCHWALBACH, Wiesbaden, Germany.

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Several years ago I was a great sufferer, and had been for a year. I spent a large amount of money for medicine, medical treatment, and other material means, only to find myself steadily growing worse and face to face with an operation. A skilled surgeon told me that a mass of cysts had formed on an internal organ, and I was unable to sleep in a natural position. Every night my sleep was broken, and I was a nervous wreck.

Upon the advice of an uncle living in the West, and of a friend who had been healed through Christian Science, I sought a practitioner; and words can scarcely convey an idea of the spiritual uplift, the courage and strength, which that first Christian Science treatment imparted to me. One by one the troubles left me,—the growth, a displacement, and a chronic bowel disorder, as well as hatred, resentment, sensitiveness, and many of the other things that "worketh abomination, or maketh a lie." The healing was accomplished in less than three months.

Now comes a part about which I am reluctant to write. Up to the time my health gave way I was an earnest church worker, and I was advised by my pastor, when he learned of my healing through Christian Science, to consult with one who had been healed through Science but was not a Scientist. I should have known that this was error, but I went and talked with the lady, with the result that I became interested in a form of mental science. The inducement held out to me was that it was easier to comprehend and "just like Christian Science."

A year or so elapsed, and I tried with all my might to progress and be able to make demonstrations for myself and others, but failed; and the more closely I pursued the study, the more confused became my thought. Then to my great sorrow there seemed a return of the old trouble. I at once wrote to my former practitioner, who at that time was living in South America, and no sooner had my plea for help reached her than I was again liberated from bondage; and I have been well ever since. I have become an earnest student of Christian Science, and I am looking forward with pleasure to receiving class instruction. It is my sincere desire that in my daily life I may at all times unconsciously exert an influence for good.—ALICE HURLBUT MARTIN, Beloit, Wis.

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Words cannot express my gratitude for all that Christian Science has done for me and my family. I had been leaning on *materia medica* most of the time for eight years, for I suffered from almost every ill that "flesh is heir to." I had headaches which at times were so severe that I would be unconscious for two or three hours. I also suffered from spinal and bladder troubles, bowel disorder, and nervousness in its worst form; and some said that there was a growth on the brain. I had been treated by almost all the doctors in our home town and had consulted some of the best specialists in the state; I had been to three different hospitals and had submitted to one operation. A short time before I decided to try Christian Science I was at a hospital, but was getting so discouraged with life there that I wanted to come home; therefore with the consent of the doctor I did so, after promising to follow his directions. Nothing did me any good, however, so in the fall of 1912, when a cousin was visiting me from Hamilton, Ohio, I talked with her about Christian Science. She insisted that I should go home with her and see a practitioner, and I am thankful that I went.

On Sunday evening my cousin and I attended the Christian Science church, and almost the first thing I noticed was the quotation on the wall: "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). This I proved true. There were only two people present when we arrived, one of whom was a practitioner. I told her of some of the ills from which I suffered, and as I always had intense pain whenever I went to church, I asked if I could leave the room if necessary. She said I would not need to do so, and I did not, for I felt no ill effects and enjoyed the meeting. I therefore made arrangements with the practitioner for treatment, and within a week I was perfectly healed and came home rejoicing. I had been obliged to wear glasses off and on all my life, but when I was healed everything yielded, and I have not worn them since.

I also want to state that one day when our boy was working in the woods, he was stung by a bee. When he reached the house, the swelling was so great that he could hardly be recognized. The practitioner above mentioned was visiting us at the time, so the boy asked for help in Christian Science and was entirely healed within a short while. I could tell of many other demonstrations.

I am thankful to testify that my healing has been permanent, and I look on this great change as an evidence of divine Love and as proof of the promise to those who seek "first the kingdom of God, and his righteousness." Mere words can never express my gratitude to Mrs. Eddy for giving us such a wonderful book as "Science and Health with Key to the Scriptures." I love to read all of the Christian Science literature.—METTIE M. MANGAS, Union City, Ind.

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For twenty years I suffered from sciatic rheumatism during the winter months. At times it would be of a mild form and I could keep at work; but other attacks would be so severe that I would have to quit work for several weeks. I was treated by a number of physicians, and while they generally relieved me, they were not able to effect a cure. As I grew older, the disease became more severe and the attacks more frequent. I tried many material remedies, also changes of climate, but relief was only temporary. In February, 1908, I had a very bad attack and was almost helpless for a number of days. I grew steadily worse, and after trying everything we could think of, my wife recommended that I try Christian Science, as she had been benefited by it some time before. I wrote to a practitioner and sent the letter that day. The next morning I had relief, and in two days was entirely cured. The trouble has never returned. We have had many demonstrations of the efficacy of Christian Science in our family since this healing.

I am truly thankful for the help I have received to live a more Christian life; and I am very grateful to our dear Leader, who has been able to show the world that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

JOHN E. WHILT, Missoula, Mont.

I gratefully endorse the above statement as given by my husband.—AMANDA WHILT.

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A little over four years ago I first became acquainted with Christian Science through my wife's healing of an illness of long standing. I began to read the text-book, "Science and Health with Key to the Scriptures," and found I had discovered a great prize. I had suffered from a rupture for about five years, and as the symptoms seemed to grow worse I was obliged to consult a Christian Science practitioner. In one treatment I was entirely healed, and my healing has been permanent. I am very grateful for the physical healing, also for the understanding of the unlimited power of Truth.—EMERY F. SAXTON, Newark, N. J.

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I wish to express my gratitude for what Christian Science has done for me, in the hope that some other wife and mother, having a similar experience, may read my testimony and find a gleam of comfort in it. I had been an invalid for twenty-five years, and during the last five years was in bed all the time. Hope of ever getting better was gone. I had tried every available remedy, but found no permanent help. Finally, I seemed unable to get even temporary relief; therefore, after being persistently urged by my sister, who had been healed of a so-called incurable disease, to try Christian Science, I turned to it as a last resort. I had not the slightest belief that it could help me, though I was perfectly willing to give it a trial. I felt stronger and better as soon as I began to read the copy of Science and Health which my sister very kindly sent me. Then I secured the help of a faithful practitioner, with the result that today I am well and strong. I have not taken medicine or used material remedies of any kind for over seven years, but have depended upon the great Physician alone.

Christian Science has helped me to overcome fear, which had kept my life full of dark shadows, and has given me peace instead, with a great trust in God's goodness and love to all of His children. It has filled my heart so full of love that my one desire is to learn God's will, and learning it, to have strength to obey. This teaching has been of untold benefit to my family; and in my own life I have daily proof of the power and strength which even a small understanding of Christian Science gives. Words are inadequate to express my thankfulness for all the blessings it has brought me.

MRS. F. C. NORVELL, Steelville, Mo.

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[Written for the *Sentinel*]

The Master

MARGARET MORRISON

WHAT vision held those eyes so rapt and true,
That he could walk upon our common earth
And make it blossom in conception new
Of man's divinity,—transcendent birth?

That he could speak unto the blind, the dumb,
The sick, the lame, and those held fast in death,
And with that word to all afflicted come
New sight, new speech, new strength, and living breath?

What heaven of perfected peace and grace,
What love did he command with smile and look,
That from the majesty of that calm face
All evil fled, nor could his presence brook?

Unchanging is the way; in this great hour
'Tis ours to follow, and by works to prove,
In watchful meekness and in patient power,
The Science of his Life in truth and love.

From Our Exchanges

[*The Christian Register*]

The best peace society is a living church. The organizing of many special movements for bringing about universal peace is of doubtful utility. People whose sympathy is clear are disinclined to enter a union which would limit their freedom of action in certain emergencies, and which would commit them to untenable theories of peace. A real church goes to the root of the matter in promoting the growth of dispositions which, if made universal, will assure peace, without which no conceivable pacific engineering will produce peace. There is much confusion of mind about the subject.

No condemnation of war will amount to anything while the causes of war grow unhindered. No peace is conceivable that cannot be enforced against any who dispute it. What prospect for peace can there be, for instance, so long as men of influence keep on declaring that some questions between nations cannot be arbitrated? Until international courts are devised to which all questions would be submitted at the precise moment when arbitration is now declared impossible, behind which powers would be established capable of compelling obedience to their decisions, hopes of peace have the character of prophetic visions of lions and lambs experiencing a change of heart.

[*The Advance*]

In spite of all these arguments which stare us in the face in nature, in human society, and in religion, we meet in the New Testament the emphatic declaration that he that feareth hath not fully learned to love, and that "perfect love casteth out fear;" that man's relation to God is not logically one of fear, but one of loving confidence. The world is just beginning to believe that the apostle John was correct. We are discovering that love is a stronger force in nature than we formerly supposed. We are just beginning to find out that human society is more secure where men love one another than where they confront each other with double-shotted guns. We have not yet learned, but we are beginning to learn, that arbitration treaties are better defenses than armored battleships; that superdreadnoughts soon go out of style, but that faith, hope, and love last.

[*The Pacific Baptist*]

Yesterday we came across an old paper—at least twenty years old. In it we found a fresh paragraph crowded with meaning for today. Here it is: "If there is some one who is noted for judging very strictly of the lacks of others, and who has more serious ones of his own, anger is not the only proper emotion with which to regard him. He is amusing, and we have a right to think of the wonderful waking up which he is always just on the verge of if God is dealing with him. We are also helped out by the realization that we are very much like him ourselves, and that in our strict attention to the narration of his defects we have been delightfully autobiographical to others." We started to write another paragraph upon that as a text, but concluded it would be too unpleasantly autobiographical.

[*The Universalist Leader*]

If high hopes and beautiful dreams are vanity in us, they were vanity in all the prophets and seers of the past. If we discredit our own sense of righteousness, we discredit theirs. If the voices in us which call us to love and to duty speak with the authority of everlasting truth, then the voices in them will ring true to us. All matters of faith, however elaborate and whatever they involve, go back to human nature

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for their vindication. The church, the book, the Master, must all knock at our door, and must live as vital experiences in us, or die out as echoes of a far distant past, according to our choice of soul or world, of spirit or flesh, of the inner voice or the outer din as our guide through the labyrinth of existence.

Is there not a solution of our problem in the simple fact that at his best every plain man in the great crisis of his life unhesitatingly understands which road leads to the mount of vision? He may choose the valley path. He may act the meaner part. Passion may warp his judgment. Greed may corrupt his choice. But the plain man is rarely in doubt. He knows, whether he acts up to it or not, that the hill path and the great hopes and the noble ideals are worth while, whatever they may involve of tragedy. He may know that his poor, weak will is not just now equal to the task, but he secretly honors the one greater than himself, who cleaves to his soul against all the world.

[*The Christian Work*]

It is devolving upon every Christian, irrespective of his creed, to contribute to reconciliation in the divided house of Christ. In other words, these are the days for Christians to practise Christian ethics and quit suspicious attitudes and unfriendly opinions of each other. This is deadly poison which has been a plague in the church for centuries. Definite progress on the ethical side of Christianity will awaken a growth toward union as nothing else can do.

As this growth continues, new elements will come into religion, as in the acorn all the parts of the tree are not there in miniature, but along the way is the formation and differentiation of the structures and organs not previously existent as such. It is so with thought. It is so in individual experience. It must be so in the church. So that neither absorption nor compromise will have much part in the structure, but in the growth denominational peculiarities will be lost, while the life of Christ will be larger and more evident. Nothing is more hopeful to this end than the increasing emphasis on the person of Christ that we now hear of from all parts of the church. It is this unconscious growth that is lifting the church out of her sectarian boundaries and will be the greatest factor in her permanent growth.

[H. C. Tolman, D.D., LL.D., in *The Living Church*]

Suppose every member of the church of Christ went forth into the world as a real member of Christ's body; that he served as Christ served, loved as Christ loved, was as humble, as kind, as gentle, as true, as pure, as manly, as strong; that in his daily living he was a Christ in business, in the club, in the home, in all his relation to his fellows. Suppose all Christians vied with one another in Christian love and service, that instead of debating over the origin of sin, all energy and power were directed to redeem the fallen and to show forth in the highest degree the spirit of Christ, that Christians at all times and in all places were willing to suffer as he suffered in the beauty of immortality and service,—would not Christianity today be an irresistible power appealing to the highest and manliest sentiment in the human soul?

[*The Congregationalist and Christian World*]

When any considerable number of us are ready to make spiritual concerns dominant in our own lives, and tactfully to persuade others to enter into an experience that is real and good to us, when we have put our church into shape for training men in godliness and for sending them forth on errands of usefulness, then a revival is sure to come to our town.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

Vol. XVII No. 30

Boston, March 27, 1915

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Items of Interest

A recent issue of *Engineering* contains some interesting comments on the mineral wealth of Turkey. Although the present disturbed conditions, it says, for the time being have put a stop to further industrial developments in Turkey, no doubt her rich resources ere long will call for exploitation. The petroleum areas are found almost all over Asia Minor, especially in the provinces of Mossul and Bagdad, in which two districts alone there are a couple of hundred areas. There are also petroleum springs at the Van Lake and at Puck, in Terdschan, to the west of Erzerum. The largest iron ore deposits are located in the mountainous country north of Satim, where the annual production is about three hundred thousand tons, while some thirty thousand tons a year are broken at Ayasmand. The most important coal deposits are those at Ergli, on the Black sea. The quality of the coal varies, but on the whole resembles Newcastle coal. About ten companies are working in that district, a French concern heading the list with an output of five hundred thousand tons a year. The Duysa mine produces one hundred and ten thousand tons annually, the Kurdschi Mining Company eighty-five thousand, and the Zaridscha Brothers Company, sixty thousand. Some smaller companies have an annual output of fifty thousand tons.

The department of agriculture is trying to induce the people of the southern states to grow larger crops of sweet potatoes. There is a steady demand for this vegetable, it is said, and in the South, where conditions are ideal, there is no reason, say departmental authorities, why arrangements should not be made for meeting that demand. Strange as it may seem, the supply of sweet potatoes for the American market is never equal to the demand.

"The sweet potato," says H. C. Thompson, one of the horticulturists of the department, "is one of the most important food crops of the South, and the acreage could be greatly increased without reducing the unit value of the crop. Thousands of southern farmers do not have enough sweet potatoes for home use throughout the year, and very few of the small cities and towns of the South have a continuous or sufficient supply. The small cities of the West and the middle West are not supplied with sweet potatoes, except for a period of a few weeks in the autumn. With the extension of the modern methods of storage, all of these markets could and should be supplied."

Shifting its observations from conditions surrounding laborers in great industrial enterprises, the United States commission on industrial relations has begun at Dallas, Texas, an investigation of the farm lands question. What new tendencies of importance, if any, are arising from the creation by capital, largely from the northern states, of vast farms in the South, is to be one topic considered. Witnesses are expected to tell of agricultural abuses and improvements in the southern states and to describe the possible effects of the poverty of land tenants on the cost of food products, also to throw light upon the allegation that the South's customary credit system for farmers hinders the poorer renters from crop diversification.

Certain districts of the South have already discovered, in regard to intensive farming, that it pays better to cultivate a few acres well than many acres poorly. In one section, the lowest yield of Indian corn per acre worked under the intensive plan was one and one half times the general average for the whole state; the largest yield was five times the general average for the state; the average yield for the intensive farms was three times the average yield for the entire state under the old system of cultivation. In cotton the yield under the intensive system was 1,498 pounds to the acre, nearly three times as much as the general average for the state, including the rich delta country.

The success of the Lincoln highway project is having its effect, and ambitious road improvement plans are being proposed to the people which would have been laughed at as visionary a year ago. In this category is the Lakes to the Gulf highway, or the Cotton Belt route, as it will very likely be called, which is now being put before the governors of the states through which it will pass by the Hoosier Motor Club of Indianapolis. A conference of the governors of the states traversed is expected, at which plans for this improvement will be discussed. This great trunk line will be about thirteen hundred miles in length.

Crews of ships making United States ports after July 1, 1915, will be registered and identified with the federal government by the finger-print system. A regulation to this effect has been agreed upon in conference by officials of the commerce and treasury departments representing the bureau of navigation, the board of supervising inspectors, and the coast-guards, acting under authorization of the recently enacted seamen's law. Arrangements have been made for the examination of seamen at all United States ports by officers and inspectors on board the coast-guard cutters. Each seaman will carry a card bearing his signature and an imprint of his right index finger, a record of which will also be kept on the government books for identification.

In the interest of the growing good roads movement in the three Pacific coast states, California, Oregon, and Washington, a great congress of good roads will be held at San Francisco during the week beginning Aug. 2, 1915, in acceptance of the invitation of the president of the Panama-Pacific international exposition. Participation in this congress, the greatest convention of its kind to be held on the Pacific coast, is by invitation extended to the leading national organizations having for their purpose good roads development, a large number of which bodies have arrangements under way at the present time for attendance at San Francisco.

There are over seven thousand miles of underground tunnels in the anthracite mines of Pennsylvania. The greater part of this large underground mileage is now useless. The water that accumulates in these tunnels must be pumped out to protect adjacent workings and air must be supplied to many miles of unpassable gangway to prevent the formation of gas. For the timbering of the mines the Pennsylvania hills have been denuded of trees, and most of the timber now used is yellow pine from the South. Over five million dollars a year are now spent by the operators for mine timbers and lumber.

The treasury department at Washington, D. C., has received a check from Postmaster-General Burleson for three million five hundred thousand dollars, representing the surplus in the revenues of his department for the fiscal year which ended June 30, 1914. The postal revenue surplus was three million eight hundred thousand dollars in 1913. In acknowledging the receipt of the check, Secretary McAdoo said these payments were the first representing actual surpluses made by the post-office department since 1836.

Thomas A. Edison, it is announced, has opened a factory in Johnstown, Pa., for the manufacture of benzol from coal gas, a process never before developed in the United States. Carbolic acid and aniline dyes are made from benzol, which heretofore has chiefly come from Germany. Since the war there has been a great shortage of this product, and chemists and manufacturers have given much attention to producing it here.

The special correspondent of the Paris *Temps* in Tunis states that the natives are busy sowing the seed provided for them by the authorities. It consists of 123,741 quintals of wheat, 91,474 quintals of barley and 1,271 quintals of beans. The Tunisian administration has also distributed for consumption 48,369 quintals of barley and 96,616 quintals of Indian corn, thus providing for the sustenance of six hundred thousand natives.

The United States court of appeals overruled the decision of the lower court convicting John H. Patterson and twenty-six other officials, or former officials, of the National Cash Register Company of Dayton, Ohio, of violating the criminal section of the Sherman antitrust act, and remanded the case for a new lower court trial.

Secretary Lane of the department of the interior has announced that he has entered into a contract with private interests to build a two hundred and fifty thousand dollar plant to handle the invention of Dr. Walter G. Rittman of the bureau of mines,—a process for the manufacture of gasoline, dyestuffs, and explosives.

Articles of incorporation have been filed with the Massachusetts secretary of state for the incorporation of the Olympia Theaters, Incorporated, with an authorized capital stock of seven million dollars.

The Argentine ministry of agriculture has estimated the wheat, oats, linseed, and rye crops for export to be worth two hundred and thirty-one million dollars against eighty-five million dollars in 1914.

The pension appropriation bill, signed by President Wilson, carried approximately one hundred and sixty-four million dollars.

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Christian Science Sentinel

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

Vol. XVII March 27, 1915 No. 30

"Your Father's good pleasure"

WILLIS F. GROSS

In a somewhat vague and indefinable way most persons believe in the omnipotence of God. The general religious belief of mankind admits, theoretically at least, that "with God all things are possible." If one were to declare it to be his honest conviction that God does not possess all power, he would at once be marked as one whose religious views are not worthy of consideration.

Human theories are oftentimes very inconsistent, and it may not be readily apparent wherein they fail to acknowledge the omnipotence of God; yet the imputation that they in any way question God's power would be strongly resented. The average person believes he is as thoroughly convinced that the Supreme Being has all power as he is that this Supreme Being exists. It is not God's power that is questioned, so much as His willingness to help humanity. Few persons, if any, would say that God is not able to heal the sick; but there are many who believe He is unwilling to do so. There are some who go so far as to say that God could heal the sick if He were so disposed, and since this work is not accomplished, sickness and suffering must be in accordance with the divine plan. Even when disease results in death, it is believed that this is the divine will, since God could have prevented the fatal result if it would have been for humanity's good.

It is just as necessary for mortals to realize that God is willing to save, as it is for them to understand that He is able to save. It is a fundamental teaching of all Christian religions that faith is necessary to salvation. Jesus frequently said to those who appealed to him for help, "According to your faith be it unto you." Erroneous belief limits the power of God and robs humanity of untold blessings; it also limits God's willingness to help and prevents the enjoyment of the good already bestowed. There was a time when many believed that even though God was able to save all men from sin, He was unwilling to do so. It was an accepted teaching that some were foreordained to be lost, and they could not be saved, no matter how deserving of salvation they might become. This theory as to God's willingness to save some, while He permitted others to be lost, is now almost if not quite generally rejected; but so long as it was accepted it had a depressing effect on the world's spiritual progress. It is now almost universally believed by Christian people that it is God's will that all men shall be saved from sin. There has been no change in the belief as to God's power to save, but simply in the thought as to what constitutes God's will. All will admit that this change of belief has worked out good for mankind, and no one has been injured thereby.

Another change in human belief, just as radical and just as important, is taking place. It has long been believed that God is as able to heal sickness as He is to save from sin; now it is being acknowledged that He is willing to do so. As mortals realize that God is willing to help, they learn to rely on Him to heal their bodily infirmities. So long as they are not convinced that God is willing to heal, they will depend on drugs and various other material remedies. It is admitted that God did heal the sick at one time, but it is argued that this was done for a special purpose, and since this purpose was accomplished, it is no longer necessary that the sick should be healed in this manner. For centuries, erroneous belief has prevented the demonstration of God's power to heal physically as well as morally, but this belief is rapidly giving place to a more spiritual thought of God, and it is becoming understood that salvation means salvation from sickness as well as from sin.

This decided change in human thought is the result of Christian Science teaching and the demonstration thereof. As a rule, mortals are not inclined to question the generally accepted religious teachings of the age in which they live, and so the belief that the healing of sickness is not an essential element of Christianity became a deep-rooted conviction. It seemed to coincide with human experience, and this made it appear all the more reasonable. It was not until Christian Science turned religious thought into new channels that mortals began to perceive the falsity of such a conclusion.

In Science and Health (p. 373) Mrs. Eddy writes, "If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject and be more alive to His promises." Jesus said to his followers, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This should have settled the question as to God's willingness to help in every time of need. The kingdom herein referred to includes all good. In how many ways the Master sought to give assurance of God's love and tender care! On one occasion he said: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." In the Sermon on the Mount Jesus counsels against anxious thought for food and raiment. He reminded his hearers that the birds do not sow "nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" He assured them that if they sought first the kingdom of God, all things needful would be provided.

One need only consult his own past experience to see how fear has prevented implicit reliance on infinite Love and wisdom. The fear was not the result of the belief that God was not able to do all things, but it was occasioned by the thought that for some reason He might not be willing to bestow that which was desired. What comfort and assurance there is in the Master's words, "It is your Father's good pleasure to give you the kingdom"! This being admitted, why should mortals fear to rely on Him and trust all to His keeping? In Christian Science one gains a more spiritual concept of the Supreme Being, and consequently a more correct thought as to what constitutes the divine will. John wrote, "If we ask anything according to his will, he heareth us."

The belief that disease and suffering may be according to the will of God is so deeply rooted in human consciousness that it prevents the natural unfolding of faith, and robs mankind of many blessings they might otherwise enjoy. This

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belief must be overcome. So long as it is accepted, even as a possibility, it will limit faith and retard human progress. Why do not mortals strive to follow Jesus' example in this respect as well as in other ways? He "never prayed to know if God were willing that a man should live" (Science and Health, p. 369), but he healed the sick as freely as he reformed the sinner. He taught the disciples to preach the gospel as he preached it, and he assured them that wherever the gospel was preached and accepted the signs would follow. The good works promised included the healing of sickness. Nowhere did the Master say, or even intimate, that the time would ever come when the prayer of faith would be less effectual in the healing of sickness than in the overcoming of sin and all discords.

So long as mortals believe that God is unwilling to heal the sick, it will seem to be so, and the results of false belief will be manifest. Some day it will be understood how great is the work Christian Science is doing in correcting this erroneous impression as to what constitutes the divine will. Every case of sickness healed, every discordant condition overcome through faith in God, is an added proof that it is indeed our Father's good pleasure to give us the kingdom. Experience does more than anything else to break the shackles of false belief. When the sick are healed, they are convinced beyond all question that it was God's will for them to recover. This increases their faith and gives them courage to make a practical application of the Master's teachings in all the affairs of daily life. Their efforts at well-doing are no longer impeded by the fear that it may not be God's will for them to succeed, for they are beginning to see that in every undertaking which brings more of good into human experience, God is working with them "both to will and to do of his good pleasure."

Every Hour

MARY A. NEWMAN

In studying the teachings of Christian Science, one of the first lessons unfolded to us is that of a new impulsion to activity, and this is clearly set forth in the following sentence from our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, where we read, "Good demands of man every hour, in which to work out the problem of being" (p. 261). In our previous way of thinking it seemed to some of us as though the demand came from evil, that the problems of human experience with their complex entanglements must be adjusted and arranged for by giving them a degree of reality. But this did not solve the question, nor did the way become clear to us, however loyally one might try to face the difficulties from the standpoint of religious education or some philosophy claiming to give a solution. We felt that things were wrong, but that somewhere surely there must be an answer to the heartfelt longing for light and guidance.

When the truth of Christian Science came to us, we saw that not a grim tyrant, not an overshadowing evil, is holding the government of the universe and man, or a God who permits evil or sends it to His children, but the infinite Father-Mother, Love. Then we began to get a glimpse of what our work is, in response to the demand of this Love: not resignation to an arbitrary will that we could not understand, but a childlike, faithful, earnest, trustful obedience to the demands of infinite Love.

The contrast between the true and the false way is graphically portrayed by our Leader's words where she says, "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle." Then we come to the assurance that "to all mankind and in every hour, divine Love supplies all good" (Science and Health, pp. 102, 494). This is the revelation to human consciousness of man's relation to God, which Christ Jesus the Wayshower exemplified in every act, and practical obedience to this truth is the task which we are to undertake every day. The insistent demands of material sense-testimony and of mortal beliefs may clamor for a hearing, but if we turn humbly to obey the voice "that speaketh from heaven" and let the Christ-spirit rule our thought and daily life, the light will shine upon our way, and every experience will become an opportunity to prove the power of divine Love which at all times overcomes evil with good.

As thought gradually awakens, even in a small degree, to this standpoint of activity, we find new motives, new desires replacing the old habits of trying to put things right. Where before the demand seemed to call for strenuous effort, we begin to glimpse the wonderful truth that God is All-in-all, and that "in quietness and in confidence shall be your strength." The mists of mortal belief begin to dissolve, and the way becomes clearer every hour. Then, too, we feel a deep and increasing sense of gratitude to our beloved Leader, who so steadfastly and lovingly received the things that are of God and gave them to us.

Desire

CHARLOTTE PAULSEN

Holy desire is of God, and to human sense it reaches fulfilment as spiritual truth appears in its progressive stages of unfoldment. Historically, the desire for the appearance of the Christ or spiritual idea reached the zenith of expectancy two thousand years ago. It found expression in the one who shared, with all other Jewish maidens, the hope of a glorious motherhood. Mary's desire was so pure that she clearly perceived God as Father. It was so unadulterated by any personal sense of her relation to God that she was the transparency for a more spiritual ideal to appear to humanity. True aspiration, free from mortal ambition, exalted Mary's human sense of the experience into a pure consciousness of its divine import; she was therefore unashamed to give expression to her promised joy. Spiritual exaltation, in which her soul did "magnify the Lord," lifted her thought so far above the pride and injury to self-love which, tempting Joseph, would have judged her an offender, that her song of praise was unrestrained and her vision of purity undimmed.

Mrs. Eddy tells us that "no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1). Does it not help us to know that right desire, whose virtue lies in its at-one-ment with divine will, is above contamination from evil suggestion, above condemnation of unholiness? Its being is the offspring of divine Mind, and its outward expression is a divine impulsion. Constant and compelling in its love, it wins its own respect and right of way. Having its motive in God, it can suffer no perversion or misinterpretation. Such a divine aspiration as that which links man to his Maker, is a quality of Mind so unmistakable that it would be impossible to counterfeit it or name it ambition, for it bears the stamp of His approval. Confidence is not then placed where it can be misplaced. The message is not carried by that which can miscarry, nor can God's purpose fail of fulfilment.

Spiritual aspiration is an emanation from infinite Mind. It establishes the immediateness of cooperation between Principle and idea. It constitutes the substance of spiritual rela-

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tionship and provides all good. It is known by that serene content, that perfect poise and hopeful trust which holds no sense of anxious fear, while ambition casts a shadow, or elbows, and envies its own mistrust of what it cannot comprehend. Spiritual aspiration looks up and sees the divine intention to bless mankind. Worldly ambition can see no higher than its own finite personal sense; it has no vision to inspire, no gleam to follow. Erring, it believes error and would fain attack its own offense, that it may hide in barren soil its own unhallowed aim. Stripped of honesty and truth, its wanton nakedness brings shame.

Spiritual aspiration knows full well God's loving purpose, and awaits the hour of fulfilment with confident assurance of its rightful place. So plainly has the divine purpose been revealed, that the only sin of presumption is to disbelieve. God's kingdom is a kingdom of fulfilled desires here upon earth. It is a kingdom impregnable, in which all of His children dwell. Here, love "seeketh not her own," but rejoices in the bigness of the blessing shared by all. Here love begets trust, and humbly offers all, to glorify the Giver in a perfect gift. From the view-point of unselfish service or perfect giving the problem of home or church is simplified and solved. At this standpoint Truth eliminates from the human consciousness the belief of personal sense, which seems offensive to the true spiritual concept of right relations. It destroys the errors which would seem to divide human interests and thus interfere with the realization of the one perfect Mind. It makes possible helpful human association, and protects the desire for cooperation, until through spiritual growth the independent spiritual identity is demonstrated.

Honest desire is born of the knowledge of the will of God. It springs into being because man is in contact with divine Mind, and the love of good inspires the desire to express good. It is a direct experience, needs no stimulation from without, but responds to divine impulsion felt within. Love keeps the pure desire of the heart, so that it may wax strong and grow until a waiting world is ready to receive. It fulfils the expectation of divine Love by reason of its honesty. How much more, then, will it fulfil the hope of mankind in its timely appearance and maturity! How fully will it meet the human need; how completely will it satisfy the spiritual longing of our fellow man!

The law of fulfilment is the law of right desire. God both creates and rewards the honest desire. Need and supply meet at the point of fulfilment, in the one perfect Mind. Starting from divine motive, action follows right desire and unfolds completeness to the human sense. As the thought underlying the desire is purified, errors of sense yield to demonstrable truth, and desire becomes true prayer. It expresses itself then in unreserved willingness to surrender personal sense by obedience to divine leadership. Such desire expresses no lack, for there is in it no claim of ambition to create in belief a sense of lack.

The understanding of leadership as an idea in Mind is expressed by man's dependence upon that Mind for direction and protection. In no sense is it the leadership of ambition, expressing its leanness in a gaunt want, a starved affection, or in spent vitality. Love, whose desire is to share its all, to give its all that humanity may drink of the water of life and never thirst again, is the love which eliminates from human desire the belief of leadership and leaves it free to taste fulfilment. This love is justified, no matter what may be its expression to human sense. Its character and individuality remain true to Principle, as did Mary's spiritual concept, even though it is humanly expressed, as was hers. Personal sense has no true intelligence. It cannot understand honest desire. It cannot therefore oppose or interfere between desire and service to mankind. It cannot even hope to thwart the spiritual ultimate, which is the redemption of humanity by its adoption of the Christ-idea, for God keeps what He creates, even unto the end of the world.

Oases

WILLIAM A. BERRY

Being a traveling salesman, my duties bring me constantly in contact with people of almost every kind and condition, and with almost every phase of mortal experience. "Drummers" are generally said to be "hail fellow well met" with all men; and while in the past they have not always enjoyed the most complimentary reputation, I am happy to be able to say that a wonderful change is taking place in this field of employment. Christian Science is largely responsible for this change, for it is rapidly invading the ranks of these knights of the road, and making them a better, happier, healthier, and more successful lot of men.

Perhaps few people realize to what extent traveling salesmen are tried and tempted. They must patiently listen to their customers' "tales of woe," of bad business, of sickness in the family, and of many other discordant things. In the evening at the hotel the general topic of conversation is the worship of the golden calf. Indeed, these men might often "fall from grace" if they had not learned in Christian Science that all discordant conditions are the offspring of mortal or carnal mind, the result of wrong thinking.

In order to keep our own thought clear, and thereby bless those with whom we come in contact, we must constantly turn to the means of grace provided by the wisdom and forethought of our beloved Leader. One of these is the Christian Science reading-room, an oasis in the desert of material thought and turmoil. Here the weary wanderer may drink of the "water of life" and be refreshed. Here is the "atmosphere of Spirit" (Science and Health, p. 590); here is harmony; here is, indeed, a mount of transfiguration, an isle of safety.

The reading-room is truly a great blessing to the salesman who is away from home and friends. We know that God, divine Love, is omnipresent, and that in Him "we live, and move, and have our being;" but even Jesus often sought a secluded spot in which quietly to commune with the heavenly Father in order to be better prepared for the duties before him. These reading-rooms are another evidence of how Mrs. Eddy was led by divine wisdom, because she was ever listening for the "still small voice." In Science and Health we read, "The time for thinkers has come" (Pref., p. vii); and one way provided—and a very wonderful way—to assist us in that thinking, is the Christian Science reading-room.

Scientific Gratitude

JOHN MONTGOMERY TURNER

"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." Studied, analyzed, and understood in the light of Christian Science, these sentences give the clearest understanding of genuine, effective, healing gratitude. Jesus required not the consummation of his desire before he felt and voiced his deep thankfulness for the understanding, the scientific knowing, that Life is all and death is nothing. The false testimony of the material senses that Lazarus was dead meant nothing to the master Metaphysician. He understood and knew that Lazarus' true selfhood was living, even though his sister had lamentingly declared that he had "been dead four days."

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The beloved disciple's record of this, second to but one of Jesus' metaphysical achievements, evidences the Wayshower's careful study of how he might best present to the human consciousness convincing evidence that death is but a delusion. Calmly, with infinite patience and confidence, he remained two days where he was, after the news of Lazarus' sickness reached him. When Jesus arrived at Bethany, Lazarus had "lain in the grave four days already." But what mattered four days in the sepulcher, or even four years? Would they render his friend any less the child of God,—the perfect idea of infinite Mind, and therefore indestructible? Jesus could not fear that the interim would render any less effective the healing consciousness which was with him always. It was necessary for him only to speak the word, to rouse mortal mind, as manifested both in patient and spectators, to a sense of the ever-presence of Life; and the more firmly imbued was this consciousness with the belief that the death of Lazarus was a fixed fact, the more impressive would be the demonstration. There was no doubt that in obedience to his command the dead would arise. Jesus was thankful in advance; his thankfulness was scientific. Accordingly, Lazarus "came forth."

No mental process is more helpful, more wholesome, or more conducive to spiritual growth than is honest, unsparing self-examination to determine whether or not we are truly grateful,—the asking of ourselves, Do I recognize as real benefits the things that I possess and the conditions under which I live? The earnest, self-eliminating prosecution of such a search involves a most thorough metaphysical analysis of our every-day thoughts and acts; and when the most is made of the resultant discoveries, we find much is being done toward separating the dross of mortal belief from the gold of spiritual understanding. Mortal mind is prone to forget the benefits which this understanding confers. Who has not prayed over a problem, seen the solution, and then taken the answering good as a matter of course, instead of feeling genuinely grateful to God, the giver of all good? A few moments now and then spent in recounting and recapitulating our blessings will go far toward dissipating the mist of ingratitude which, more than any other attribute of the carnal mind, beclouds spiritual vision and shuts the healing power of Truth out of our consciousness.

Listening to a brother's recital of blessings and gratitude in a testimony meeting, we may be tempted to ask, When shall I be so far advanced as to demonstrate divine Principle as he does? A tinge of discouragement or envy may accompany the query, when we might answer the question by knowing that in a degree another's demonstration is likewise our own; that God has for us the same blessing, if the need is identical; or if the need is different, that it will be met, is met, in the manner and through the channel which will be of the truest benefit. "God is no respecter of persons." "Before they call, I will answer," wrote Isaiah, realizing that God is divine Principle, and that it rests with one to utilize that Principle by knowing his relation to it; that in truth man is its emanation, therefore the legitimate heir to all its treasures, and tributary to all the workings of divine Mind.

It is plain that there exists no room for error in a heart filled with gratitude. Just as the presence of light precludes any sense of darkness, so does gratitude to God effectually shut out any sense of sin or disease. No mental attitude carries with it a clearer realization of the healing, purifying Christ-idea than does that of continuous, scientific gratitude. A quiet restrospect of blessings already received will often dissipate into thin air a seeming ill. More than this, the true Christian Scientist is grateful in advance. "Blessed are they that have not seen, and yet have believed," said the Master to doubting Thomas. In Science and Health our Leader speaks of "the perfume of *gratitude*" (p. 367). Nothing could be more beautifully metaphorical. A perfume pervades a room, a garden, a locality, diffusing its fragrance impersonally and alike on all who come within its purview; and likewise the truly grateful thought blesses any and all who receive it into consciousness. One will never find a "poverty thought" where he finds a grateful man or woman, and conversely, nothing so surely breeds and fosters limitation as does a sense of ingratitude.

Let us express gratitude in small things and for small things. Let us speak the simple word of encouragement where it is needed, thank the "witness" for the good testimony which has helped us, acknowledge the small courtesy in business life, and express it substantially if possible. A copy of the *Monitor*, marked with an observant thought of what will interest, is an excellent token of gratitude for a small favor. It may prove a large return. Let us never admit that we are ungrateful, but stand for the ideal consciousness, and then think of a few of the reasons for our declaration,—renewed health, joy, comforts, strength, and above all the knowledge of that divine Principle which solves every problem and surmounts every difficulty. True gratitude for Science always includes such a sense of the desirability of Truth as to inculcate a yearning for greater spiritual understanding, and so promotes our growth. Imbued with a right, scientific sense of gratitude, we will always be ready to do that which will best advance the welfare of our brother in his heavenward striving, and which at the same time will bring us the consciousness that we are obeying God's will, and so doing God's work.

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[Written for the *Sentinel*]

"None good but one"

CAROLINE A. BALY

Hadst thou the power, wouldst thou do aught
But send thy children love,
Fill to the brim the hung'ring hearts
With bounty from above,—
If thou wert God?

Couldst thou lay babe on mother's breast
And, as their joy was born,
Snatch back again that treasure sweet
Or leave the babe forlorn,—
If thou wert Life?

Couldst thou ere birth thy children curse
With heritage of sin,
Build evil in their temple walls
And foul make all within,—
If thou wert Truth?

The law of love is God's one law,
And none need be afraid,
For every child of God by Him
Was in His image made,
For God is Love.

The real man of Spirit born
Is not of Adam brood,
Not earth of earth, not dust to dust,
God's man and God are good,
For God is good.

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Selected Articles

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

It is well known that the Christian Science movement has made steady progress despite a clamor of opposition. It was hardly to be expected that the representatives of established churches would unanimously welcome this new and potent factor in the field of religious endeavor, but some of them have done so, and many others have shown varying degrees of recognition or tolerance. On the other hand, a few members of the clerical profession have vied with each other in an effort to put the utmost abuse of Mrs. Eddy and Christian Science into their declamations, and into the reports thereof prepared for the press.

Last Saturday [March 6] the *Post* gave space and prominence to a verbal assault on Mrs. Eddy and Christian Science by a local clergyman who has heretofore exhausted the possibilities of language in efforts of a similar character. If his opinions of Mrs. Eddy and Christian Science were just or true, their truth and justice would have been generally known and acknowledged long ago, and he would have been spared the trouble of reiterating them. But his views of Mrs. Eddy and Christian Science are so biased and distorted that they have but little relation to what is actual or true.

The manner in which sectarian bitterness may take possession of a man who has been ordained to be a minister of the gospel, but feels called to undertake the "disagreeable duty" of denouncing Mrs. Eddy, can be illustrated by a paragraph from the published statement to which this letter refers. After speaking of two persons for whom Christian Science failed to cure cancer and heart disease, the reverend gentleman went on as follows: "Who killed them? Mrs. Eddy did, just as surely as if she had stabbed them with a dagger."

Let us test the justice of this condemnation. In the single state of Massachusetts during the last year for which the statistics have been published (1913), the number of persons who succumbed to cancer was 3,526. Although the mortality from this disorder has in recent years greatly increased, few of these 3,526 people, if any, relied on Christian Science. Many of them must have heard of Christian Science, but did not turn to it, even when other remedies had completely failed. Is somebody to be charged with killing these sufferers? Not so; the services rendered them, even though they failed, were praiseworthy. The position of those who practise a system which they believe to be the best is perfectly clear; but much less can be said in behalf of those whose public denial of the healing power of Christian Science, uttered in the very face of the most evident facts, may hinder people from turning to it in the hour of greatest need.

Christian Science has cured cancer in many cases after competent physicians had tried in vain to effect a cure. Ten instances of this character were related in a speech recently delivered in the United States Senate by Senator Works of California, of which any one can get a copy. Other instances of the same kind are not infrequently published in the Christian Science periodicals, although the word "cancer," because of the fear which it may produce, is not often printed.

Adequate statistics of Christian Science healing will not be available until public opinion and public officers are more prepared to perceive and admit the operation and effect of spiritual law. At present, generally speaking, people are apt to minimize the benefits of Christian Science by supplying other explanations for the effects which, in the orderly course of reasoning, would be credited to Christian Science. But as Mrs. Eddy has said, with reference to spiritual causation, "the age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth's garment" (Science and Health, p. 170). It is a curious fact, however, that the most intense opposition comes from those who have been specially ordained to be the emulators of him who healed the sick solely by "the finger of God" (the power of Spirit), and said that his followers in "all nations" should do likewise. (See Luke xi. 14-20; Matt. x. 5-10 and xxviii. 16-20; Mark xvi. 14-18; John xiv. 12.)

Christian Science is the restoration of original Christianity, without the limitations which have arisen in human belief; a Christian Scientist is one who accepts the absolute truth taught by Christ Jesus, and scientifically uses the knowledge thus gained in furtherance of human progress; while every Christian Science practitioner is expected by his church to be a missionary to the poor and needy.

[The *Brookline* (Mass.) *Townsman's* editorial comment in connection with its publication in full of the above letter, is so genuine in its recognition of the unfairness of the original attack, that we are glad to give it space in our columns.—EDITOR.]

"We cannot resist the opportunity of publishing below a copy of a letter which appeared in the *Boston Post* on Wednesday [March 10] in reply to a most unfair attack on Christian Science, which appeared recently in the news columns of the same paper.

"When the educated populace of Brookline flock in hundreds to listen to such an eloquent address as was recently delivered in Brookline, and which we have twice printed to supply the demand upon us, surely there must be sound reasoning and good common sense judgment in the theories propounded, and only a distorted mind could find reason for 'mud-slinging' at the most modern factor in the field of religious endeavor."—*Brookline* (Mass.) *Townsman.*

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[George Fair Deal in *Daily News*, Dayton, Ohio]

A recent sermon against Christian Science in the tabernacle was most convincing to many. In the main, the things the doctor opposed and denounced are not found in the teachings of Christian Science by those who have given this matter the highest and only true test. All intelligent Christian Scientists condemn and denounce idolatry, "damnable heresies," adding to the Bible, substituting any other book for the Bible, proselyting, lying, falsehoods, denying the coming of the Christ in the flesh, denying his divinity or personality, or making merchandise of the gospel.

The doctor said that Christian Science taught and practised these evils. He thus set up these men of straw and was cheered when he knocked them down. Had the people who cheered known, as do all Christian Scientists through study and demonstration, that he did not oppose Christian Science, but only what he thought it was, they would not have been so ready to applaud. The doctor said Mrs. Eddy declared Christian Science was unchangeable, but that she proved this to be false by revising her book. So it might be said that learned men who have written text-books on mathematics and declared the science unchangeable, have contradicted themselves by revising their books.

For the very best of reasons, all Christian Scientists value "Science and Health with Key to the Scriptures" as the best book in the world except the Bible. This book is not their Bible, but the Bible is the soul, life, and foundation of their text-book. To choose between the Bible and this book is foolishness, is worse than choosing between a house and its foundation, for this book without the Bible would be a poor thing indeed. It is not adding to the Bible, but, as the doctor's sermons should do, it makes the Bible better understood.

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Because Mrs. Eddy said that God was not a person in common with men and women, but an infinite personality, the doctor concludes that "Christian Scientists worship a God without intelligence," and because she said God is Principle, without the shadow of turning, and being good, all His creations must reflect good, therefore in his opinion Christian Scientists are Hottentots and heathens worshiping blind laws. The doctor settled the fact that God was a person by quoting Scripture showing that God had hands, arms, ears, eyes. Had he quoted the fourth verse of the ninety-first psalm, he might have proven that God had feathers and wings.

The writer for many years was an active minister and honored with the degree of D.D. He often tried as earnestly and honestly to expose Christian Science from the rostrum as did Dr. ——. But he has completely changed, since in 1906 in this city he was healed of a disease in thirty days, through divine power alone, through the understanding of Christian Science, and now apprehends what Christ meant when he said, "Ye shall know the truth, and the truth shall make you free." One of the very best doctors in this city who pronounced the trouble a cancer and strongly urged an immediate operation, when he saw me in just thirty days afterward, said I had better results than the knife could give me, and added, "I am sure of two things: one is, you had a cancer; the other is, you have no cancer now." This is but one of many proofs the writer has had of the truth and power of Christian Science. Science and Health has given him a better understanding of God and the Bible than all other books in his library, and for this spiritual uplift he is more grateful than for the many physical healings he has had. This is the testimony of every true Christian Scientist.

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["Public Health" in *New Haven* (Conn.) *Register*]

There is a bill before the Connecticut Legislature entitled, "An Act Concerning the Appointment and Duties of School Physicians." This proposed legislation provides for a large and very definite extension of the system of inspection and examination of school children. Besides requiring every pupil in a city or town of ten thousand or more inhabitants, upon entering either a grammar or a high school, to be examined by the school physician, and thereafter at least annually, it also provides that "backward" pupils, and those showing "defects, etc.," shall receive "special attention," at the discretion of the physician. Advice or orders relative to treatment are to be communicated to the parents or guardians, and further, nurses acting "under the direction of the school physician" shall visit the homes of pupils . . . and assist in executing the orders of the school physician." At the will of the doctor, "investigation of the blood, sputum, bacteria of the throat, and so forth," may be made.

The fact that the boards of health and school physicians are of one school of medicine, namely, the allopathic school, is sufficient reason to foresee opposition to the measure. Parents and guardians who prefer the homeopathic, eclectic, osteopathic, or some one of the various newer systems of treating disease, naturally would object to the constant medical surveillance and examination of their offspring by physicians of the one school of the medical profession represented in the school physician and provided by the state. It is argued by the critics of this bill that confining school inspectors to practitioners of one school of medicine or system of treating disease, constitutes special privilege and class legislation, a violation of constitutional rights, besides being manifestly unjust when it is considered that the adherents to the allopathic school constitute a small minority of the present population of our country.

The purpose of this bill, those favoring it state, is to lessen disease, and in the language of the bill, "to insure better physical conditions of school children." On the other hand, it is claimed, experience has proven that school inspection does not lessen disease, but on the contrary tends to increase it. The experiences of some of our large cities are referred to in order to prove that school inspection has not accomplished what it was claimed it would. It is pointed out that, according to Chicago official tables, children's diseases in 1906 numbered 20,242, and in 1913 aggregated 38,039, and each year showed a steady increase. Another thing which this proposed measure calls attention to, is that physicians are not yet infallible as to diagnosis. Such an eminent authority as Dr. Cabot of Boston, has stated that in only 50 per cent of cases is the diagnosis correct. And it is common knowledge that physicians of the same school are continuing to disagree with respect to the diagnosis of cases.

In view of this, it is considered by many that the state cannot consistently pass laws giving to one school of medical practitioners the entire supervision of the children of Connecticut, and this, it is believed, would be the result if the bill referred to is passed.

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[Editorial in *The Tacoma* (Wash.) *Daily News*]

The *News* has received a caustic letter from a Tacoma minister, who probably will think better of it after further contemplation, scoring the city library for accepting a number of books left to the institution under the will of Mrs. Eddy. "Why impose this puerile stuff upon the public?" he asks. "Why set such pabulum before our youth?"

There are several thousand live religious doctrines in this world. Each gives to its exponents more or less inspiration, and each sect is entitled to that which reaches its heart or its intellect. A public library is, or should be, an institution so democratic that everything decent in reading matter should be found there, if it can afford to buy it all. The library is supported by general taxation, and all, whether Jew or Gentile, democrat or republican, radical or reactionary, are entitled to representation in it. Perhaps our incensed friend will find in the library some writings against Christian Science. Certainly that toleration which Christianity demands, and which the federal and state constitutions guarantee, ought to give us all the breadth of vision to see the desirability of having all sides of every important question, so long as the discussions are orderly and presented by responsible authorities.

No matter what one may think of Christian Science as a religious platform, one must recognize that it has thousands of enthusiastic followers whose belief in it has dissipated frowns and put laughter where tears were before. It has served as a first-rate leaven in religious matters. Able men, not Christian Scientists, have insisted that it has been an influence in tempering older views of a somewhat lugubrious aspect. There seems to be room for all religious views, and each has its fond adherents who draw from their beliefs a comfort which cannot be denied them, and they certainly have ample ground for expecting public libraries to give them a fair representation.

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

A recent issue of your paper reports a sermon by an evangelist in which there are some very incorrect and unjust references to Christian Science. There is absolutely nothing in Christian Science, or in the writings of Mrs. Eddy, its Discoverer and Founder, to justify the statement that Christian Science teaches that sin is a figment of the imagination.

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Christian Scientists know that sin is responsible for all the sickness, disease, suffering, and death the world has ever experienced; they know that sin presents to human consciousness many subtle arguments about its ever-presence and power; and Christian Scientists know that the understanding of the omnipresence and omnipotence of the law of divine Mind, the law of God, is all that can destroy sin and its effects.

Christian Scientists are very grateful to Mrs. Eddy, but they do not deify her in the slightest degree; and to say that they have built temples to her is absurd. Christian Science churches are monuments of gratitude to God for blessings received, and our brother's erroneous presentation of this, and what Christian Science teaches regarding sin, is ample evidence of his incompetency to present correctly any phase of Christian Science.

Christian Science is based on the life and works of Christ Jesus, our Wayshower, and to say that it is not Christian is like closing our eyes and declaring there is no light. Any one who is at all familiar with the events of recent years, knows that Christian Science is healing all manner of sin and every disease known to mankind after the manner and in fulfilment of the command of the Master that we "preach the gospel" and "heal the sick." It would be almost impossible to find a village or hamlet, however small, or a civilized community, however remote, where Christian Science healings of sin and disease are not matters of common knowledge.

The Christian Science text-book, "Science and Health with Key to the Scriptures," may not agree with some notions as to what constitutes science, but it is absolutely scientific in its declaration that God is the only cause and creator, and it presents in an orderly, intelligible, and practical manner the laws of God by which the universe is evolved, and in which we "live, and move, and have our being." Christian Science is, in other words, demonstrable truth, as is proved by the "signs following" a reasonably sincere effort to put its teachings into practice.

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[From *Marysville* (Cal.) *Appeal*]

An English physician, at a recent medical conference, advises his fellow practitioners to exercise a more tolerant spirit toward Christian Science, which "has come to stay," and may some day become "not only the universal religion but the universal healer,"—an extraordinary statement from an orthodox physician whose training has led him as far away from the principles upon which Christian Science is founded as atheism is remote from accepted orthodoxy.

That Christian Science will endure, no one who has observed its development will deny, though doubtless there are those who find it difficult to bring themselves to admit it, much less believe it. It is not essential that its numerical strength should amaze with its growth, since solidity is not necessarily expressed in numerals, though even in that respect it perhaps compares proportionately with any of the established denominations. Indeed, one of its most cherished safeguards is the care exercised in admission to membership, and one of its strictest injunctions the discouragement of proselyting.

In other words, the man or woman who becomes a Christian Scientist does so of his or her own free will. He or she must be convinced of the truth taught by Christian Science, and even demonstrate a knowledge thereof before being duly accepted and given standing as a member. There is no unusual effort made to attract indiscriminately, no specious methods resorted to in the hope of a great harvest. To the Scientist all religion has its place in the world; everything that is, is right, and thus believing, other beliefs are safe from molestation. Not in all Christendom can there be found greater tolerance.

Christian Science will endure not simply because of the principles upon which it rests, but because of the effect of those principles upon those who profess it. Nor is its power to heal the body the secret of its success, though that is a potential factor; rather is it the sense of spiritual security imparted to its adherents, remarks the *San José Mercury Herald*. One may be prejudiced to the point of indignation against the claims of Christian Science, some may attribute its success to a form of hypnotic suggestion, and still others contend it is wholly mental; yet the fact remains that the adherents of no cult or religion manifest the same degree of enthusiasm, the immovable faith in the fundamentals of their religion, and the unbounded optimism in their outlook upon life and its mysteries.

Strip Christian Science of its health and spiritual claims, condemn its dogmatic hold upon what it contends is the truth, call it hypnotic, occultism, or any ism that may be suggested, and you have still left the most vital word in our common language, namely, toleration. Without it no religion is worthy of the patience of intelligent men and women, no sect is capable of regenerating human delinquency. It teaches the infallible truth that within every human soul is the germ of divine power which under development defies human limitations and makes all things possible. This truth every man recognizes every hour of the day, his triumphs and defeats proclaim it, his yearnings for light and leading indicate it, his joys and sorrows, infallibly due to his spiritual condition, whatever it may be, leave no doubt of it.

No, we cannot agree with the view that Christian Science is doomed to failure. Its roots are planted too deep to be cut away and destroyed, either by other beliefs or the antagonism of individuals or professions. It has enough truth to warrant its permanent anchorage, and enough accomplishment to keep fresh and powerful its appeal to mankind.

The English physician may have exposed himself to the anathema of other physicians, but his courage and thoughtfulness deserve commendation.

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[Written for the *Sentinel*]

Joy is Thine!

CHARLES C. SANDELIN

Oh, fearful one, couldst thou behold
The life apart from fears and sighs
That Love unfolds to seeking eyes,
Wouldst not with gladness leave the old?

Oh, couldst thou know that Love is nigh
With tender comfort at thy side,
And doth for every need provide,
Wouldst not rejoice and cease to sigh?

There is a refuge from the storm
Apart from error's wilderness;
Scorn not the hand that can but bless
And lead thee to Love's hearth-fire warm!

Oh, couldst thou know as we have known
The bliss of Truth's sweet ministry,
Thy drooping eyes would ope to see
The blessedness for e'er thine own!

So turn away from mortal dreams,
Be they of pleasure or of pain,
No more Love's guidance to disdain,
And greet with joy Truth's healing beams!

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Editorial

"He doeth the works"

In the Sermon on the Mount, that epitome of divine instruction which is the "essence" (Science and Health, p. 271) of Christian Science, Jesus said to his followers: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It will be noted that Jesus did not say, Glorify your own selves, but "Glorify your Father which is in heaven." In making this distinction as to whom the glory belonged, Jesus did not detract in the slightest degree from the honor of those who were doing the works of the Father. He simply pointed out to the disciples that in the last analysis it is the Father who "doeth the works," even though these works are made manifest through the faithfulness and consecration of some particular individual.

The very great difference between Christian Science and all other forms of Christianity is, that in the former the works which our Master said should follow "them that believe," are insisted upon as the true signs of that knowledge, that understanding of God which the Master declared is "life eternal." These signs necessarily must be seen through the works of men, in the healing of the sick, in the transformation of the sinning and the selfish, in the comforting of them that mourn; but there should be no mistake about their origin and the real power behind them.

A leading point in Christian Science is that man has no underived powers; he is, as the record of creation declares him to be, made in the image and likeness of God; he reflects the wisdom, power, and love of the Father. Mrs. Eddy in her definition of man, on page 475 of Science and Health, says that he is "that which has no separate mind from God; . . . that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." It is in this sense, this recognition of God as the only creator and from whom all right action springs, that Christian Scientists know that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Those who are really doing the works of God, the works which Christ Jesus did, and bade his followers do to the end of all time, are doing them, not for their own honor and glory, but for the honor and glory of God. The understanding of this great truth has given many a weak and faltering one courage to labor and to wait. Our Master knew so well this tendency of men to magnify themselves, that he sounded a note of warning which must be heeded by all who would follow in his footsteps. He had endued the seventy with power "over all the power of the enemy," but he counseled them not to rejoice because at their word devils were cast out and the sick were healed, but rather rejoice that through their God-bestowed power they were able to do works which should redound to the glory of the giver of that power and their names thus be "written in heaven." Again, when there arose among the disciples a question as to who should be greatest in this kingdom to whose speedy establishment they were looking forward, how wonderful the lesson in humility he taught! "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Surely, when she to whose tireless labors we owe all that there is of Christian Science today humbly says of herself and what she had accomplished, that "though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix), there is no reason for her followers to arrogate to themselves any pride of calling or station. We are all children of one Father, even the Most High, and all that we have and all that we are is of His good pleasure. We learned long ago that we could do nothing of ourselves, and the more faithfully we strive for an understanding that shall enable us through the power of Truth to heal the sick, comfort the sorrowing, and reform the sinning, the more do we realize that it is God working in us and through us, and not we ourselves, and that to Him alone belongs the glory and the honor. Let us so strive that we may be able to say with our Leader (Miscellaneous Writings, p. 213), "All that I have written, taught, or lived, that is good, flowed through cross-bearing, self-forgetfulness, and my faith in the right."

ARCHIBALD MCLELLAN.

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Science versus Human Will

It is simply astonishing to discover how widely prevalent among professing Christians is the belief in the power of the human will. These people believe that its exercise is not only legitimate but praiseworthy, and with strange inconsistency they insist that the exercise of will-power explains the healing work done in Christian Science, yet they condemn the practice of this Science because it departs from the beaten track of medicine and theology alike. Here it should be said that reliance upon will-power is not endorsed in Christian Science, and its exercise would be a hindrance rather than a help in the healing of the sick. Mrs. Eddy says (Science and Health, p. 144): "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned."

Students of Christian Science soon learn that they can grasp and apply the truth only as they turn away from materiality and cling closer each day to divine Principle. Their efforts in this direction teach them to have limitless patience with those who fail to understand the teachings of our text-book, and who consequently misrepresent them, for they know that without the apprehension of divine Principle and spiritual law as therein taught, the problem of life would seem a hopeless tangle. Christian Scientists also know that their past attempts to solve this problem by means of the human will, especially where health and strength were concerned, only complicated it and increased their discouragement, until Truth rescued them from bondage. In Science and Health (p. 185) we read: "A patient under the influence of mortal mind is healed only by removing the influence on him of this mind, by emptying his thought of the false stimulus and reaction of will-power and filling it with the divine energies of Truth."

If a professed Christian were to ask a student of Christian Science on what ground he disclaimed the aid of the human will in the healing of disease or in the overcoming of any other phase of error, it might be answered that the reasons therefor are numerous; that they can be found both inferentially and directly in the Scriptures, especially in the teachings of Christ Jesus, who said in his most crucial earthly experience, "Not my will, but thine, be done." His overcoming at that hour depended upon his ability to prove to mankind, as well as to his trembling and doubting disciples, that he was the Son of God, and this he did to the complete reassurance of his students. Nor is this all, for in the first chapter of John's gospel we read: "As many as received him, to them gave he power to become the sons of God, even to them that believe

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on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is a tremendous arraignment of the mortal belief that the will of the flesh—the will which supposedly has its seat in the brain—has any relation to man as the child of God.

"As many as received him"! As many as received the truth taught and demonstrated by Christ Jesus were freed from the tyranny of the human will, with its direful decrees of sin and sickness, of want and woe, and found the freedom which is the birthright of every child of God. The human will would have things its own way from childhood to old age. It would have the practice of Christian Science under the control of *materia medica*, and its theology colored by the doctrines which have never healed the sick and which are to a large extent helpless before the problem of sin. It insists that sin, disease, and death are real because the material senses support these evils, while Christian Science stands by the declaration that they are unreal because God never made them and His law gives them no authority.

Christian Science makes it very clear that so long as mortals hold to the reality of evil, the most strenuous efforts of the human will can do no more to remove it than would the attempt to propel a vessel by pushing against the mast. What is needed in every case is the divine energy which sweeps away "the mists of earth" and recognizes the divine will as supreme at all times and under all circumstances.

ANNIE M. KNOTT.

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Putting Off and Putting On

ST. PAUL describes life-redemptive work as the putting off of the old man and the putting on of the new, and faithful effort in this line would naturally result in sovereignty over fear, sin, and sickness. That this achievement is so relatively rare gives proof, therefore, that despite all these centuries of prayer and preaching, Christians are still in the dark both as to the nature of the old man and of the way to get rid of him. The largest hope of the many seems to be that death will somehow effect that which they know to be essential, but which they do not know how to attain.

To the student of Christian Science the most serious handicap just here is the prevailing false sense regarding man. So long as he is thought of as constituted of both flesh and spirit, and the material order as divine, so long will material sense be classed as an expression of divine law, and only the abuse of material impulse be regarded as out of keeping with the righteousness which God demands. This is the point of view of those who, while trying hard to put off the deeds of the old man, are doing practically nothing in the way of fulfilling the apostle's injunction that we put off the old man himself "with his deeds."

Christian Science recognizes this "old man" as that false material sense defined by Mrs. Eddy as "the common human belief, that life, substance, and intelligence are a unison of matter with Spirit" (Science and Health, p. 294). Hence, in the effort to get rid of him, its teaching fixes attention upon that which brings about the evil habit, rather than upon the habit itself. It declares that spiritual freedom is gained by being rather than by doing, and all this in keeping with Jesus' words, "If . . . thine eye be single [if truth is clearly discerned], thy whole body shall be full of light [understanding]." It teaches that the "old man" is no man at all, but simply a projection of untruth which is dismissed from consciousness, and thus becomes unknown in so far as the truth of being is known.

The putting off of the old man and the putting on of the new is in fact simply the positive and negative aspects of the same event, namely, the awakening to one's spiritual selfhood. So long as the material order is thought of as something, so long must it be assigned a place in the cosmic scheme, be coordinated with other facts; otherwise, the unity of being is at once sacrificed. Material sense must then be reckoned with as a right sense, not to be put off, but to be kept from perversion, and this is the contention of the majority of professed Christians today. When, however, material sense with all that pertains to it is recognized to be error and not of God, we perceive that it is this causal thing in belief, which is to be denied, and that this can be done only as we realize that substance is wholly spiritual.

St. Paul's putting off and putting on is thus seen to be a human phrasing of the metaphysical fact that error is dispelled by and gives place to truth, and the apostle thus gives the true formula for spiritual advance when he counsels us to deny ungodliness, all that is not spiritual, and live righteously in this present world, for the Greek word translated deny means "to affirm not to be."

All this being true, the necessity of working out our salvation still remains, since there can be no harder task assigned one than this same demand that we awaken to truth. In Christian Science, however, we have a supreme advantage, in that the task is entered upon with an intelligent grasp of just what is to be done and of the demonstrably right way to do it. Moreover, he who thus accepts and acts upon the philosophy of salvation expressed in the Master's declaration, "Ye shall know the truth, and the truth shall make you free," is no less sure of his ability to win, than he is that light is able to dispel darkness. The passing of the old man is now registered not only in the health gained through prayer, but in the consciousness that one is parting with the false beliefs about God and His universe which explain both the old man and his deeds.

JOHN B. WILLIS.

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Among the Churches

Current Notes

COLUMBUS, OHIO.—With the opening, Sunday morning [Jan. 24] at eleven o'clock, of Second Church of Christ, Scientist, at Park street and West First avenue, Columbus will have two permanent churches for the accommodation of members of the Christian Science church. The seating capacity of the church is more than six hundred, while that of the Sunday school room will be three hundred.

Second Church of Christ, Scientist, was organized about three years ago with a membership of forty-one. The first service was held Feb. 18, 1912, at the U. C. T. Hall, Park and Russell streets. The congregation outgrew this hall very shortly, however, and beginning Oct. 1, 1914, services were thereafter held at a hall at North High and Warren streets. Ground was broken for the church on March 27, 1914. The building covers an area of 66 by 100 feet. The auditorium is 48 by 60 feet, and the Sunday school room the same size.—*Columbus Dispatch.*

SPOKANE, WASH.—On Wednesday evening, Jan. 6, at First Church of Christ, Scientist, I heard testimony given of the cure through Christian Science of cancer, of eczema which covered a man's body, of a broken finger, of hernia of the eye, of drunkenness, and of a child's stammering. These testimonies were given by responsible persons from personal experience, and were received with respect by an audience which filled the church. If these cases had been attributed to *materia medica* and presented in a paper before some medical association, they would have aroused world-wide com-

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ment. As it was, they were merely a part of the regular Wednesday evening meeting, one of a thousand and more meetings that are being held every week throughout the country, where similar testimonies are being given.

Correspondence.

NORWALK, CONN.—On Jan. 3 the Christian Science Society occupied their new home, at 57 West avenue, which has been redecorated inside and fitted for their needs. On the north side of the building the partition has been removed, making a good-sized room for the Sunday and Wednesday services. On the south side the two rooms are arranged for reading-rooms, where those interested may call and read without being disturbed. The society have really been crowded out of their former quarters, and the congregations have already increased about 20 per cent. They have the best wishes of this community for their success.—*South Norwalk Sentinel.*

MANCHESTER, N. H.—The Christian Scientists of Manchester worshiped in their newly remodeled and refurnished church for the first time yesterday [Jan. 3]. The edifice has been changed completely, and it will now accommodate from four to five hundred members. There were no unusual observances at yesterday morning's service, due to the fact that the dedication will not take place until the building is entirely paid for.—*Manchester Mirror and American.*

WASHINGTON STATE PENITENTIARY.—A Christian Science service, conducted by members of First Church of Christ, Scientist, of Walla Walla, has been held in the library on Sunday afternoons. The average attendance at these meetings is about thirty.—*Our View Point.*

HAMILTON, ONTARIO, CANADA.—The Christian Scientists of Hamilton have purchased two lots on the east side of Burns street, between King and Main streets, on which they intend to build a church some time in the near future.

Toronto Mail and Empire.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Palo Alto, Cal.

Bicknell Young, who lectured on Christian Science, was introduced by Harry C. Burbridge, Ph.D., first reader, who said in part:—

Christian Science is to most people a new method of healing, and a very successful one. Others see in it a new religion. They too are correct, for it solves the perplexities of theology, casts away dogmas, satisfies the reason, and gives a faith that is shown by works. Some few see in Christian Science a philosophy, and that view also is right. It is a philosophy based upon absolute premises of properly stated syllogisms and properly drawn conclusions. Christian Science is truly a philosophy, a religion, and a healing method in one. To those who are beginning to comprehend it, it is this and more. It is to them the explanation and the knowledge of existence. It comes not destroying but transforming the universe, and answering the fundamental questions of being that mortals have ever been asking.—*Palo Alto Times.*

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Little Rock, Ark.

In introducing Virgil O. Strickler, who lectured on Christian Science at the Kempner Theater, Mayor Charles E. Taylor said:—

I am not a member of the Christian Science organization, but I have had opportunity to note the daily lives of some who are devoted Christian Scientists, and to observe their handling of vexing problems. I gladly bear testimony concerning them that their lives demonstrate that there is in their religion something which brings happiness and peace to the heart and to the mind; otherwise, there would not always be the carefully guarded word and act and the contentment and spiritual growth which are so evident to the close observer. If my estimate of these individual Christian Scientists is correct, then their belief and their religion are well worthy of examination.—*Correspondence.*

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Rochdale, England

The remarks of Councilor James Blomley, in introducing William R. Rathvon, who lectured on Christian Science, were as follows:—

It gives me pleasure to be present at this lecture. I frankly confess at the opening that I come here as a student, in order to sit at the feet of an exponent of Christian Science. I do not know much of this teaching, but what I do know is all to the credit of the faith that is held by a large number of people. I have known men, and women too, whose lives have been changed, made better, and the life they are now living is altogether creditable. I believe that religious truth should be evidenced by fruit. The present day is a day when practical men are required, men who will deal with the great problems of life around us; and if I understand the faith that is believed and taught by Christian Science, it is a practical religion. That appeals to me.—*Correspondence.*

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Middletown, N. Y.

In introducing Prof. Hermann S. Hering on the occasion of his lecture on Christian Science, the Rev. Stannard Dow Butler of the Universalist church said in part:—

The fundamental contention of Christian Science as I understand it, that all phenomena are but the manifestation of the one power in whom "we live, and move, and have our being," I have long believed. That people still hold there are two antagonistic powers struggling for the possession of a soul is evidence that the polytheism of primitive days is not wholly outgrown. I have observed among those who have become interested in Christian Science, an awakened interest in the study of the Scriptures, a quickening of the spiritual life, good health, and the appearance improved.

There are some claims of Christian Science that I have not been able to accept. Christian Scientists see farther in certain directions than I have been able to see. I have never regarded this as proof, however, that the Scientists are wrong. If ever there was a time when a prayerful comparison of religious claims was in order, that time is now.

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Some time ago I read a Christian Science lecture. It was so logical, was expressed in diction so choice, and was so enlightening, that I procured the lecture for frequent reading. It is a privilege to present to the open-minded people of Middletown the author of that lecture, Prof. Hermann S. Hering.—*Correspondence.*

Philadelphia, Pa.

At the lecture on Christian Science for Second Church at the Orpheum Theater, Germantown, Miss Violet Oakley, in introducing Virgil O. Strickler, said in part:—

We all stand today in an attitude expectant of great good, of a speedy end to the human methods of brute force and material modes of thinking. These of late have so revealed their weakness and their cruelty, that the world is more than ever ready to look up, and to acknowledge boldly that our only salvation draweth nigh, if we may learn how to avail ourselves of spiritual power. There is a wide confession of the need for the very thing implied in a correct and honest use of the term Christian Science. If for one brief moment we glance at our own inheritance here in this great commonwealth of Pennsylvania, we may see that to its founders surely there was a great force, invisible but available, by which to conquer an enemy, be he ever so strongly equipped with carnal weapons; a force which overcame both his carnal weapons and his carnal mind, thus disarming him fundamentally. They called this force "the inner light;" they claimed for it that it had appeared unto all men, and thus by their faith they ignited this in others.

Today, through the teachings of Christian Science, we know that the light is now so brightly burning within the world's consciousness as to illumine the darkest places of fear, and to heal every manner of mental and physical disease, every condition of discouragement or sorrow, and is inexhaustible enough to destroy all famine and want. To come into an understanding of the Science of this light,—the divine Science of Mind,—is surely the one thing needful.

Correspondence.

Ithaca, N. Y.

Jacob S. Shield, who lectured on Christian Science, was introduced by Prof. L. D. Hayes of Cornell University, who said:—

When my attention was first directed to Christian Science some years ago, there were many, as there are now, whose knowledge of this Science was very limited, but who were known as Christian Scientists; and rightly, too, for their brief experience had definitely committed them to a continuation of its study. Unfortunately all my early knowledge of this Science came through an imperfect channel and resulted in misapprehensions which it has taken years to correct. It is easily recognized that if one is to learn any science correctly, it is very important that his first impressions should come from one whose understanding of that science is clear and full; and in this respect, at least, Christian Science is not different.—*Correspondence.*

Lectures to be Delivered

Attica, Ind.—Prof. Hermann S. Hering, Church of Christ, 8 p.m., April 9.

Belleville, Ill.—Dr. Francis J. Fluno, Liederkranz Hall, 8:15 p.m., April 8.

Clarksburg, W. Va.—Virgil O. Strickler, Masonic Hall Building, 8 p.m., April 9.

Chicago, Ill. (Fifth Church).—Col. William E. Fell, Church Edifice, 4840 Dorchester avenue, 3:30 p.m., April 4, and 8 p.m., April 5 and 6.

Chicago, Ill. (Eighth Church).—Clarence C. Eaton, Church Edifice, Michigan boulevard and 44th street, 8 p.m., April 8 and 9, and 3:30 p.m., April 10.

Cincinnati, Ohio (Second Church).—Virgil O. Strickler, Music Hall, Elm and 12th streets, 8:15 p.m., April 8.

Dayton, Ohio (Second Church).—Jacob S. Shield, Memorial Hall, 3 p.m., April 4.

Decatur, Ill.—Jacob S. Shield, High School Auditorium, 8:15 p.m., April 6.

Edwardsville, Ill.—Virgil O. Strickler, Knights of Pythias Hall, April 5.

Galena, Kan.—Clarence W. Chadwick, Electric Theater, 8 p.m., April 9.

International Falls, Minn.—Hon. Clarence A. Buskirk, Viking Theater, 3 p.m., April 4.

Janesville, Wis.—Clarence C. Eaton, Church Edifice, 8:15 p.m., April 6.

Joliet, Ill.—Clarence W. Chadwick, The Auditorium, 8:15 p.m., April 6.

Laconia, N. H.—Bliss Knapp, First Unitarian Church, 8 p.m., April 5.

Lexington, Mass.—Bliss Knapp, Town Hall, 3:30 p.m., April 4.

Lompoc, Cal.—William R. Rathvon, Opera House, 8 p.m., April 8.

Marshalltown, Iowa.—George Shaw Cook, Church Edifice, Fifth and Main streets, 8 p.m., April 6.

McKenzie, Tenn.—William D. McCrackan, Church Edifice, 8 p.m., April 5.

Memphis, Tenn.—Dr. Francis J. Fluno, Church Edifice, Dunlap street and Monroe avenue, 8 p.m., April 5.

Moline, Ill.—Virgil O. Strickler, Moline Theater, 8:15 p.m., April 6.

Muscatine, Iowa.—George Shaw Cook, 8 p.m., April 8.

Nashville, Tenn.—William D. McCrackan, Church Edifice, 8 p.m., April 4.

Oak Park, Ill.—Willis F. Gross, Oak Park Theater, 3:30 p.m., March 28; also Rich Theater, Maywood, 8 p.m., March 29.

Omaha, Neb.—Jacob S. Shield, Church Edifice, St. Mary's avenue and 24th street, 8 p.m., April 8 and 9.

Pasadena, Cal.—William R. Rathvon, Church Edifice, Oakland avenue, near Colorado street, 3 p.m., April 4.

Pittsburg, Kan.—Clarence W. Chadwick, Church Edifice, 8 p.m., April 1.

Pomona, Cal.—William R. Rathvon, La Pictoria Theater, West Second street, 8 p.m., April 5.

Redondo Beach, Cal.—William R. Rathvon, Pavilion Auditorium, 8 p.m., April 6.

Riverside, Cal. (Second Church).—William R. Rathvon, Loring Opera House, 8 p.m., April 9.

Salem, Ill.—Virgil O. Strickler, Lyric Theater, 2:30 p.m., April 4.

Salina, Kan.—Bicknell Young, New Theater, corner 7th and Iron, 3 p.m., March 28.

South Bend, Ind.—Jacob S. Shield, Oliver Opera House, 8 p.m., April 5.

Terre Haute, Ind.—Bicknell Young, Hotel Deming Hall, 8:15 p.m., April 6.

Watts, Cal.—William R. Rathvon, I. O. O. F. Hall, 8 p.m., April 3.

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Testimonies of Healing

[Translated from the German]

Certain experiences in life led me to believe that Christianity must be lacking in one essential element. I missed the absolutely reliable, unchangeable, irresistible, unquestionable authority which would exclude all error and furnish us with firm support in every circumstance of life, preclude the possibility of success without true motives, and cause the upright and honest to prosper. I was in a state of dissatisfaction, but was seeking the truth which would make me free.

A friend told me of Christian Science, and although I began to investigate its teaching with a certain hesitancy, I gradually became convinced that it is what it claims to be, namely, Christianity as taught and demonstrated by Christ Jesus, and my study was attended by an ever increasing sense of joy which dispelled all discontent, the latter being replaced by a sense of peace. Christian Science has become indispensable to me, and has proved an inexhaustible source of blessings for me and mine. We have often experienced its healing and liberating effect in cases of physical disturbance, as well as with regard to problems pertaining to daily life. Thus, through the understanding of the truth I have been completely freed of severe pain in the foot, which necessitated my staying in bed. Whooping-cough in the case of our eldest boy was overcome solely through treatment in Christian Science, and in an instance where a slight was put upon him undeservedly, the declaration of the powerlessness of wrong caused right to prevail and restored the peace which seemed endangered.

Christian Science awakens the desire for nobler and more godlike thinking, and enables us to acquire and maintain such an attitude of thought. It leads to a higher and better understanding of God, omnipotence, omnipresence; toward the recognition of God as Life, Truth, and Love, of the God who satisfies all the needs of humanity, and whom to know, as the Scriptures say, "is life eternal." The truth and divine origin of Christian Science is attested, to my thought, especially by the fact that success follows only when the consciousness has been cleansed of all unworthy motives. Experience shows that success is gained in the measure that our consciousness is freed of all impure and ungodly thoughts through our understanding of the teachings of Christian Science.

Great thankfulness is due to God, and gratitude to that brave woman, the Founder of Christian Science, for having made the source of life again accessible to mankind.

J. Wächter, Basel, Switzerland.

✦

Would that I could tell, in words that would adequately express our gratitude, of all the demonstrations which have been made in our family through the understanding of Christian Science. We first became interested in this teaching about seven years ago, through the healing of my sister. My husband then asked for treatment for his eyes, as he had been unable to get help from *materia medica*. One of our best oculists, who had been treating him, said he had only one third vision in one eye and two thirds in the other. He wore glasses constantly. In spite of the fact that he did not believe Christian Science could cure this trouble, which was of eighteen years' standing, he was entirely healed in three weeks, and has never worn glasses since.

Soon after this healing, one of the children had a skin disease in a most aggravated form. We had tried every kind of medicine recommended to us, with no effect; but this case was cured in less than three weeks through Christian Science. At thirteen years of age my eldest daughter had a most severe sickness. The limbs and feet were swollen, and the abdomen was bloated so terribly that she was unable to wear her clothes. She had every indication of going into a decline, but one week after Christian Science treatment was commenced she was normal in size, and in three weeks was perfectly well. This was a very critical case.

Our fourth child was born under Christian Science treatment. The birth was practically free from pain,—in fact it was the only normal birth I ever had,—and my hip, which had been misplaced since my first child was born, slipped back into place. The second and third births had been instrumental deliveries, and two physicians had told me I could never give birth to another child without the use of instruments. This last time my nurse, who had been in *materia medica* for over twenty years, and had had a wide experience in obstetrical cases before she took up Christian Science, said, "As I entered the room, I stopped in the door just long enough to thank God that I had lived to see the day that children could be born without suffering." I was up every day, and the tenth day walked over a mile to church, with no ill effects. This was six years ago. When this baby was a year old, she had a fever, and such a high temperature that she was delirious. Things looked very serious, but as soon as the practitioner came and began treatment, speaking "as one having authority," the child was healed.

Besides the cases mentioned, stomach and bowel disorders, injured ankle, lumbago, earache, neuralgic headache, and all the diseases which ordinarily come to a family of seven, have been healed through Christian Science. It is no wonder that our love for Mrs. Eddy grows day by day, for these demonstrations over physical ailments are the proof of the truth of her teaching. I am most grateful for the opportunity to express my love and gratitude for all my blessings.

Gertrude Hinds Ely, Cleveland, Ohio.

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It is with a heart full of gratitude, and with the hope that my testimony may benefit some one who is seeking the truth, that I tell what Christian Science has done for me. Seven years ago I was afflicted with hip disease, which the family physician said was caused by a fall that I had received five years before that time. After wearing a brace and using crutches for thirteen months the trouble disappeared, but a year and a half later it came back. Then I was in bed with weights for six months, and it again disappeared, only to reappear in fifteen months, when the physician told me I would have to go to a hospital for an operation; and I did so. I was there a month, in which time six specialists examined me, and I was finally told that an operation would do me no good. After I left the hospital one of the specialists said that if I would take the right kind of medicine, strong enough and often enough, I would be well in a short time; but I received practically no help during a month's treatment. The specialist told me I had what is known to *materia medica* as an incurable tubercular hip, that I would be a cripple all my life, and advised me to go to some institution for incurables.

At this point a friend spoke of Christian Science to me. I felt that it would be of no use to try it, but as all material remedies had failed, I consented to do so. I therefore secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and asked for help from a practitioner. After eleven treatments I was perfectly healed, and the trouble has not appeared in any form since my healing in June, 1911. I was an excessive user of cigarettes and alcoholic liquors, and although to mortal sense I tried very hard to give them

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up, these habits were not entirely overcome until about a year and a half after taking up Christian Science. It has been proven to me that when this teaching is earnestly and properly applied, it meets human need in any form.

I am very grateful for the Christian Science literature, as it is invaluable, and it has been a daily help to me. I also wish to express my gratitude to Mrs. Eddy for bringing Christian Science so clearly before us.

HUGH J. BIGLEY, Pittsburgh, Pa.

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Jesus said to one whom he had healed, that he should go and tell his friends the good things God had done for him; so I wish to tell what God has done for me through a faithful Christian Science practitioner. I was suffering, and had been for almost four years, from a trouble which mortal belief attaches to women of my age. I had hemorrhages continually for the first year, and the other years the trouble continued, with the exception of a few days or weeks sometimes. My son and his wife were coming to make me a visit, but I was taken ill three months before they arrived, and it seemed as if I would never be any better. I had several other troubles also, namely, nervousness, sleeplessness, and a serious stomach disorder something like congestion, and my heart was in bad condition. Then, too, my feet and ankles were very much swollen.

My daughter-in-law, who is a Christian Scientist, asked me why I did not try Christian Science, but like some other people I was prejudiced against it, even to the degree that I would not read about it. I had, however, come to a place where I had entirely given up hope of ever being any better, and as I was very weak and nervous, I was ready to try anything that would help me. I was sure Christian Science would do me no harm, even if it did me no good. My daughter-in-law therefore immediately sent a special delivery letter to a practitioner at Independence, Mo., and the return post brought word that treatment was begun as soon as the letter was received. I had been sleeping very little at night, but that night I slept well, and did not suffer at all with nervousness. The next morning I went to the table and ate my breakfast, something I had not been able to do for three months, and in four days I made quite a trip by train. I have never even had to lie down to rest during the day since then, and I can eat anything.

This was all accomplished with only three weeks' treatment, and I believe with careful study of the Bible and Science and Health we can overcome all of our troubles and sickness and get a better understanding of what God has done and can do for us, and is willing always to do if we seek Him. Christ Jesus has said that whosoever seeks God, finds Him, and He is "the same yesterday, and today, and forever." We must lose our great fear. "Self-abnegation, by which we lay down all for Truth, or Christ" (Science and Health, p. 568), is our weapon against error. We must divest ourselves of pride and self, and thus empty our minds of all error, that we may be filled with truth. I thank God that I am a perfectly well woman, anxious and willing to do anything that He may direct me to do.

MARTHA SHELEY, Auxvasse, Mo.

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Gratitude impels me to tell what Christian Science has done for me since I began its study in January, 1911. At that time I was suffering from two diseases, and wearing a surgical appliance. I was reduced in weight, and ate only two meals a day. Then, too, I was in debt and very much discouraged, so naturally quite unhappy. Through the aid of a Christian Science practitioner, however, I gradually saw the nothingness of my ailments; also that I had no need of the appliance, though I had been wearing it for three years under the advice of the physician, who had stated that I might have to wear it permanently. I am now normal in weight, have an excellent appetite, and am in better health than ever before.

To me this was a wonderful demonstration, but wonderful as it was, it was nothing to the peace and joy that came to me through the knowledge that I gained in Christian Science. Heretofore I had been worrying about business affairs, about ill health, and about the future, but when I learned that God is All-in-all, and man His child; that He does care for us, then gradually confidence returned; and I now enjoy a peace and happiness that I never before thought possible to mankind. Through the understanding gained in Science, I paid my debts much sooner than I could otherwise have done; and I want to say, that as a business man, I have been greatly helped mentally, morally, and financially in Christian Science.

For all these benefits, for what the future holds for me in Christian Science, and for the assistance that my friends have rendered me, I am very grateful. I daily give thanks for the good that has come into my life through this wonderful study, and I am deeply grateful to our Leader for showing us the way.—E. H. ARCHER, Long Beach, Cal.

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I feel that I cannot longer delay the expression of my gratitude for the numberless blessings which have been showered upon me and mine through the kindly ministrations of loving friends, whom divine Love has sent to me during the past two years.

Christian Science came to me three years ago, when I was in the depths of despair. We were then living in Oklahoma city. I was a complete physical wreck and in deep mental darkness. My husband had been ill for a long time, and was then in the last stage of what physicians called a malignant disease. While he was unable to grasp Christian Science enough to get the full benefit of its healing power, we realized many happy hours together, trying to know more of the "Life that knows no death" (Hymnal, p. 4). Two years ago he passed on, and I was left with three little children to care for, and the "wolf" at my very door, as all our material possessions had been swallowed up in doctors' bills and other expenses incident to illness. Since passing through that bitter experience I have trusted God, ever present Love, as implicitly as I ever trusted my earthly parents. Without doubting or wavering for a single moment, I have followed the Scriptural injunction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." My heart overflows with gratitude that I can bear witness to the truth and fulfilment of that promise. Though I was left alone in the world, without any person to whom I could look for my supply, and seemingly not strong enough to support myself and my little ones by manual labor, I most humbly and gratefully say that I have never lacked any "good thing." I have been sustained by divine power to accomplish more than I had ever dreamed of being able to do, literally verifying the words of St. Paul, "Having nothing, and yet possessing all things."

On one occasion, when I left my children at home while I attended a Wednesday evening service, the youngest, four years old, cried for a few minutes and then said, "I will not cry any more, for our other Mother is here," meaning our "Father-Mother God" (Science and Health, p. 16). When the older ones told me of this on my return from church, I

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felt so grateful for having taught them that God is our Father and Mother. This has comforted them many times since, when they have wished for their father, who to their sense had been taken from them.

I have never used a material remedy, however simple, for either myself or my children, since I first learned of the Christ-healing through Christian Science. Through the understanding of this teaching I have had many demonstrations for myself and children, as well as for others. I had suffered for years from chronic stomach and bowel disorder, but was perfectly healed through reading "Science and Health with Key to the Scriptures." Christian Science has also freed me from a great sense of fear, and an overwhelming sense of sorrow, which seemed for a time almost to crush out the last spark of life and hope. My trials have all been stepping-stones, instead of obstacles, in the pathway of Truth, and though the way has sometimes led through the "Red Sea and the wilderness" (Science and Health, p. 226), divine Love has always met my every need. I trust that this testimony may be the means of helping some discouraged one, weary with his load of tears and sorrow.

I am thankful beyond words to express, for the understanding of God obtained through the study of the Bible in connection with the Christian Science text-book, as well as through class instruction, which I have been permitted to receive since coming to Riverside nearly two years ago.

SARAH L. RABY, Riverside, Cal.

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I was attracted to Christian Science by its theology, its spiritual and therefore harmonious interpretation of the Scriptures. When I first heard of this new-old truth I was, and had been for eight years, a member of a religious community in one of the western states. After many years of self-sacrifice and toil, with hope deferred and ideals not realized, I felt a longing for deliverance from bondage. About this time the *Christian Science Sentinel* began coming to one of the members. These copies were passed around, and they awakened an interest that brought into circulation a copy of "Science and Health with Key to the Scriptures," which had been received by one of the members some years before as a gift, but had been kept in seclusion until brought forth by this new awakening. The text-book was now circulated, and as a result of the work of these two faithful witnesses this religious association was peaceably dissolved, as quietly as light follows darkness or the day the night, the majority of the members becoming interested in Christian Science.

Two weeks after I began to read the Christian Science literature, I injured my ankle. I tried to meet this problem with the little understanding I had gained of metaphysical healing, but was unable to bear my weight on the ankle the following morning. I persevered, however, and in thirty-six hours after the accident the ankle "was restored whole as the other," without any material appliances or treatment. This was my first practical proof of physical healing as taught in Christian Science, and it was a sweet and satisfying experience of the nearness and potency of divine Truth and Love in meeting human needs.

Since that time I have passed through a deep sorrow, the deepest that can come to the human heart, but I found the truth to be indeed "a lamp unto my feet, and a light unto my path." Out of sorrow's depths I drank of a deeper joy than I had hitherto known. The Scriptural promise was fulfilled, "And God shall wipe away all tears from their eyes." In this experience I gained some apprehension of the nothingness of the occasions of human woe. Many and varied are the experiences in which the truth has been a present help. I am thankful for the privilege of being a member of The Mother Church, and also a subscriber to the church periodicals, including the *Monitor*.

It is over thirteen years since I began the study of Christian Science, and I find it more full of freshness and promise each succeeding year. I am thankful to our heavenly Father, divine Principle, and grateful to Mrs. Eddy, our dearly beloved Leader, for this priceless gift to all mankind.

CHARLES W. SIFTON, Benton Harbor, Mich.

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[Translated from the German]

About three years ago I prayed to God for help from the depths of my heart, for I had reached the point where I realized that human help was of no avail. Christian Science came into my life as an almost immediate answer to my prayer, and I have received innumerable blessings through it since. My youngest son, who had been pronounced abnormal by several physicians, has become a healthy, stalwart, normal young man. My eldest daughter was freed, through treatment by a Christian Science practitioner, of a trouble which caused her much pain, and which, according to the statement of a very capable physician, could only be removed by an operation.

As for myself, I have been freed of many ailments since I began the study of Christian Science, such as anemia, headaches, nervousness, and stomach disorder; besides which, constant fear has been replaced by firm trust in God, and a calm that does not leave me even now, in these troublous times. My eldest son has been at the front almost since the beginning of the war, while I have not heard from my youngest son for a long time; but I know that both are under God's protecting care, and I have no sense of anxiety about them.

All my acquaintances are surprised at the change which has taken place in me. Those who wished to know the cause of this change, began to look into Christian Science, and they have become earnest adherents of its teachings. My conscientious endeavor is to assimilate more of this glorious Science through the study of the Lesson-Sermons, Mrs. Eddy's works, and the articles in the *Herold*. I am most grateful for all the blessings which I have received through Christian Science, and I shall strive to radiate love in ever increasing measure, for I know God to be Love, and my true self His reflection.

FRAU JEANETTE HAUENSCHILD, Hamburg, Germany.

✧

I have a great deal for which to be grateful in Christian Science. Prior to my knowledge of it I had severe colds and throat trouble about half the time in winter, the throat difficulty lasting for weeks, even in summer. These ills gradually disappeared. I have had a touch of cold occasionally, however, but it has been overcome quickly by the truth, and was as nothing compared to the condition before knowing Christian Science. A short time ago I had a slight attack of the throat trouble, but it lasted only a day. I read and gave treatment in the evening, and was entirely well the next morning.

Christian Science has proved to me the protecting power of Truth. Once, while getting off a street-car, I fell head first from the platform to the pavement. While falling, there came to me a great sense of safety; it seemed as though something was holding me, I fell so gently. Not for a moment was there any fear, and I got up knowing that I was protected. After reaching home I found my knees bruised, but they had not pained me. This was quite a contrast to an experience I had before coming into Science, when I fell no farther than

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this yet was laid up for several weeks, and I feel I have every reason to be grateful. It is surely true that "God is our refuge and strength," and "underneath are the everlasting arms."

I am also grateful for the Christian Science literature. On one occasion an article in the *Sentinel* quoted a sentence from Mrs. Eddy's writings which I thought might be of use some time, so I learned it. That night I was awakened with a great sense of suffering. It seemed so intense that it was an effort to think at all, and the only thing I could think of was, "Hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261). This I endeavored to do for some minutes, but without getting any relief. Then the sentence I had learned came to me. It was this: "Thou hast no longer to appeal to human strength, to strive with agony; I am thy deliverer" (The First Church of Christ, Scientist, and Miscellany, p. 132), and the realization of what it meant brought such joy and freedom and gratitude for God's goodness that I must have been healed almost instantaneously. Later I remembered that it was a sense of suffering which had turned my thought to God.

One Wednesday evening a testimony was given about a man who was in a very bad condition being told to go home and "thank God." He did so, and began to think that after all he did have something to be thankful for; and he was healed of the condition. At that time I was much dissatisfied over a problem which did not seem to be working out rightly, and this testimony changed my thought. Whenever I was tempted to be dissatisfied, I would express my gratitude for the many blessings I had, and thus the demonstration was speedily made. This experience has often been a lesson to me since. Now when things go wrong, I know it is because I am looking at appearances, and when I truly turn away from material evidence and recognize the divine goodness, perchance in the singing of a hymn, the help always comes.

For these and the other blessings which Christian Science is bringing me, I am very grateful.

HELEN F. MCCALL, Minneapolis, Minn.



I am indeed grateful for the many blessings received through the knowledge of Christian Science, and for a clearer realization of the truth. By this better understanding of God, instantaneous healings of a severe throat affection and colds have been made. I have always been quickly healed through Christian Science whenever I have had any difficulty of this kind. A terrible sense of fear has gone, and Truth is surely overcoming every sense of lack.

Some time ago, when jumping on a motor bus which was moving very rapidly at the time, I miscalculated the distance and struck my right kneecap upon the top step with such force that for the moment it was quite impossible to say where I had been hurt. Getting inside the bus, the only thing I could do was to repeat the "scientific statement of being" (Science and Health, p. 468). In pondering this truth it came to me so clearly how impossible it is for God's child, the expression of divine Love, to be anything but perfect, that instantly all pain and sickness disappeared. There has not been any discoloration or stiffness since.

I cannot find words to express the deep, humble gratitude for the spiritual uplift, for the joy and happiness, and especially for the daily peace which has come to me; also for all our literature, which is so helpful. I am deeply thankful to God, and grateful to our Leader, Mrs. Eddy, as well as to all my Science friends.

GRETA MACK, Garelochhead, Scotland.

From Our Exchanges

[Rev. Washington Gladden, D.D., in *The Christian Work*]

Surely the old world is calling, with all its voices of horror and grief and agony, for some new idea on which to rebuild its shattered civilization. The old foundations of distrust and antipathy, on which it has been seeking to rest its structures of art and industry, are crumbling; some new principle must be discovered on which to found human relations. Is not the first word that Jesus spoke, the word that the world needs now to hear,—that all the people of all the nations have one Father and are all of one family? If that is the fact, the first thing they have to do is to come together and make a compact which shall recognize and express the fact.

It is an impressive circumstance that the thought of the whole world seems to be moving steadily and strongly in this direction. All my reading shows a great consensus of opinion gathering, that there can be no way out except some kind of league of peace. What would have been sneered at six months ago by the great majority as utterly utopian, begins to be recognized by a good share of the people who think, as the only possible cure for the world's woe. When the great ones of the earth get ready to make the principle of brotherhood the corner-stone of a universal commonwealth, it will perhaps be plain to all the world that Christianity is not a failure. And it may by that time be more evident that the church which bears the name of Jesus Christ can find no better foundation for its life and teaching than the gospel of the kingdom.

[*The Christian Intelligencer*]

Following Christ is a matter of heart and life as well as head. A mind furnished with religious knowledge is of fundamental importance; but a heart filled with love and a will that bends to the Spirit are equally essential. We are ready to confess that many Christians do not take their religious life seriously enough. The clamant calls of spiritual need everywhere find them loafing "on flowery beds of ease." There is no stirring up of the gift within them, no militant aspiration to possess the land for God, no eye to conquest. They suffer the offending eye and hand and give evidence of increasing spiritual impoverishment. Their lives do not count positively for God. However orthodox their intellectual views may be, they are practically heretics and unbelievers.

Christian life must be tested by the example and teachings of Christ. Here is a standard test given by our Lord: "If any man will come after me, let him deny himself, and take up his cross and follow me." Our hearts must feel what our heads know, that Jesus realized Saviourhood through suffering.

[*Western Christian Advocate*]

Elisha said to the widow, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few." But when there was "not a vessel more," the oil "stayed." No incident better typifies the giving of the Spirit. He never stays until He fills all the empty space. He is not measured. He is not limited in His supply. If our vessels are not filled with a fulness that overflows, it is because the measure of our faith is small.

God is wanting to do much more for us than He actually seems to be doing. If we were only more open to Him, He would surprise us with the fulness that He would bestow. Malachi tells us that God will open "the windows of heaven, and pour . . . out a blessing, that there shall not be room enough to receive it." God is not small in His way of doing things. He is unmeasured in His giving. It is we who are

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not large enough to receive. Suppose we as a church should put ourselves in the way of receiving what a good and benevolent God wants to bestow, what might we not expect? In what large way might He not use us? How he would enlarge our coast and widen our fields of service! What power, what influence we would have! As Paul wrote to the Ephesians, may we be "filled with all the fulness of God."

[*The Outlook*]

Words, symbols, and forms of thought have changed; but the truths and facts behind them remain unchanged. A flaming hell no longer terrifies men; and heaven, expressed by material symbols, no longer inspires them to holy living. But heaven and hell are all the more real because we largely fashion them ourselves. That is to say, they are not waiting for us, arbitrarily created as places of reward or punishment according to the deeds done in the body; rather we have been so fashioned that by the play of the laws which God has written in our natures we not only decide whither we shall go, but what shall await us. We no longer say we shall be immortal; we know that we are immortal. Heaven and hell are not only outside but within us; and no man can go to either destination until he has made himself ready by inward preparation. The good man who accidentally found himself in hell would not really be there; and a bad man who might stray into heaven would find it hell by sheer force of contrast between himself and his surroundings. The moral law written in our natures is more inescapable and inexorable than when it was written on tables of stone. No man can escape because he keeps the record himself.

[*The Universalist Leader*]

If the "kingdom" is ever coming, when will it come? We are tired of waiting. Let us venture a prophecy. Let us be egotistic enough to believe that whereas other prophecies have failed, ours shall not fail. We confidently believe that we can set the very day and hour when the old world of pain and suffering and sin shall come to an end, and the new world of joy and spirit shall dawn. It will come when the world wants it. It will come when the heart of humanity passions after it more than for any other achievement,—more than for navies, railroads, wheat-fields, stock exchanges, telephones, and telegraph. The kingdom of heaven does not depend upon the willingness of God to give, but on the eagerness and passion of man to receive it. When the world wants it, it shall come.

[*The Christian Register*]

There are great experts in the art of living. Jesus, for instance, saw God in the faces of little children who flocked about him. He saw God in the act of a brotherly Samaritan and in a poor widow's gift. There are experts in the fine sense of right and truth, as there are experts in beauty and music. But we do not believe in God and religion merely because of what the great teachers say; we come to know for ourselves by trying to see what they see, to do as they do, and above all to live the brave, faithful, and friendly life of the great good will as they have lived it.

[*Zion's Herald*]

Words that help are an offering that every Christian may bring to his Lord. There are times when we may well remain silent, but there are more times when we can speak out cheerfully and helpfully for the Master. To withhold any good word, and to stifle a kind thought or impulse, is to prove recreant to the best there is in us.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, $10\frac{1}{4}$ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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

❖

From the Editor

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

❖

From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

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

❖

From the Church Treasurer

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

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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

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Published Every Day, Except Sunday

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Published Monthly

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CHRISTIAN SCIENCE SENTINEL

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

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Boston, April 3, 1915

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Plans for leasing hotel sites, camp sites, store sites, and cottage sites located in the Appalachian national forest in Maine and New Hampshire, are being formulated by the forest service, in compliance with a provision in the new agricultural appropriation bill. This section gives to the secretary of agriculture the authority to lease plots of ground up to five acres, situated in the national forests, for periods of thirty years, to parties desiring to comply with the government's terms. Hitherto it has been possible to lease plots for terms of only one year.

It is expected that within the next few months the title to the land surrounding Russell pond, near Woodstock, N. H., will pass to the federal government. If this transfer takes place soon enough, the forest service will lease plots at rates yet to be determined, to persons desiring to establish summer cottages or camps. Conferences of officials of the service are being held for the purpose of settling matters of detail, most important among which will be the planning of the camps for the best convenience and comfort of all concerned. The headquarters of the forest service for the northern Appalachian region are at Gorham, N. H. The thirty-year leasing clause in the appropriation bill will, it is believed, result in a stimulation of the use of the national forests for recreation purposes.

As a result of the work of the municipal lake shore reclamation commission, created in 1910, the city of Chicago now owns the entire lake front between Grant and Jackson parks with the single exception of the Chicago Beach hotel tract between Forty-ninth and Fifty-first streets. When the commission was named the city was in control of only two small tracts in this stretch, the pumping station tract at Thirty-ninth street and East End park between Fifty-first and Fifty-third streets. Negotiations toward securing the Chicago Beach hotel tract are now well under way, which will give the city also this frontage. The commission was formed to acquire possession of the lake front. It was given substantial support by civic bodies. Through its efforts, scattered attempts to regain the lake shore from individuals were united and the question of title was settled in favor of the city.

The purchase of the Philippine Islands from the United States is suggested in a petition recently presented to Count Okuma, the Japanese prime minister, by Shigemaru Sugiyama and a number of other Japanese who have been prominent in politics. Mr. Sugiyama was formerly secretary to Prince Katsura. The petition sets forth that in view of opinion found in the United States that the Philippines should be given up by that country, the Islands should be acquired by Japan as the best means of solving the "Pacific Question." The signers point out that disagreements between Japan and the United States arise over the question of immigration. If Japan acquired the Philippines, there would be no need of Japanese emigration to California.

On the first day of April the inauguration of the new postal savings banks in the Argentine Republic will take place. Deposits will run from one dollar up to a maximum of three thousand dollars, though stamps will be printed from one to fifty dollars only. Supplementary to this system will be a money-box device with special openings for notes and coins. The key to each box will be kept at the local post-office, where the contents, when desired, will be taken out and placed to the depositor's account. Women and minors will be allowed to open accounts—and presumably to withdraw funds—without it being necessary for them to obtain the permission of their husbands or guardians.

There has been introduced in the California legislature a bill which provides that the state shall assume charge of the old adobe home of Gen. Pio Pico, the last Mexican governor of California. The Pico home, one of the state's most interesting historic landmarks, is at the outskirts of Whittier, between the Whittier boulevard and the San Gabriel river. It is the property of the city of Whittier, whose citizens have kept it in an excellent state of preservation, but who early last year decided at a city election to turn it over to the state. The Pico "mansion" was completed in 1826, being at that time the largest and most ornate dwelling-house in the West.

There are five hundred Chicagoans with incomes ranging from sixty thousand to one hundred thousand dollars who have failed to make returns on their incomes as required by law, according to a statement by the United States district attorney. "The records show," said he, "that last year one third of all of the income tax collected in this country was derived from the island of Manhattan. I am determined that Chicago shall make a good showing. I will prosecute the violators of this law." The collector of internal revenue estimated that fifteen million dollars in salaries is escaping the tax.

Further progress this season in the development of the cottonseed products industry is indicated in the census bureau report on cottonseed, crushed and linters, obtained from the 1914 crops. As 70 or 75 per cent of the total production of cottonseed is crushed annually, it is estimated that the 1914 production of seed will exceed 7,300,000 tons. Its value has not been estimated, but last year's production, 6,305,000 tons, had a total value of $155,500,000 in oil, cake and meal, hulls and linters. The closer delinting of cottonseed has resulted in a largely increased production of linters.

Judges Putnam, Dodge, and Brown in the United States district court last week, handed down an opinion dismissing the bill against the United Shoe Machinery Company. The suit was brought by the United States, under former United States Attorney-General Wickersham, alleging monopoly in violation of the Sherman antitrust act. At the same time there was criminal prosecution against the officials of the company for alleged conspiracy to violate the Sherman act. An opinion was written by each of the three judges, all concurring at the close in a dismissal of the bill.

Dr. Wade, the London expert who was commissioned by the Australian commonwealth government to investigate the geological features and oil-bearing deposits of Papua, has submitted an interesting report, in which he recommends immediate action to develop the oil resources of that island. Evidences of petroleum were found along a coastal belt from eight to twelve miles wide, extending from the delta of the Parari river almost to Yule island, surface indications of the oil having been found over an area of fifteen hundred square miles.

Work has begun on the construction of the irrigation system of Chilecito, in the province of Rioja, Argentine Republic. A law has been passed in which the republic forwards to the provinces the sums required for the construction of waterways, which for a time are considered amortized provincial property. There is an annual list, subscribed to by the landowners and all those deriving benefit from the work, whose amount is in proportion to the cost of building the system on the property of each.

The German minister for public works has announced that the connection between the Rhine and the Weser has now been completed. The locks at Minden between the Weser and the canal have already been opened without ceremony for the passage of the first barges. Experimental journeys are now to be made along the entire canal by loaded barges, the depth of water being reckoned for the present at 1.5 meters.

According to present plans, the Boston Symphony Orchestra leaves Boston for San Francisco on May 9, to give a course of concerts at the Panama-Pacific international exposition. Karl Muck, the conductor, is preparing thirteen programs of regular symphonic music. No engagements are to be accepted on the way, and the men will be back in Boston at the beginning of June.

The contract has been let to drain a certain portion of the lowlands in Leavitte township, ten miles east of Hart, Mich. This will be known as the Beaver drain, and will reclaim eight thousand acres of rich soil. This will make Leavitte one of the best townships in western Michigan for fruit growing or general farming. The total cost of dredging and building two bridges will be about nineteen thousand dollars.

It is announced that the Argentine government is negotiating a loan of one hundred and twenty-five million dollars. The money is intended for public works.

Two thousand delegates from the Dominion of Canada and the United States were present in Toronto, Ontario, last week at the opening of the good roads convention.

The value of the cacao crop in the Guayaquil district of Ecuador is placed at $7,192,692. The average price was 7.8 cents per pound.

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Christian Science Sentinel

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

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"As one having authority"

JOHN SIDNEY BRAITHWAITE, M.A.

THE authority with which Jesus rebuked error and cast out evil wherever he encountered it, was decidedly baffling to the rabbis. They had to admit that he spoke with authority, for how else could the results be achieved? The record reads, "With authority commandeth he even the unclean spirits, and they do obey him." It will repay the Christian Scientist to study this question of authority, for if one would have that Mind "which was also in Christ Jesus," he must know whence this authority was derived, whether it is still available, and how it may be exercised in these times in which we live.

According to the dictionary, authority means "power or admitted right to command or to act." There are, one may assume, as many opinions as to what constitutes authority as there are beliefs in law or power. In Science and Health (p. 247) we read that "custom, education, and fashion form the transient standards of mortals," and these are only some of the ways by which mortals have accepted a false and fleeting sense of authority. One thing is certain, namely, that true authority rests only with true law and those who uphold true law. It is found, however, that in all questions affecting the welfare of mankind, whenever authority is vested in a person, or even a number of persons, it generally rests on so frail a basis that at any time and in the most unexpected ways it may be reversed, superseded, or entirely annulled.

Sennacherib sent his messengers to the king of Judah with all the insolence of success in arms and human power,—"Hear the word of the great king, the king of Assyria,"—but through the spiritual insight of Isaiah, reassuring words from a higher authority were spoken to the king of Judah, that this boaster should neither enter the city, nor this claimant to supreme power shoot an arrow there. "By the way that he came, by the same shall he return," were Isaiah's words of assurance, and on that night the opposing army was annihilated, and Sennacherib returned to meet his own doom at Nineveh.

In more recent days Napoleon, the "world ruler," ended his earthly days an exile on a small island off the coast of Africa. Instances could be multiplied of persons who have aspired to power,—as though the serpent's lure "Ye shall be as gods" was forever whispering in their ear,—and who have at length been driven to see the emptiness of their own pretensions through their failure to establish the existence of any law by which they could enjoy security from evil. The Master's statement, "Call no man your father upon the earth: for one is your Father, which is in heaven," really settles the whole question of authority for us, and from the time we perceive the truth of this statement there begins to devolve upon us the laying down of all beliefs in authority derived from any lesser source than the infinite Mind.

Jesus clearly recognized his Father as the source of his authority over sin, sickness, and death, but we find that the arguments in favor of a lesser authority are many and diverse. The so-called human intellect, which is very far from being ready to make way for spiritual understanding, demands that every mental process of man shall be formulated into some theory, creed, and dogma, and nothing is more fatal to the clear-sightedness of the individual than his consent to have his sense of the supreme authority defined in this way. The writer remembers being asked by a clergyman by what authority he accepted Mrs. Eddy's interpretation of the Scriptures as the correct one. He replied by asking the clergyman what in his opinion would constitute authority, whereupon the latter immediately replied that to him the Scriptures, apart from the authority of the church, had no more significance than a book of fairy tales. Having made this confession, he dropped the subject. Here was a clear case in which the traditional and dogmatic interpretation of the Scriptures was allowed to dwarf and practically obscure the individual's own powers of spiritual discernment; and this is by no means an isolated instance.

Christian Science lays very great stress on the necessity that we individually retain our divinely bestowed right of self-government, and he who enters upon an earnest study of the Bible in the light which this Science throws upon it, soon finds his sense of what is right and true, and his power to act in accordance therewith, quickened to a remarkable degree. He now needs no external authority to tell him how he should interpret its teachings, for he has found a sure way of interpreting them for himself, and this is immeasurably more satisfactory.

In Science and Health we read that "the despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind" (p. 225). A tendency is a leaning of thought in a given direction; it is not a law, and it can always be ruled out by the knowledge of what is law. It is knowledge of true law that invests the knower with authority to rebuke and disperse wrong thought-tendencies. According to the Bible record, Moses was the first to see the necessity for a definite rule with which to handle these tendencies, and this rule was embodied in what are known as the ten commandments. The fact that these commandments have survived through many generations and are still the fundamental basis of religion and the administration of justice in our country, is evidence of their close approximation to absolute law. This was the first "letter" of religion, and it served to provide the Israelites with a rule of life which, if followed, would enable them to choose the good in life without the painful necessity of first experiencing the effects of belief in evil. Based on an unswerving honesty and spiritual insight, these commandments have always been invested with an unquestioned and impersonal authority, and the one who observes them becomes, in a degree, endowed with it also.

Christ Jesus spoke of himself as a fulfiller of divine law, the representative of its authority. Materialism was condemned by this law, and mortals were chained with it, needing to be released. Their freedom was to be gained through a knowledge of the spiritual truth revealed in Christ Jesus. On this point St. Paul says, "Now we are delivered from the law, that being dead wherein we were held [false belief];

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that we should serve in newness of spirit, and not in the oldness of the letter." There was nothing in the law of Moses which could release mankind from the effects of false belief. Jesus added nothing to the letter of these laws, and took nothing from them, but he brought the spirit. He introduced a new element into religion, the concept of God as Truth and Love, whose kingdom is within man.

It is hard for us today to see what an immense change of thought this demanded from the rabbis of that time, and had it not been that Jesus spoke with authority, and that his words produced definite and indisputable results, his teaching must have been lost. One would naturally assume that those who had been so zealous in their obedience to a law which they believed to be the final will of God, would have become more zealous than ever in the freer, more complete, and much more joyous outlook provided by the new concept given by Jesus. But we know that this was not the case, and even those who came nearer to understanding it began to lean so much on the personality of Jesus as to force from him the words, "It is expedient for you that I go away."

In the intervening period between that time and the present, there has been a great advance of knowledge in every material direction; but it cannot be said that religion has advanced in the same ratio, and the explanation of this seems to lie in the more or less general acceptance of the idea already alluded to, that creed and dogma are the proper garb in which religion should be clothed. In Christian Science, however, we have a perfect union of the letter and the spirit of religion, for it presents a full and complete statement of the letter in a form that is logical, scientific, and practical, and at the same time recognizes that all have the ability, and must needs acquire for themselves its spirit. Those who see the truth of these teachings and begin to apply them according to the rules laid down, find that they are becoming endowed with a certain sense of authority which they had not before considered themselves either likely or worthy to possess. But this authority is not a personal influence; it is rather the compelling nature of Truth which rebukes ignorance and false belief. We should not be afraid or ashamed of this power, neither should we confuse it with human willpower, which relies upon dogma rather than upon demonstrated truth for its sense of authority.

A faithful follower of Christ, John Woolman, a Quaker, writing in the middle of the eighteenth century, said, "Therefore to examine and prove ourselves, to find what harmony the power presiding in us bears with the divine nature, is a duty not more incumbent and necessary than it would be beneficial." If one should set aside everything to gain a true sense of this authority, he would be able to appreciate and uphold the authority of existing laws, in other words, to "render to Cæsar the things that are Cæsar's." He would know that Cæsar's authority is the outcome of humanity's effort to check the lawlessness of mortal mind, and it is therefore worthy of respect and obedience from individual members of the community. If this human sense of authority fails to work the greatest good for the greatest number, history has many illustrations to show how quickly it is set aside in favor of another; but this other also is usually that of Cæsar.

To the Christian Scientist such changes appear to be a necessary and continuous overturning in the human consciousness, "until he come whose right it is." He knows furthermore that as each works to maintain his own individual right of self-government, he is doing what is best for the community as a whole. By taking his part in the work of uprooting and casting out the evil that presents itself at the door of his own consciousness, clothed with a false semblance of authority, he is doing much to lessen his neighbor's burden as well. It is his perception of the nature of the authority which Christ Jesus exercised when on earth, that gives him the ability to do this and to follow in some degree in the steps of the Master. Such are perhaps fitly described in the words of the poet Milton:—

> For in their looks divine,
> The image of their glorious Maker shone;
> Truth, wisdom, sanctitude severe and pure,
> Whence true authority in man.

Ministry of Patience

LOUISE KNIGHT WHEATLEY

PERHAPS no characteristic of Jesus of Nazareth was more beautiful than his sublime patience. The gospels are replete with instances wherein he turned with tenderest compassion from his own high view-point of spiritual vision to meet on its own plane some frail, outreaching blossom of thought just struggling into the light. We remember how obediently he left the temple at Jerusalem, where he was "sitting in the midst of the doctors, both hearing them, and asking them questions," and at his mother's bidding went home with his parents, and "was subject" unto them. Even at the age of twelve years he knew more of God and His law than his parents did; but he was willing to wait until they found that out. That they soon understood this fact is evidenced by the words of his mother on the occasion of his first public appearance after that, at the marriage-feast at Cana of Galilee, when she whispered to the servants to do whatever he should bid them.

Jesus never forced an issue. His faith in the omnipotence of good was such that he knew he could well afford to stand aside and await the ultimate adjustment effected by his Father's perfect and unalterable law. He knew that the divine activities were already in operation, even though unseen and unacknowledged by blind material sense for the time being. Yet the deadly dulness of those around him must oftentimes have taxed his patience to the utmost.

Perhaps no incident in the earthly record of the Master is more touching than the scene in the "upper room" when he and his disciples talked together for the last time. For three years they had been his constant companions, listening daily to that dear voice, admonishing, encouraging, rebuking, explaining,—teaching both by example and precept "the deep things of God;" yet the very trend of their questions on this memorable occasion showed how utterly they had failed to understand him. Judas regarded his Master's life of less value than thirty pieces of silver; Peter wondered where he was going; Thomas complained that they could not follow, because they knew not the way; while Philip stupidly demanded, as a final proof of his Messiahship, that he show them the Father. It seemed indeed a sad commentary on those three years of patient ministry among them! One can almost fancy that a little note of wistfulness might have crept into that gentle voice as he replied to the last demand, "Have I been so long time with you, and yet hast thou not known me, Philip?" Yet a moment later we find him praying for them in words of such ineffable tenderness that all aspiring men still listen to them in wonder and amaze.

But Jesus understood, and that is why he could be patient. The man who is patient is always the man who understands. Patience is that which can see another's point of view and make allowances for it. Patience means comprehension. It means faith. It means compassion. It means hope. It is

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the dove hovering over the troubled waters of mortal mind, waiting to catch its first glimpse of the olive-branch. Not for a moment does it imply a false sense of submission, the meek and supine resignation of a nature too indolent or too weak to rise and overthrow adverse conditions. Rather is it that heaven-born courage which enables one who has already done all, "to stand." Just to stand still is sometimes the hardest thing that any one is ever called upon to do; yet there comes a time in every human experience when it is the one thing that can and should be done.

Learning to wait is a rare achievement. Mortal mind does not like to wait. It wants what it wants, and it wants it right away. It thinks patience means stagnation. It thinks that unless it is hurrying, it is losing time. It thinks that unless it is all out of breath in the effort to make things move, nothing is being done. It has great respect for the soldier who, under stress of excitement, with flags flying and drums beating, may rush up some hill to sudden victory; but it gives very little consideration to the same brave spirit which enables a man to lie in a trench all through some starless night, just waiting. Yet patience is one of the tests of a great man or woman. Every one who has ever truly achieved, in the best and highest sense of the word, has had to learn to wait.

Joan of Arc heard what she called "the voices" long before the time seemed ripe for her to follow where they led. Columbus had to bear in silence the jeers and jibes of his mutinous sailors as he stood day after day, with the sublime courage of the man who knows, looking out upon the western horizon. Galileo, under stress of torture, had to retract a statement made before a stupid world was ready to receive it; but he retracted it with his lips only. Jesus waited thirty years before he began his ministry. Mrs. Eddy conceived the idea of *The Christian Science Monitor* years before the time came to send it forth upon its healing mission.

Let us, therefore, not grow restless if conditions to be rectified sometimes need to pass through successive stages of development before reaching ultimate completion. If we who have turned to Christian Science for help sometimes find, for instance, that our healing is unaccountably slow in coming, let us make the greater effort to meet Love's immutable requirements, knowing, as Mrs. Eddy has said, that "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). Christian Science healing is essentially a purifying process. In fact, it sometimes involves the entire readjustment of a lifetime of mistaken thinking; and this is not likely to be the work of a day.

Not only in our relation to individuals, but in our relation to one another as church-members, this rare gift of patience finds opportunity for gentle ministry. In every organization there must of necessity be some workers who are mentally in advance of the others, and to such the temptation often comes very strongly to force an issue. Evil, coming in the name of good, may even beguile an assertive few into forcing an entire membership to take a step for which it is not yet ready, by means of the time-worn argument, "I am an older Scientist, so I know best." Human will, however, is still human will, even when it calls itself a Christian Scientist. Beloved, let us ponder these things. May not the right thing, done at the wrong time, sometimes become the wrong thing? The wise householder in the parable waited until the harvest before he allowed the tares to be rooted up. He knew that there are some things which time alone can adjust; so he had the patience to wait, knowing that whatever tares were in the field, if given time enough, would finally prove their utter worthlessness in the sight of all men. And this they promptly did.

Does patience, however, sometimes cease "to be a virtue"? Are there limits even to human endurance? That is quite possible, for all earthly things have their limitations. There is no limit, however, to the sublime courage with which one may face any situation when he once recognizes his true identity as a child of God, and manifests the love which, as St. Paul declares, "beareth all things, believeth all things, hopeth all things, endureth all things." Our risen Lord, with the awe and wonder of the resurrection morning still shining in his face, once waited in patient silence while the slow, blundering fingers of a dull disciple searched for the prints of the nails in those wounded hands; and Jesus was the Wayshower. If he could afford to wait while a doubting Thomas found the only sign which he could seem to understand, should we murmur if we are sometimes called upon to do likewise?

To bring every thought into obedience to the law of Christ is not the work of a moment. The sculptor sometimes chisels away at his rough block of marble for weeks and months before the beautiful statue of his dreams shines out in all its resplendent loveliness. "We are all sculptors, working at various forms, molding and chiseling thought" (Science and Health, p. 248). The perfect man of God's creating will be discerned as soon as the wrong thinking which seems to obscure it has been taken away. How long a time this may require, "no man knoweth," not even "the Son, but the Father." It is our work to keep steadily on, refusing to listen to any outside suggestions that these hours of slow, faithful, painstaking chiseling are not accomplishing anything. Sooner or later we will have the reward of our patience. Each day a little more of truth will be gained, a little more of error lost, a little more of God remembered, a little more of self forgotten, until the long looked for moment will come when the Christ-ideal, the perfect man, will stand revealed in all the purity and sublimity of spiritual completeness.



True Coin

ELINOR SPARGUR WEIL

Mrs. Eddy often reminds us that mortal concepts are at most but counterfeits of spiritual realities. On page 148 of Science and Health she says, "Anatomy and theology reject the divine Principle which produces harmonious man, and deal—the one wholly, the other primarily—with matter, calling that *man* which is not the counterpart, but the counterfeit, of God's man."

One day the attendant in our home handed me a coin and asked what was wrong with it, as it had not been accepted when tendered. Upon handling it, I knew intuitively that it was a counterfeit. Upon comparing it with a coin which I knew to be genuine, the difference in form, color, and design was not perceptible, but the more I compared the two the more apparent became the spuriousness of the one and the genuineness of the other. I told the attendant that her coin was a counterfeit, but upon comparing them she could not perceive the difference. I wondered at this, for by this time I could clearly distinguish between the good and the bad. It then came to me that she was a foreigner, a stranger in this country, and had not handled enough of our money to discriminate between the two. So is it with every one who does not understand the Science of real being and calls that man which is the very antipode of the man of God's creating. When, however, we become citizens of the kingdom of God,

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the realm of Spirit, then we are "no more strangers" but "of the household of God," and we learn to distinguish between Truth and error, between Spirit and so-called matter, between the real and the unreal.

I pointed out to the attendant that it was against the law to tender counterfeit money, that which we knew was not genuine, and the thought then came to me of the great and only Lawmaker, of His law, which we as Christian Scientists learn to follow, and of how often we either tender or accept the counterfeit for the real. This little incident in my household taught me a great lesson. I saw that every time I allowed the five physical senses to bear testimony to error, I was tendering or accepting the counterfeit. I also saw that the real man, God's image and likeness, can bear witness only to the truth.

Tokens of Divine Love

LUMAN A. FIELD

WHEN our revered Leader ordained the Bible and Science and Health as the pastor of the Christian Science church, she in due time also provided a series of Lesson-Sermons calculated to give to the world, through the light of revelation and reason, a more perfect knowledge of the way of salvation. We are told in the *Sentinel* of March 2, 1899, that the subjects chosen follow the order our Leader was accustomed to employ in teaching her classes; and our text-book, "Science and Health with Key to the Scriptures," gives the fundamentals of these sermons in the chapter entitled Recapitulation.

The first of these Lesson-Sermons, very fittingly and of necessity, has "God" as its subject. The second one, "Sacrament," may not seem to be closely connected with the first, but a little study shows that it is the bugle-call to us to declare our fidelity to God, to walk uprightly and work righteousness, thus preparing ourselves for a larger unfoldment of the truth to be presented in the succeeding lessons. The following six sermons, "Life," "Truth," "Love," "Spirit," "Soul," "Mind," unfold in varying ways a fuller concept of the ever-living I AM. The next two, "Christ Jesus" and "Man," deal with the divine idea: its presentation to mankind by Jesus, and the revelation that the divine idea or image is the spiritual man.

The succeeding five sermons, "Substance," "Matter," "Reality," "Unreality," "Are Sin, Disease, and Death Real?" explain spiritual reality and its mortal mind counterfeits, and as if to refute the human belief that such experiences as sin, disease, and death are to be classified as realities, the last named challenges this baseless assertion.

The following six sermons, "Doctrine of Atonement," "Probation after Death," "Everlasting Punishment," "Adam and Fallen Man," "Mortals and Immortals," and "Soul and Body," take up some of the perplexing doctrines of scholastic theology and clearly explain them in the light of Christian Science. The first one reveals unmistakably what is required of us in order to come into at-one-ment with God, and the second unfolds the fact that after the transitional experience called death there still remains the necessity of continuing the work of attaining at-one-ment with God, "till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." In the third sermon of this group we learn that punishment continues only while sin continues, or we might say that punishment ceases as we come into the realization of man's at-one-ment with God. The fourth discloses the fact that God's man never fell from perfection, and therefore that the real man's at-one-ment with God is forever indestructible and unchangeable, an unimpeachable fact of eternal history. As if more fully to explain this subject, the fifth sermon shows beyond question that God's man is pure and unfallen, while the sixth is a fitting climax, dealing with the great thought of God and His spiritual reflection as coexistent, eternal, and perfect.

The sermon, "Ancient and Modern Necromancy, also Mesmerism and Hypnotism, Denounced," is the only one in the series which has as its specific object the exposure of error,—its subtlety, its powerlessness, and its utter nothingness. Some Christian Scientists labor under the mistaken impression that they do not like this sermon, yet we all should realize that its teachings are very vital, else it would not have been given us. Its importance may be discerned to some extent if we will but remember that Mrs. Eddy was not able to publish the first edition of Science and Health until she had prepared the chapter on Animal Magnetism, as we read in "Retrospection and Introspection" (pp. 37, 38). On page 64 of this same work Mrs. Eddy states, "It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love," but she immediately points out that "to do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed;" adding the significant warning, "if this is not done, mortals will become the victims of error." This sermon exposes error and its "illusive forms, methods, and subtlety," to the end that error may be destroyed, its nothingness made plain to us, and we saved from becoming its victims.

The next three sermons, "God the Only Cause and Creator," "God the Preserver of Man," and "Is the Universe, Including Man, Evolved by Atomic Force?" may be conveniently grouped together, the last one dealing with the materialistic theory of creation in contradistinction to the two preceding ones, which unfold the great fact that the universe, including man, is evolved and preserved by infinite Mind.

The last sermon of the series is entitled "Christian Science," the "divine laws of Life, Truth, and Love," or the laws governing "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, pp. 107, 583), the laws whereby we can demonstrate man's scientific unity or at-one-ment with God. Thus do the Lesson-Sermons become "God's love-tokens," as we read in the *Sentinel* of March 9, 1899, and they "bring rest to the heavy-laden, life to the dying, and light and joy to all."



[Written for the *Sentinel*]

Peace

GERTRUDE RING HOMANS

On a marvel night, through a wonder-light,
Love led me around the world.
Nor afar nor near was a weapon of fear,
For the banners of battle were furled,
And all peoples sang till the ether rang
A pæan of praise to God
That sin had fled and sickness sped
And death stalked no longer abroad.

Nor in any place was there left a race
That smote with the knife for food,
And children played all unafraid
With the trusting beasts of the wood.
And the vision lives! It is Truth which gives
The promise of Life impearled
With purity, and of surety
Love will govern some day the world.

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Selected Articles

[Editorial in *Western Nevada Miner*, Mina, Nev.]

Congress is again in session, and likewise a number of state legislatures. If you will take the trouble to investigate, you will find a bill fathered by state or national medical associations before each legislative body—including Congress—calling for medical boards and compulsory medical examinations. In other words, the doctors of one particular school or practice are, through legislative enactments, endeavoring to form a medical trust, and by tyrannical laws and prejudiced boards, to force down the throats of the people their nostrums and theories, whether or no they believe in them. For, even granting the advancement made in medical practice, it is still theoretical rather than scientific.

The bill before Congress to create a national medical board—against which bill Senator Works is so heroically battling—would virtually mean taking the medical care of the children out of the hands of the parents and putting it in the hands of prejudiced boards, and putting their welfare on a par with the government supervision of the health of pigs, lambs, and calves. We have no quarrel with the medical profession, for we number some of our warmest friends among its membership; but, as with a union of church and state, there is no greater menace to the liberties of the people than a union of any particular school of medicine and the state. Two things that the people must guard with jealous vigilance if they would preserve their liberties under our republican form of government, are medical and religious freedom. The entrenchment of either through legislative enactment is the entering wedge of tyranny and the overthrow of personal liberty.

It will be remembered that only two years ago the advocates of medical freedom had the fight of their lives against the enactment into law in this state of one of the most obnoxious and tyrannical compulsory medical statutes ever promulgated. There is no question but that a like bill will be up at the coming session of the legislature, and it behooves every believer in medical freedom to be on his guard. And do not sit idly by, but get busy with your congressman and United States senators and back up Senator Works in his fight against the national medical tyranny as embodied in the Owen national medical trust measure. Only those are deserving of liberty who would fight to retain it. And do not fail to watch our own legislature.

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[Editorial in *Tonopah* (Nev.) *Bonanza*]

The criticisms made by the *Bonanza*, two years ago, of the Kelliher bill, which failed to pass the Nevada legislature, apply also to the Steele bill, Assembly No. 8, introduced a few days ago, the fate of which is now in the balance. This bill, if enacted into a law, would likely be later declared unconstitutional by the supreme court; but in the mean while it would create many misunderstandings and arouse many prejudices. Briefly stated, the bill provides that the teachers in all the public schools shall make physical examinations of their pupils, taking upon themselves the prerogatives and powers of specialists in such matters as diseases and malformations of the eye, throat and nasal cavity obstructions, which result in mouth breathing, imperfections in the teeth, and what not. The teachers have, of course, taken an examination in anatomy, physiology, and hygiene, for which they prepare by skimming over "Steele's Fourteen Weeks in Anatomy," which volume may or may not have been compiled by the author of this measure; but at all events it is not able to afford technical training such as would make the applicant for a teacher's certificate capable of practising either medicine or surgery.

One of the principal demerits of the bill seems to be a covert one, namely, the affronting of a creed which is at variance with modern medicine and surgery, and which has many enemies, as has any departure from long accepted practices. Possibly this measure, together with its predecessor, the Kelliher bill, was inspired by denominational enemies; but it is more than possible that it had an inspiration in a profession that has suffered costly inroads by reason of the sect referred to.

But there is also a certainty that opposition to this measure will be more wide-spread than the denomination that holds it as repugnant and in derogation of its principles of freedom of thought and practice. The act would take from the parent one of his primary functions, that of caring for the physical health of his offspring. It would compel him to keep his children from school or have them undergo surgical and medical treatment, as prescribed by a school teacher whose knowledge of disease was gained from a text-book compiled in words of one syllable. One of the serious demerits of the bill is that, even should the teachers of the state all be capable of making these physical tests, and even should all the parents accept them as final and satisfactory, it is likely that the schoolroom would become more like a consultation office than a place for instruction.

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[Editorial in *Elko* (Nev.) *Independent*]

At every session of the legislature during the past ten years, bills have been introduced which are aimed to serve a fatal blow at Christian Science. Not only is this so in Nevada, but in nearly every state of the Union. The source of these bills has been traced to the American Medical Association. During the first week of the present session of the legislature such a bill was introduced in the Assembly, bill No. 8, almost identical with one introduced last session, which was killed after a hard struggle. The very foundation upon which our system of government rests—the Constitution of the United States—guarantees to our people religious liberty, the right to worship God according to our own lights, and any legislation which might curtail or abridge that right is a fatal blow at free government.

In this day of enlightenment it is strange that some men cannot be made to understand that no legislative measure, however cunningly devised, can force a set of people to accept a certain religious creed or doctrine or to depart from the faith of their acceptance. The hundreds of religious wars of the past, with their untold horrors, which inspired our forefathers to provide for religious liberty, seem to hold no lesson for those who would persecute Christian Scientists by attempting to restrict them in their faith; and they fail to realize that it would be as reasonable to attempt to control the tides as to direct the religious faith and practice of mankind by legislative enactment.

Strange, too, as it may seem, no attempt is made to restrict Buddhism, Mohammedanism, or the worship of idols, but all this attempted legislation is directed at a form of religious worship participated in by hundreds of thousands of our best manhood and purest womanhood. Why do alleged Christians of one faith persecute those of another and perhaps larger faith? They both teach the divine virtues that make for happier lives and a better citizenship, and both have their origin in the same holy writings.

The *Independent* has no quarrel with those of any creed whatsoever. Any faith that gives surcease or comfort, and teaches morality and virtue, is good, and he that would

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deprive any person of the comfort of his religious faith might be compared with one who would take life itself. Nor have we any quarrel with doctors, whether they practise allopathy, homeopathy, or osteopathy. They are all good and have their place. We do, however, deny the right of any one to say that the others shall not exist. There must not be a monopoly created by legislative enactment.

There is no one so much interested in the welfare of a child as its own parents, and there is no one so responsible for it to God and humanity. The right, then, of the parent to select his own doctor, and to teach whatever religious belief he may to his child, must not be interfered with. Parents will righteously rebel against their daughters and sons being subjected to physical examination by certain doctors in whom they have no faith. Nor will they tolerate interference with religious teachings of their children.

The *Independent* is not a disciple of any sect or creed, but believes that all forms of religious worship are good. It recognizes, too, that every person should be free to accept the creed that best harmonizes with his conscience. Assembly bill No. 8 is not only an interference with one's religious liberty, but it is an interference with recognized rights in the selection of his doctor. Moreover, it forces submission to questionable treatment. The bill should be killed.

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[Editorial in *Alexandria* (Ind.) *Times Tribune*]

We hold no brief for the Christian Scientist,—he does not need any defense at our hands; but for the benefit of those who are likely to be misled by the denunciations of bigots and self-appointed religious guardians, we wish to say that the foundation upon which Christian Science is built is the living Jesus Christ and an all-loving God. Nothing Antichrist about that, is there?

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[Charles E. Jarvis in *Riverside* (Cal.) *Press*]

In an announcement of a lecture on Emanuel Swedenborg appearing in a recent isue of the *Press*, the statement is made that "most of the beautiful spiritual concepts found in Mrs. Eddy's book, Science and Health, are derived from the works of Swedenborg, though their application to bodily health is her own." With due appreciation of the kindly tone of the remark, will you permit me to say that the author is quite mistaken in his assumption, for the very good reason that the Holy Bible was the sole source of Mrs. Eddy's inspiration for the Christian Science text-book, "Science and Health with Key to the Scriptures." To quote her own words, on page 126 of that book she tells us: "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority." Christian Scientists have no differences with those who expound or adhere to other religions, but they prefer that reference to their own beliefs should be correct in statement.

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[Henry Deutsch in *The Jewish Journal*, Minneapolis, Minn.]

In an age of skepticism, in its broader sense as "a suspension of judgment pending examination of the evidence of an alleged truth," mankind as a whole has assumed toward all subjects, and particularly the subject of religion, the intelligent attitude of weighing, considering, testing, and proving before passing judgment. Education and experience have taught men that they must work out their own salvation, and that they may not hope to have God in their lives simply through inheritance or contact "in living and work, with their fellow religionists sharing in their weal and woe." Religion is an individual, and not a racial experience, and the demand that men shall give the "reason of the hope" that is in them, requires evidence of religion in its effects in their daily lives and conduct rather than by genealogical charts or in merely social and economic activities.

All monotheistic religions are judged first by their fundamentals, and secondly by the results of their application as shown in the effects on their adherents, and through them upon the world, in advancing the correct knowledge and worship of God and the establishment of His kingdom. The monotheistic religions differ but little in their fundamentals, which may be stated simply as the correct knowledge and worship of God, and a proper understanding of man's relation to Him. What men think about these fundamentals constitutes theology, or human opinions for the exemplification of the fundamentals, crystallized into sects and creeds. These are almost without limit in number and wholly at variance in expression. Each claims for itself superiority over all the others, and in their discussions, exponents too often forget that ridicule and a lofty superciliousness no longer pass as argument or proof, and that when they essay to consider and pass upon the religions of others, it well behooves the professing servants of the most high God to tread lightly and to remember His command to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This is more especially true when an intelligent consideration of the question demands a knowledge which can be gained only by experience and demonstration, and not merely through superficial opinion or even intellectual proficiency.

A man born and raised in the Jewish faith, who turns to Christian Science and finally becomes a member of that church organization, attracts more interest and is subject to greater interrogation than one of any other faith, largely because of the great gulf that has seemed to exist between the Jewish and the Christian faith. An investigation as to the reason why a large number of Jews have become Christian Scientists has not usually been sufficiently thorough to permit of a proper answer to the question, and too often has been the occasion for hasty and improperly supported conclusions and judgment. Christian Science is no longer an experiment, nor is it a mere passing phase of religious belief or fancy. In the nearly fifty years of its existence it has proven its position step by step, and fair-minded thinkers of all classes extend to it proper credit and recognize in it a religious faith which is entitled to proper respect and consideration.

The Jew, like his many thousand Christian neighbors, turns to Christian Science usually for the mere physical healing. He does this as a last resort, in the hope of obtaining relief from the innumerable physical and mental diseases which have refused to yield to any other form of treatment. He turns to Christian Science not from choice, but from necessity, *in extremis*. He does not consider it as a religion, but merely as a form of treatment, possibly related to some of the psychological methods which sometimes seem to bring relief. At any rate, he is usually in such desperate straits that he is not concerned with the nature of the treatment, but rather with its effects.

Having received his physical healing, and learning that it is but the result of the religious practice of Christian Science, the Jew's natural inclination is to turn from it and spurn it, because it bears the name "Christian," which he has been taught is synonymous with the cause of all the persecution and untold suffering of his race. However, with the physical healing he finds there has come, even though in a slight degree, yet unmistakably, a glimpse of God in action, or Immanuel, "God with us," realized in consciousness.

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The natural innate human craving for God, peculiarly intense in the Jew, receives indications of satisfaction. Struggling against the arguments of prejudice and passion and lifted into a little clearer light, he learns that the knowledge of God and truth is not a mere matter of name or theory, but is an experience. As thought is gradually lifted, he begins to perceive that Christian Science is not a new religion, but simply a restatement and fulfilment of the fundamentals of Judaism and of Christianity expressed in such terms as "cancels the disagreement" (Science and Health, p. 361) between them, and affords a common ground upon which Jew and Gentile can meet as sons and daughters of the one God.

Christian Science teaches that we all have one Father, and that true religion consists not in mere beliefs, forms, ceremonies, and rites, but in the absolute and undivided obedience to and worship of the one God and the practice of love toward our fellow men. It illumines both the Old and the New Testament, and through their study the Jew learns that the Founder of Christianity was a Jew; that he taught only Judaism, and that the basis of his teaching was the doctrine of love for God and our fellow men,—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," ultimating in the new commandment, "That ye love one another, as I have loved you."

Jesus formulated no doctrine or creed, but lived and demonstrated the life of a true believer and adherent of the one God, and nothing in what he said forms the slightest foundation for the persecutions which have followed in his name, and for which he is not responsible any more than the doctrine of Judaism is responsible for the persecutions between Jew and Jew which fill the pages of Jewish history, or the persecutions by the Jews of those of their own nation and people who strove to follow the teachings and emulate the example of the Master. In fact, religious hatred is not a matter of religion, but a human propensity not related to one religion any more than another, but usually another phase of the dominant thought that "might is right," as enunciated by the dominant authority.

Jesus' life was one of loving ministration to the poor, the needy, the sick, the lame, the dumb, and the blind. As he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." He taught and preached only the doctrines of the Old Testament and the prophets, and Jewish writers were his only authority. The few instances in which he indulged in rebuke were directed, not at the true worshipers, but against false prophets of the one God who substituted formal prayers and sacrificial ceremonies for true worship as expressed in daily conduct and action. As one reads his words, he finds them extremely mild and moderate as compared with many a sermon that can be heard today in the synagogue.

Christian Science revives in the Jew's consciousness the God of Abraham, Isaac, and Jacob, and affords proof again of the Almighty, who forgiveth all our iniquities and healeth all our diseases,—"a very present help in trouble." He learns that God is not merely a name, but means omnipotence, omnipresence, and omniscience, and that the worship of Him is not merely profession but practice. He finds in Christian Science the potential fulfilment of all the promises of the Bible, and is inspired with a renewed hope in the ultimate regeneration of mankind which shall finally restore the children of Israel to their rightful heritage as the chosen people of God, not in the sense of an individual race or people, but as mankind universally united by a religion of love. The soul-stirring Shema, "Hear, O Israel; The Lord our God is one Lord," becomes not merely an exclamation or mumbled phrase, but a living, inspiring declaration of a present God whose "hand is not shortened." In brief, the Jew finds in Christian Science the fulfilment of all that he has believed and hoped of religion, not merely as a matter of form, ceremony, or belief, but as an immanent power, omnipotent and omnipresent, and capable of use and demonstration not only in the synagogue and in the church, but in every place and at all times, for the solution of all the problems of human experience.

The term "a Jewish Christian Scientist" is a misnomer, the same as would be the term a Methodist, Presbyterian, or Episcopal Christian Scientist. A Christian Scientist is *sui generis eo nomine;* he partakes of no other creed or sect, whether Jewish or Gentile. He combines in his religious faith the fundamentals of all monotheistic religions, and differs from them only in that he discards creeds and doctrines and is required to practise and prove in his actions what he professes rather than merely to talk and expound what he believes.

The Jew who becomes a Christian Scientist, burns his bridges behind him, so far as concerns the synagogue and the rites, ceremonies, observances, and affiliations which today seem to constitute the Jewish religion. He does not, however, surrender any of the fundamentals of his old faith, —he but emphasizes them. Christian Science inculcates in him not only the deepest respect, but the demand for the rigid observance both in thought and deed of the spirit as well as the letter of the ten commandments, and particularly of the first commandment, "Thou shalt have no other gods before me," and that other great commandment, "Thou shalt love thy neighbor as thyself." To him not only the Sabbath but every day becomes holy, in the thought of the ever-presence of God and his activity as God's child about his Father's business. Likewise the other commandments of the Decalogue become not the mere enunciation of ethical rules, but rather spiritual laws, basing all right thinking and acting.

When the Jew goes to the healer in Christian Science, he receives not "foolish talk," but is invited to unite in that prayer to God which is effective in the healing of disease and the dissipation of gloom and discouragement. When the healer does talk, it is to tell him of the wondrous glory and the love of God, the infinite Father, and of man—the real man—in His image and likeness. As the dew of heaven falls upon the parched earth, so upon his heavy heart falls that peace "which passeth all understanding." Religion becomes to him a new inspiration, which incites "the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character" (Science and Health, p. 4), and as he progresses he catches ever broadening and clearer visions of the ultimate fulfilment of the prophecy of Mrs. Eddy, the Discoverer and Founder of Christian Science: "One infinite God, good, unifies men and nations: constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (Science and Health, p. 340).

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All the good law and all the good order which the state or church enjoys today may be traced back over some route to the words and deeds of men who rebelled against the kind of law and the kind of order that they found administered by its "constituted guardians;" of men who dared to appeal from the "keepers of divine truth" to divine truth itself—from the "trustees of God" to God Himself.—ANON.

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Editorial

Relief Fund for War Sufferers

In response to the call for contributions for the relief of Christian Scientists in distress by reason of the present war in Europe, the sum of $82,104.02 has been received by the Treasurer of The Mother Church. Of this amount $77,595.51 has been disbursed to the relief committees organized by Mr. McCrackan in England, Germany, France, and Switzerland, as called for by them. Much gratitude has been expressed by the Christian Scientists in these countries for the help extended to them by their brethren in America.

In addition to the $82,104.02 collected for the relief of Christian Scientists, there has also been collected the sum of $29,154.90 for the relief of war sufferers other than Christian Scientists. This entire amount has been disbursed to relief committees of Christian Scientists in Holland, England, Germany, France, and Switzerland. The total amount received to date for these two funds is $111,258.92, of which but $4,508.51 remains unexpended. As the need for help still continues, this small balance will not last long; therefore Christian Scientists are given the opportunity to continue to send contributions to the Treasurer of The Mother Church for this relief work. For the future it is proposed to maintain but one fund, and from this both Christian Scientists and others will be assisted.



"No other gods"

Since the beginning of the present war, the Christian church has come in for more or less criticism at the hands of the religious press, because the church in the centuries of its existence has failed to put an end to the conditions which have made possible in this twentieth century the most brutal and devastating war in centuries. In considering this criticism it is well, however, to remember that the church is but an aggregation of individuals, and that criticism of the church is not necessarily criticism of Christianity.

The value of any institution must be in the appeal it makes to the individuals who compose it, so to order their daily lives that they will show forth the fruit of their professions. If therefore the criticism to which we have referred will induce Christians to be more consistent with their professions, it will prove its value. Jesus said, "By their fruits ye shall know them," and it is by this standard the world will pass judgment on all who profess to be his disciples.

Mrs. Eddy has definitely stated the fundamental of Christian Science to be the oneness and allness of God. This necessarily requires the keeping of that commandment, of which she writes on page 340 of Science and Health as follows: "'Thou shalt have no other gods before me.' (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the trinity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

As Christian Scientists we accept this doctrine, and we must be loyal in our allegiance to the "one infinite God, good,"—must have "no other gods" before Him,—if we are to aid in bringing about not only universal peace, but also the overcoming of all that stands for injustice and oppression. Just how this particular war is to end, we may not know at this time, but we do know that the practical application of this commandment by all men will make war impossible. This is the glory and victory of the church foretold by the prophet Micah,—when "nation shall not lift up sword against nation, neither shall they learn war any more,"—and her warfare will not be accomplished until this ideal is attained.

ARCHIBALD MCLELLAN.

Likeness and Revelation

How true it is that what we see and love, that we truly are; that like perceives and can be perceived only by like. This was glimpsed by the wise man who wrote, "Everything the individual sees without him corresponds to his state of mind, and everything in turn is intelligible to him as his onward thinking leads him into the truth." Yet more clearly was it seen by the poet when he declared,—

> We acknowledge Christ,
> A proof we comprehend his love, a proof
> We have such love within ourselves,
> Knew first what else we should not recognise.

These both rightly divined that our nature measures our capacity, the possibilities of revelation to us, and from this we gather the greatness of man, whose abilities must vastly exceed the compass of our present possible thought.

In the light of Christian Science, "like knows like" means essential at-one-ment between the word of Truth revealed and the heart of him who receives it. This fact appears in the words of the psalmist, "With the pure thou wilt show thyself pure," and yet more clearly in St. John's declaration, "We shall be like him; for we shall see him as he is." This is the endowment of that pure and truly poetic sense which finds its quickening, its highest inspiration, in the spiritually ideal. The ability to perceive the manifestations of Truth and Love and to be made strong thereby,—that is, true and loving,—is our divinest possession, and it continually ministered to the insight and advance of the remarkable woman who discerned in the rose "the smile of God" (Science and Health, p. 175), and who gave us the scientific ground of all spiritual aptitude in defining man as the unsullied thought of infinite Mind.

In those wonderful lines which are read at the close of every Christian Science service, the sage of Patmos asserts the scientific fact regarding the true selfhood in the words, "Beloved, now are we the sons of God." He then goes on, in a paradoxical way, to name the contradictory phases of human experience. First there is the recognition of present submergence in that state in which "it doth not yet appear [to us] what we shall be;" in which the mists of mortal mentality exclude the full radiance of revelation, and consciousness is left in that semidarkness recognized by St. Paul when he declared that now we know only in part.

The day dawns, however, and men are awakening, so that though they count not themselves as yet "to have apprehended," they do begin to perceive, yes, "know," in so far as they are demonstrating the truths of being, that "when he shall appear," when all the mud of material belief shall have been cleared away, then we shall be indeed "like him." Recognition of the true selfhood, even in part, has brought recognition of its native possibilities. We enter into a new understanding of the Master's definition of life as Truth-

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knowing, and envisage the limitless bounty of that spiritual privilege in which it is ours to rejoice evermore. And how wonderful seems this thought of the true selfhood which has come to the world in Christian Science, when put over against that prevailing estimate of mortal sense which expresses itself in self-depreciation, the limpness and inefficiency which forever cries, "I pray thee have me excused."

That like knoweth like, and that this is explained in sameness of nature, is a truth of tremendous significance to the thoughtful. Every instinctive regard for virtue, every native recognition of the worth of honesty and integrity, every love for the beautiful, together with that aspiration for goodness and usefulness which is found in some measure in every man, and which at our best strongly asserts itself in consciousness, —all these impel us to paraphrase Tennyson and say, I am a part of all the good I have met. Likewise they make possible the realization of the truth expressed by Mrs. Eddy when she says in Science and Health (p. 90), "The admission to one's self that man is God's own likeness sets man free to master the infinite idea."

JOHN B. WILLIS.

Divine Science

THOSE who take up the study of Christian Science soon become aware that in Mrs. Eddy's writings much emphasis is laid upon the influence of the Holy Ghost or divine Spirit, also named by Christ Jesus "the Comforter." On page 55 of Science and Health she says, "This Comforter I understand to be Divine Science." As this statement is apt to be startling to those who have only a creedal acquaintance with the manifestation of divinity known as the Holy Ghost, it may help to elucidate the subject if we ponder her further statements on page 127, where we read that "the terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone," are used interchangeably by the author. She then adds, "These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind."

It is profoundly interesting to read in the gospels of the outpouring of this divine influence at the beginning of the Christian era. We read that Zacharias, father of John the Baptist, "was filled with the Holy Ghost," and foretold the coming of the Science of salvation through Christ Jesus. We are also told that Elisabeth his wife "was filled with the Holy Ghost," and the angel who announced to Mary the coming of the holy child Jesus, said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." We also read that Joseph and Simeon were illumined in the same way, and John the Baptist foretold the coming of the one who should baptize "with the Holy Ghost and with fire."

Later we have the words of Christ Jesus himself concerning this divine influence, namely, "He will guide you into all truth." Jesus had proved this for himself when he was led of the Spirit into the wilderness, and in his forty days' vigil demonstrated the powerlessness of mortal mind to hold man at the mercy of matter and material law. Luke tells us that immediately after this Jesus went out "in the power of the Spirit," and in the synagogue at Nazareth boldly announced his healing mission and illustrated it by doing the works of Truth. In John's gospel we find more numerous references to the Holy Ghost than in any of the other gospels, and the Master uses the terms "Spirit of truth" and "Comforter" interchangeably with the first named. He also says of this Spirit of truth, "Ye know him; for he dwelleth with you, and shall be in you."

One of the most vital of these statements, from the Christian Science view-point, is this: "The Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," a promise which is being daily fulfilled in the experience of Christian Scientists. In the twentieth chapter of John we read that when the risen Lord met with his disciples, at the close of that most momentous day in human history, he said to them, "Receive ye the Holy Ghost." It would seem, however, that they were not at once conscious of this divine impartation, for in the first chapter of Acts we find a renewal of the promise, with the statement, "Ye shall receive power, after that the Holy Ghost is come upon you." That this was fulfilled is evidenced by the Pentecostal outpouring of the Spirit, and by Peter's fearless defense of his healing work, when called before the Sanhedrin. We also read that Paul received the Holy Ghost and did the healing work commanded by Christ Jesus. We are further told that he questioned some brethren whom he met at Ephesus, saying, "Have ye received the Holy Ghost?" They, however, confessed to ignorance of this divine influence, and were instructed by Paul and spiritually enlightened.

In the second epistle to Timothy we find these words: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." This is far different from the attitude of those who profess to be followers of Christ, yet deny the presence of this divine influence in the overcoming of sin and disease today; but those who have been healed in Christian Science give thanks for the understanding of God which enables them to realize that the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost."

ANNIE M. KNOTT.

Correction

In the Lesson-Sermon for April 18 the verses given in the first Bible reference were inadvertently transposed. The reference should read: (1) Ex. 29:36, 42, 45.

Among the Churches

Current Notes

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

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

YORKSHIRE, ENGLAND.—Your committee on publication has great pleasure in announcing that the year just ended has been one of great growth in every department of this office. The support which the office has received from every church and society in this county during the last year has been most gratifying, and has made not only possible but exceedingly simple, many steps of progress which would without that support have been impossible.

The distribution work in this county, in which this office is privileged to take part, has again shown great progress. Too much importance cannot be attached to this branch of our

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work. The amount of literature distributed for the year ending Dec. 31 is as follows: *Monitors*, 84,495; *Sentinels*, 18,119; *Journals*, 1,845; miscellaneous, 2,746; *Heralds*, 104; making a total of 107,309 pieces. This shows an increase over the year ending Dec. 31, 1913, of 19,100 pieces. A scheme was also started for placing copies of our Leader's writings in the public libraries throughout the county in places where there were no recognized Christian Science services, and during this year twenty-three copies of "Science and Health with Key to the Scriptures" have been placed in the libraries in these districts. It is hoped to continue this work until every library of importance contains every work of our Leader, as well as a copy of "The Life of Mary Baker Eddy" by Sibyl Wilbur.

In conclusion, the committee on publication would call the attention of the field to the loving and remarkable work that is now being accomplished through the helpful wisdom of the Trustees under the Will of Mary Baker Eddy, who are supplying free of cost all literature that is required for any detention camp, barracks, recruiting office, warship, battlefield, hospital, or any other place connected with the war. Much of this literature is being distributed in the county, and many expressions of gratitude have been received by this office. The unifying effect of this activity can hardly be measured, and as peace is a purely spiritual proposition, it is only in these ways that true peace can be attained. Thus we see how our Leader's substance is continuing to bless mankind in every direction.

From report of Committee on Publication.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Princeton, N. J.

Philip Marshall Brown, Ph.D., professor of international law and diplomacy in Princeton University, in introducing Prof. Hermann S. Hering who lectured on Christian Science, said:—

It was once my good fortune to visit the lake of Galilee. I met there a medical missionary, who was respected and loved by all. We sat together one evening, looking across the quiet waters lighted only by the brilliancy of the silent stars. The dim outlines of the opposite shore could be seen, where Christ Jesus often gathered with his disciples.

Our conversation naturally was of the great Master. I asked my friend if he believed that Christ Jesus walked on the waters of this lake; that he healed the sick and even raised the dead in this vicinity; that he communicated to his disciples this power to heal the sick and raise the dead. My friend said he did. I then asked whether he thought this miraculous power had entirely disappeared from the world. After a long pause he replied that he thought this power still existed, and that sometimes in his surgical operations he had the feeling that his hand was divinely guided. We then entered upon an earnest discussion of this strange problem,—why the Christian church for so many centuries has practically ignored *in toto* so vital a part of the Master's teaching. We recognized the credit due to Christian Science in emphasizing anew these truths affirmed in the New Testament.

Whatever may be our personal views on the subject, we cannot fail to be interested in the presentation of the claims of Christian Science, and be led to think more earnestly concerning the foundations of religious belief.—*Correspondence.*

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Hastings, Neb.

A large audience heard Virgil O. Strickler lecture on Christian Science at the Kerr Opera House. The speaker was introduced by J. S. McCracken, who said in part:—

If there is one thing which the presence of this large audience indicates more than any other, it is that the Christian religion has not lost its grip upon the world. No, the trouble is not with religion itself; the trouble has been, is today, with the superficial teaching and the yet more superficial living of religion by the so-called religionists. As to the teaching of Christian Science, I claim to know nothing; it is of that we have come here to learn this afternoon. As to Christian Scientists honoring their religion, we all of us know, and a knowledge of their consistent living makes us eager to learn more of their teaching. Surely the message of such a people is worthy of most serious consideration.

Hastings Tribune.

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Lawrence, Kan.

Mrs. H. E. Don Carlos, in introducing Clarence W. Chadwick, who lectured on Christian Science in the Bowersock Theater, said in part:—

The Bible teaches that all may find God "a very present help in trouble," that He is "a God at hand." It is the peculiarity of the Christian Scientist that he hourly avails himself of this beneficence, thereby becoming healthier, happier, and holier. Whenever we lift our consciousness to those high, sunny levels of Spirit where we know ourselves as God's loving and beloved sons, in whom He is well pleased, we know that we are well and good and happy, and this knowledge bears fruit in our daily doing, thus uplifting all men in proportion as we are uplifted, spurning the fable that man is sprung from dust and that death is his heritage. The Founder of Christian Science taught that we really know only what we can demonstrate. In Christian Science we have a usable, useful religion.—*Correspondence.*

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Chicago, Ill.

Bicknell Young delivered two lectures on Christian Science for Fifteenth Church of Christ, Scientist, of Chicago. Frank H. Leonard, in introducing the lecturer, said in part:—

There is not a person on the face of the earth that does not want to be well. There is no one but what has sought, in the way that seemed right to him, to become well, and in the ways the world has known of has met with failure, until the realization has come that a new way must be found. In the latter half of the nineteenth century there came the realization which is bringing to the world that sense of eternal health and harmony which it is just and reasonable to antici-

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pate. Mrs. Eddy, in giving Christian Science to the world, taught us what God is; and when we realize what Love is, what Life is, and what Truth is, we find at last we have a foundation on which we can stand, and against which the "gates of hell" cannot prevail. We know that Love does not hate, that Truth does not lie, that Life does not die; and so at last we have found where to look for our health, and know that in looking to God we do not look in vain.

I am sure the speaker of the afternoon in his address is going to tell you enough about this God who is Love, Truth, and Life to gladden your hearts and make you realize that your deliverance is at hand.—*Correspondence.*

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Seattle, Wash.

George Shaw Cook delivered a lecture on Christian Science for Second Church in Junction Hall, Ballard. He was introduced by Rupert Eichholzer, a high school teacher of this city, as follows:—

In the seventeenth chapter of Acts we read: "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." In this present age of enlightenment, people everywhere, no longer content with the worship of an unknown God, are reaching out for a larger understanding of God. This understanding is given us in Christian Science, the Christ Science, which comes to us like Paul to the Athenians, with the message "him declare I unto you."—*Correspondence.*

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Lake Geneva, Wis.

A very attentive audience listened to a lecture on Christian Science by Jacob S. Shield at the Y. M. C. A. auditorium. The speaker was introduced by Mayor S. C. Ford, who said:—

Christian Science first awakened my interest several years ago, when meetings were being held over on West Dodge street. Since then the movement has been forging ahead all over this broad land of ours, and in our own city as well. Whatever may be our personal belief in Christian Science, the fact remains that thousands of our fellow men and women are today rejoicing in health of mind and body as a result of its teachings, and because of this, it has a just claim upon our thought and consideration.—*Correspondence.*

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Lectures to be Delivered

Adrian, Mich.—Jacob S. Shield, Croswell Opera House, 8:15 p.m., April 13.

Bartlesville, Okla.—Clarence W. Chadwick, Odeon Theater, 8 p.m., April 11.

Beloit, Wis.—Clarence W. Chadwick, Church Edifice, corner Bluff street and Garden lane, 8:15 p.m., April 15.

Berlin, Wis.—Bicknell Young, Library Hall, 8:15 p.m., April 13.

Bucyrus, Ohio.—Jacob S. Shield, Vollrath Opera House, 8:15 p.m., April 15.

Cedar Rapids, Iowa.—Clarence C. Eaton, Church Edifice, 2d avenue and 12th street, 8 p.m., April 16.

Champaign, Ill. (First Church).—Clarence C. Eaton, Park Theater, 3 p.m., April 11.

Charleston, W. Va.—Virgil O. Strickler, 8 p.m., April 12.

Chicago, Ill. (First Church).—George Shaw Cook, Church Edifice, 4017 Drexel boulevard, 8 p.m., April 15 and 16.

Chicago, Ill. (Second Church).—Jacob S. Shield, Church Edifice, Wrightwood and Pine Grove avenues, 3:30 p.m., April 11, and 8 p.m., April 12.

Cleveland, Ohio.—Willis F. Gross, Metropolitan Theater, 2:30 p.m. and 8 p.m., April 11.

Eldon, Iowa.—Dr. Francis J. Fluno, McHaffey Opera House, 8 p.m., April 12.

Fort Wayne, Ind.—Bicknell Young, Majestic Theater, 8:15 p.m., April 8.

Grenfell, Saskatchewan, Canada.—Col. William E. Fell, Windsor Theater, 8:15 p.m., April 15.

Hingham, Mass.—Virgil O. Strickler, Loring Hall, 7:30 p.m., April 15.

Hoboken, N. J.—William D. McCrackan, Gayety Theater, 10th and Washington streets, 3 p.m., April 11.

Indianapolis, Ind. (Second Church).—Clarence C. Eaton, Church Edifice, corner Twelfth and Delaware streets, 8 p.m., April 12 and 13.

Jacksonville, Ill.—Bicknell Young, Grand Opera House, 3 p.m., April 4.

Johnstown, Pa. (Second Church).—Bliss Knapp, Cambria Library, 8 p.m., April 13.

Kansas City, Mo. (First Church).—Bliss Knapp, Church Edifice, 9th street and Forest avenue, 8 p.m., April 15 and 16.

London, Ontario, Canada.—Bicknell Young, Masonic Hall, 3 p.m., April 11.

Marquette, Mich.—Bicknell Young, Fraternity Hall, Front street, 8 p.m., April 15.

McGregor, Iowa.—Clarence W. Chadwick, Sullivan Opera House, 8:15 p.m., April 16.

New Haven, Conn.—Bliss Knapp, Hyperion Theater, 8 p.m., April 11.

New York, N. Y. (First Church).—Bliss Knapp, Church Edifice, Central Park West and 96th street, 8 p.m., April 12.

New York, N. Y. (Second Church).—George Shaw Cook, Church Edifice, Central Park West and 68th street, 3:30 p.m., April 11, and 8 p.m., April 12.

New York, N. Y. (Sixth Church).—Bliss Knapp, 3 p.m., April 11.

Oklahoma, Okla.—Prof. Hermann S. Hering, Overholser Theater, 3 p.m., April 11.

Oshkosh, Wis.—Bicknell Young, Opera House, 8:15 p.m., April 12.

Parkersburg, W. Va.—Virgil O. Strickler, Camden Theater, 3:15 p.m., April 11.

Porterville, Cal.—William R. Rathvon, Holsten Pavilion, 8 p.m., April 16.

Santa Ana, Cal.—William R. Rathvon, Grand Opera House, 8 p.m., April 15.

Seneca, Kan.—Willis F. Gross, Church Edifice, 8 p.m., April 15.

South Pasadena, Cal.—William R. Rathvon, Woman's Clubhouse, Rollins street and Tremont avenue, 8 p.m., April 12.

Stillwater, Minn.—Bicknell Young, Auditorium, 8:15 p.m., April 16.

University of Kansas, Lawrence, Kan.—Dr. Francis J. Fluno, Fraser Hall, 4:30 p.m., April 16.

Venice, Cal.—William R. Rathvon, Church Edifice, corner Brooks and Second avenues, 8 p.m., April 13.

Wellington, Kan.—Clarence W. Chadwick, Isis Theater, 8:15 p.m., April 12.

Wilmette, Ill.—Jacob S. Shield, Auditorium Wilmette Woman's Club, 8 p.m., April 16.

Winnipeg, Manitoba, Canada.—Col. William E. Fell, Walker Theater, 3:15 p.m., April 11.

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Testimonies of Healing

After enjoying for seven years the blessings which the study of Christian Science brings, I am at last sending my testimony to the healing efficacy of this teaching. In a large family, all of whom rely on Science for healing, I can recount numerous cases of release from the most alarming conditions, of the subduing of every symptom of contagious diseases among the little ones; and as an agent of harmonious delivery in childbirth it surpasses any material method I have ever tried. My two children who were born under Science treatment manifest such freedom from the laws of limitation as to be remarked by all. Not only have they escaped the numerous ills supposed to be attendant upon infant experience, but their ability to walk and talk with ease was an established fact with them months before the same experience with the brothers and sisters who preceded them could be recorded.

Some time ago my little ten year old son, while walking along a railroad embankment, stepped off into a grassy place where water and marshy vegetation made a likely hiding-place for reptiles such as are common in this locality, and in doing so he was suddenly conscious of having been stung or bitten. He tried to continue his journey to the woods with his playmates, but because of the pain he decided to return home, a mile and a half distant. He was sustained through the trip back by the protecting power of Truth as learned in Sunday school, for none of his companions returned with him. By the time he reached home the pain had become intense and swelling had set in. I was not at home at the time, but the two older sisters were, and one called over the telephone for a practitioner's help, while the other ran for a neighbor who is a Scientist. I came in a few minutes later to find the boy in bed, white and crying from pain, while fear was plainly manifest in those about him.

As soon as I heard the account I declared the truth audibly, comforted the child, then stepped into the next room to do more vigorous work on the condition which to mortal eyes looked ominous. Soon the boy was at peace, and I was enabled to give him further help in Christian Science; nevertheless, he had a bad night, and at about daylight the next morning showed very alarming symptoms. We all declared the truth and held steadfastly to divine protection, and the practitioner was called upon for more vigorous work. In fifteen minutes the boy dropped off into a quiet doze, while the sweat stood out on his brow and body until his night-clothes were wet; but I wrapped him up and did not disturb his sleep, for I saw that his color had returned and his breathing was good. He slept until breakfast time, when he awoke and asked for something to eat.

My son never again showed the slightest sign of sickness, did not lose another night's rest or miss a meal, but signs of inflammation and accumulation of poison began to show about the heel where the wound was and up in the groin. Then the temptation to fear assailed me, but I worked steadily and did not succumb; in fact, I was so uplifted by my work of realizing the ever-presence of God, that I was able to go to church and fill my place as substitute second reader with the consciousness that "the Lord is nigh unto all them that call upon him, to all that call upon him in truth." I knew also that the child was prepared to help himself, after the way he had declared the Lord's Prayer, the ninety-first psalm, and the "scientific statement of being" (Science and Health, p. 468) the night before, for whenever the pain attacked him he instantly strove to repeat one or the other, and with my help he persevered until the end, and always the pain vanished and he could sleep again.

On returning from the church I found all well, but the discoloration was rapidly causing the entire limb to take on a bruised appearance, until it would have terrified any one not a Scientist. The leg was almost black, yet not a sign of fever was to be detected, nor was nausea once felt, although these symptoms are said to be almost synonymous with snake-bite, which was declared to be the trouble by several gentlemen who called to see the boy. The only other outward symptom was the inability to straighten out the leg entirely, but by the use of a stick he could hop about the house when he felt inclined. He was kept out of school only a week, for he was able by Monday morning to put on shoes and walk almost as well as ever. The discoloration gradually disappeared, and on the heel where there was a large blister that we were told would cause the whole wound to rot away and might be months in healing, two weeks later there was a growth of new skin which entirely filled the place where the blister had been.

This was one of the most beautiful healings I have ever witnessed in Science, and my rejoicing is great over it, and over the knowledge that I have acquired of our dear Lesder's wonderful discovery. My heart is filled with thankfulness for our faithful and consecrated practitioners and Sunday school teachers, whose work makes possible these demonstrations of "God with us."

MAUD GERALD-RICHARDSON, Beaumont, Texas.

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For some time before I heard of Christian Science, I longed for something, I knew not what. I was a member of a church which was expecting a big revival to begin, and for days I prayed that God would send an outpouring of the Holy Spirit. Soon after the meetings began, I attended one; but what I wanted was not there.

Christian Science was presented to me shortly after this, and although I was very skeptical, I saw that others were benefited, so I thought I would give it a fair trial, as I was in great need of help, both mental and physical. From the first treatment I gradually grew better, but I had a long struggle with doubt and fear—I could not decide which was the right course to take. I prayed that if Christian Science was the right way, God would lead me on, and if it was not, that some obstacle would be placed in my way to turn me aside; but nothing appeared, so I kept on striving. It was six months after my first treatment before I had an opportunity to see a copy of Science and Health, but I read a few of the tracts and *Journals*, and the testimonies in these kept me hopeful, for I felt if God healed others He would heal me. I was cured of neuralgia through the treatment, and when I had the chance to read Science and Health and the Bible, together with the help of the *Quarterly*, I was freed from female trouble of several years' standing.

Since then I have been healed of typhoid fever in its worst form, entirely through absent treatment. Five children and myself were cured of the measles, the youngest child being then only three weeks old. I was in bed only half a day. We did not ask for treatment, but just relied on divine Love and our own understanding to do the work. Since that time we have moved to Chattanooga, where we can attend services. Six of my family, including myself, are members of First Church of Christ, Scientist, here. Neither tongue nor pen can express my joy and thankfulness for the good I have received from attending the church services, and the blessings that have come to my children through the Sunday school.

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For several years I had an inharmonious condition internally. I did not feel uneasy and did not give it much attention, but the time came when something had to be done. The bowels appeared to be very much swollen; I could eat only a little at a meal, and could walk but a short distance. I then began to read and study more earnestly, and was impressed with the conviction that the trouble was an abnormal growth. The last four days the suffering seemed hard to bear, but I kept trying to do my customary housework. I would lie down and read, declare the truth, then get up and work a while. The fourth day my husband told me I had better get some one to treat me, but I said I would wait a little longer; if there was anything there that did not belong there, the truth would remove it. About two hours later a tumor passed away. The pain ceased in a few minutes, and I felt as if I could almost rise and fly, I was so light and free. For several days such a sense of peace and gladness filled my whole being that it seemed as if I were treading on air. It has been several years since this healing took place, and I am still free and happy.

Some time ago my husband fell backward, a clear fall of fifteen feet. The men with whom he was working carried him to the house. His suffering seemed almost unbearable, so I telephoned a practitioner to help him. In a few hours he was resting well enough to take a good nap. Some of the neighbors told him he would not be able to get out of bed for six weeks or longer, but he was up in less than a week. He could go up and down stairs in less than three weeks by using one crutch.

I have relied entirely on Christian Science for nineteen years, and words cannot express my gratitude for what it has done for me and my family. I am very thankful also for the *Sentinel* and the *Monitor*. They are so much help to me that I pass them on to my friends, who enjoy reading them.

MARTHA L. GANNAWAY, N. Chattanooga, Tenn.

I hereby certify that the above testimony is true.

J. T. GANNAWAY.

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Six years ago I came to Christian Science for relief that I could no longer hope to get from *materia medica*. For twelve years I had been under the care of doctors, and had taken medicine until my stomach had seemingly given out. The lower digestive organs were paralyzed from the continued use of material remedies. I also had many hemorrhages of the lungs and a very weak heart. I had not slept on my left side for many years, on account of the rapid and irregular heart action. I believed it impossible to live many years longer, but thought if I could move to a lower altitude I would possibly be able to digest nourishing food, which I was then denying myself.

I had heard something of Christian Science, but laughed at it, thinking it another fad not worth looking into. I knew one or two Christian Scientists, who impressed me as being clean, cheerful, trustworthy, and especially intelligent men, so I was in a receptive state of mind when I made the acquaintance of some dear Christian Science people who sowed the seed when the ground was ready. After a few conversations with them, I called on a practitioner, and in one week's treatment was healed of the long-standing stomach trouble, and have never since taken medicine of any kind. I have never had a hemorrhage since, nor such severe headaches. Today I am nearer normal than I have been in the past twenty years.

I have a large family, and they have all been benefited to the same extent. Christian Science has been our only physician during the past six years. I used to smoke and drink,—in fact I thought it impossible to enjoy myself without the effects of a stimulant,—but this is all forgotten. It is difficult to tell of these material benefits intelligently, and it is even more difficult to explain understandingly the wonderful spiritual uplift, the peace and joy, the increased and purified mentality which comes with a glimpse of light on the truth that frees. My gratitude will be life-long to all those friends who were instrumental in giving me the opportunity to find Christian Science. I thank God for giving us Mrs. Eddy, that inspired expounder of the truth which Jesus taught, and her wonderful book, "Science and Health with Key to the Scriptures." It has given me a respect for and an understanding of the Bible that I never had before. It has taught me how to pray as Jesus taught his apostles so long ago. It was something of a shock to find, after praying daily for over thirty years, that I had not known how to pray. I am trying to be more grateful every day, and to live up to the light I have received.—AUGUSTIN MORRELL, Denver, Col.

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It is with a feeling of joy and gratitude that I offer my testimony of the help received from Christian Science. Problems mental, physical, and financial have been solved, always with an increased spiritual unfoldment. At one time when there was an epidemic of mumps in the schools, my seven year old daughter manifested all the symptoms in a pronounced form. A Christian Science practitioner was called, and the child was healed in one treatment, sleeping all night and waking in a perfectly harmonious condition.

My husband also had a wonderful healing. While working at a cannery, one of the boys who was cleaning the tables turned the live steam on my husband's back, so that he was burned from his head to his waist. The pain was intense, but with the help of a fellow worker he was relieved, then rode his wheel three miles to a Christian Science practitioner. In half an hour every sensation of pain had disappeared, and he soon noticed that he was leaning back against a chair with no sense of discomfort. The next morning he went to the cannery at six o'clock and did his usual amount of active work, which included the lifting of heavy boxes above his head. No words can express our gratitude for the blessings which have been gained through Mrs. Eddy's life-work, and for our faithful and unselfish practitioners.

MRS. STOCKFORD WHEATON, Santa Ana, Cal.

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[Translated from the German]

About a year and a half ago I became acquainted with the teachings of Christian Science through my sister. I was then in a state of utter ignorance with regard to the nature of God and His power. I rarely read the Bible; in fact I had entirely stopped doing so during the last few years, as I failed to understand most of what I read, and besides seemed to come across contradictions. I suffered severely from nervousness with its many accompanying symptoms, for it resisted medical treatment, to which I had resorted at various times. Frequent headaches set in, and they grew almost unbearable.

While in this condition I became engaged in conversation with a Christian Scientist, who willingly gave me information on the subject in which I was beginning to take an interest. While she lovingly gave me some explanation relative to the all-power and love of God, the pain left me all of a sudden, and was replaced by an ineffable sense of well-being and happiness. Never before in my life did I experience such calm and contentment, and I thought that this must be a condition akin to heaven. I did not then know that when reliance on God, on spiritual Truth, when love toward our neighbor and

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the hope of complete salvation from sin, disease, and death, is attained, we begin to experience heaven right here on earth.

Later I was freed from neuralgia with two treatments. I have also discarded glasses, which it had seemed necessary for me to wear, owing to an eye trouble said by the physicians to have existed from birth; and I have done so without experiencing the slightest ill effect. On the contrary, I can now see better without glasses, and besides, I feel much freer. Through the diligent study of the text-book, "Science and Health with Key to the Scriptures," and the other authorized Christian Science literature in German, as well as through the explanations which were most willingly given me by the practitioner, I have reached the point where I can believe and say understandingly that God is All-in-all, that "in him we live, and move, and have our being," and that we can never attain the truth which makes free without reliance on God.

I think with love and gratitude of our revered Leader, Mrs. Eddy, through whom the Christ-healing has again been revealed to mankind. I have also attained to where I can thank God from the depths of my heart, and pray for more of His spirit.—L. Reusser, Biel, Kt. Bern, Switzerland.

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I became interested in Christian Science a number of years ago, when my mother was healed by it after all material means had failed. She had been confined to the house four years with nervous exhaustion. She was also said to have several organic diseases, and although constantly under the care of physicians, she was steadily getting worse. As a last resort she decided to try Christian Science, and did so, with the result that after five months' treatment she was practically well. Today she is a strong, healthy woman. Since this healing I have relied solely on the truth when I have needed help, and it has never failed. One ailment seemed slow in yielding, but this showed me I needed to study harder, and with the help of a practitioner the difficulty was entirely overcome. A few years ago, when my baby came, the birth was practically painless, and I had a great sense of peace at the time. The child has been perfectly well and strong, and he seems to reflect more love each day.

These are but a few of the blessings I have received through Christian Science, and I am very grateful for them. I have always been grateful for the literature, especially during the last few years, when I have lived where there is no Science service. I am glad that I know the truth, and that no matter where we live, God is with us, caring for us every moment.—Alice C. Taylor, Corning, N. Y.

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I write my testimony of what Christian Science has done for me in regard to the tobacco habit, in the hope that it will prove helpful to some one else who wants to be free but cannot see the way, as in my case. I had been a very heavy smoker for at least twenty-two years, and particularly during the two years I was in the Canadian Northwest, having left my home in England when about twenty-two years of age.

A few years ago my wife and I became interested in Christian Science. We both read all the Christian Science literature we could get hold of, the testimonies appealing to me strongly. I told my wife that I intended to take treatment for the tobacco habit, for it seemed to me Christian Science claimed to have accomplished the cure of so many serious cases of sickness and other troubles that this should be very easily handled. I had tried many times to break myself of the habit by will-power, but had always failed. I could force myself to refrain from smoking for a week, sometimes for a couple of months, but I always had the craving and always had been beaten. At that time I was living on the island of Hawaii, and I wrote to a practitioner in Honolulu, about one hundred and fifty miles away, laying my case before her. I enclosed the money for a week's treatment, and promised her that after Sunday night I would not smoke unless I felt that I must, but if the craving was there I would very possibly smoke. All day Sunday I smoked, and until about half past nine in the evening. The next morning, after breakfast, from force of habit I thought I would get out my pipe, but I stopped and asked myself if I really wanted to smoke, and I had to admit that I had not the slightest desire to do so. The morning passed, and after lunch I had the same experience. I can honestly say that from that day to this, a period of more than five and a half years, I have not had the least desire to use tobacco in any form. The craving simply left me, and I did not suffer one moment. I gained greatly in weight, and would not again be in bondage to this habit for anything.

I have received help from Christian Science in so many ways that I am most grateful to Almighty God. I can also join the thousands who are glad to voice their indebtedness to our Leader, Mrs. Eddy, for what she has accomplished in her explanation of the Bible. Before I studied Science and Health the Bible was a great puzzle to me, and I could make nothing of it. Now I can read it with enjoyment, and can see that instead of its being a collection of legendary tales with little or no connection, it is the grandest book ever written; also that the one idea of God as Spirit, and man as His spiritual reflection, is plainly shown, from Genesis to Revelation.—John Hall, Paia, Maui, Territory Hawaii.

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I have made many attempts to send an expression of gratitude for publication, but something has always caused the postponement of this duty. The ever present law of Love has, however, gone on caring for me just the same, and now in meekness and with joy I wish to mention some of the blessings that have come to me. Twelve years ago, through the treatment and application of Christian Science I was healed in two weeks of a condition called by the physicians paralysis of the bowels, after having had medical treatment continuously for three years. A growth in the nostril disappeared at the same time. I was subject to an eruption caused by exposure to poison-oak, but was also freed from this trouble, which was very painful and disfiguring.

In a family of three, of whom only one is a student of Christian Science, we have had wonderful health manifested. This only shows what a little of the leaven of love it takes to make us whole. I daily thank our heavenly Father for the example of our blessed Saviour, as revealed to us through the spiritual work of our dear Leader, Mrs. Eddy.

Elizabeth M. Bell, Pasadena, Cal.

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Those who do not understand that all disease or inharmony is mental, say that Christian Science might be good for so-called mental diseases, but in a case of broken bones that it is impossible to effect a cure through other means than those employed by a reputable surgeon of the old school. I am a living witness to the power of divine Truth over just such a case.

Some time ago, while working on a scaffold about two stories high, the ladder slipped, and I fell between two buildings to the ground. I landed on my feet, breaking my right leg and spraining my left ankle. Immediately a large crowd gathered and wanted to take me to a hospital, but I persuaded them to take me home. Then I called a Christian Science practitioner, and with her to help me in knowing that in Spirit and Truth there are no accidents or broken bones, and that God is all-power, I was absolutely healed. No

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material remedies of any kind were used, and the leg was not set by a surgeon, or in any way touched. Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy, who gave us this wonderful truth. I will strive to thank God by thinking good, and will try to live more and more like our Master, who neither knew nor recognized any power apart from God.—THEODORE SEIFERT, Granton, Wis.

✧

[Translated from the German]

My family and myself have been studying Christian Science for the past three years, and during that time have had many proofs of the love and ever-present help of God. I herewith would like to tell of an instance of healing which we have experienced.

A year ago our then eight year old son was taken ill with acute lung trouble and pleurisy. The physician whom we summoned declared it to be a very serious case. After the child had been under Christian Science treatment for a day, the improvement in the boy's condition was surprising. The healing process went on harmoniously, and the little fellow occupied himself all day, and experienced none of the suffering which usually attends such cases. Four weeks after he left his bed, he joined us on a ten hours' tramp on foot through the Harz, a mountainous region, without getting tired.

The remarkable feature in these cases of mental healing is the attendant spiritual progress, and we have observed in the case of our boy that he manifests much greater kindness and greater fearlessness since this experience. It is so beautiful to know how through earnest work we may discard our false beliefs and come to a clearer recognition of reality as in keeping with the nature of God. In order to partake of the blessings of Christian Science it is necessary to keep one's mind always filled with good and healing thoughts. The daily study of the Lesson-Sermon, which has been greatly facilitated by the translation of the text-book, "Science and Health with Key to the Scriptures," the weekly meetings and Sunday services, as well as the beautiful articles in the *Herold*, are a great help thereto, and make us feel very grateful. We thank God for the discovery of Christian Science in this age through Mrs. Eddy, and for the following which its teachings have found throughout the world.

ANNA EYERMANN, Berlin-Steglitz, Germany.

✧

It is from a heart overflowing with gratitude that I send this testimony to tell of the blessings which Christian Science has brought to me and mine. On July 16, 1911, our little boy, thirteen years of age at the time, was bitten by a rattlesnake. A physician was called, but he could not reach us until three hours later. A second physician was called, and then a third. At five o'clock the following morning the physicians gave up hope, saying that the boy was sinking fast. Knowing what I did of Christian Science, I held to the one Mind and the thought that God is Life. I told the physician that we would "fight the good fight," and he answered, "I have done so, but I seem to have failed." I immediately told my husband to get a Christian Science practitioner, and by six o'clock the lad was having treatment. I shall never forget how beautiful it seemed, for he improved so rapidly. In two weeks he was out and around, playing, and since then has experienced no ill effects, as was feared by many. He has been in perfect health ever since, and is now attending school at St. Louis, Mo.

I am surely grateful for all the healing and spiritual understanding that I and my family have received during the last seven years.

MRS. ANDREW THISTED, Great Falls, Mont.

From Our Exchanges

[*The Outlook*]

Jesus, in his last hours, said to his disciples, "My peace I give unto you: not as the world giveth, give I unto you." And then he went out into the darkness and the tempest, to be deserted by his disciples; to be arrested and brought before a fraudulent tribunal for a mock trial; to pass from condemnation by that court to another trial before a cowardly judge who believed him innocent but dared not acquit him; to hear the voices of the mob crying for his blood; to be scourged, spit upon, insulted; to be crowned with thorns and clothed with purple in derision of his royalty; to see the sword piercing the heart of his own mother, and an unspeakable dread settling down upon the heart of his beloved disciple. And in it all he was the one serene, unperturbed spirit, facing calmly the taunts of his enemies and the torturing sorrows of his friends, speaking hope to the penitent brigand at his side, and comfort to the weeping mother at the foot of his cross.

This was his peace; this the peace which he gave to his disciples. Tell us, O preacher, how, in this hour when the very foundations of Christian faith are shaking, we can possess in our souls the serene, comfort-giving peace which characterized the last hours of Jesus of Nazareth. What was this peace of his? How can we possess it?

[*The Christian Register*]

There is nothing in the times or signs of the times to indicate that Christianity as Jesus taught it, or anything like it, has broken down. Make room for this novel teacher of a novel faith in some corner of the world, and give him a fair trial. The trouble is, we have never made room for Jesus' life and doctrine, but have allowed no end of substitutes to assume canonical power. The social life of Europe was constituted out of a refined barbarism. We want this great man Jesus himself allowed to express himself freely and commandingly at the front of science, art, and literature, as well as the religion of the twentieth century. The Christianity that we need begins not with the assumption of chosen people, chosen either for their virtues or their achievements: it begins positively and clearly with this one doctrine, "On earth peace, good will toward men." It has nothing to do with war but to abolish it. It leads us through life by way of the golden rule, and it ends all obligation by giving our lives for others.

[*The Universalist Leader*]

In respect to our moral conduct, we should resemble an artist who, whatever other rewards he may obtain for his work, finds its best recompense in the realization of his ideal. We should be like a writer to whom the knowledge that his message has enriched other lives with treasures of hope and joy is of more importance than any addition it has made to his own wealth in silver and gold. There is no satisfaction equal to that of conscious faithfulness to the demands of duty; there is no happiness like that of ministering to human welfare; there is no blessedness like that of knowing that our motives and deeds are approved in the sight of God.

[James E. C. Sawyer in *The Christian Intelligencer*]

In order that the Christian life may be a steadily increasing one, continually developing the beauty of the most characteristic Christian virtues, there is essential from the beginning a high ideal of Christian character. Too often those who are young in the religious life have little thought

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of anything beyond their present peace. There are too few who thoughtfully set before themselves the character of Christ as the model of their own personal character. Too often an effort to attain the full-orbed beauty and strength of a Christian character is prevented by the setting up of some narrow and arbitrary standard of emotional experience, that has no vital relation to the realization of a noble ideal of Christian living.

[*Western Christian Advocate*]

Strength of soul, purity of heart, and tranquillity of speech come to man only as he learns how to withdraw into the silence where his soul dwells, there to commune with himself and have fellowship with Christ. What is this inner world? It is that realm of thought in which one finds himself when this world is excluded and all the avenues of the physical senses are closed. It is our thought world. It is as real as anything we touch and as vivid as anything we see. It is the product of thought and feeling. Continuous thinking extends its boundaries, much feeling and wide emotion enriches its possessions. Its gates and highways are given stability by our faith; tranquillity in all its avenues is secured by our loyalty, and its integrity is preserved from collapse and mortal decay by our trust in its reality. We can so hallow it that joy will sing sweet songs of assurance, and holiness will seal its beauty with a gladness that fadeth not away.

This is the world for which we pray. It stands over against this workaday life and calls us to its inner serenity with a wooing voice that deepens with intonations swelling out of the great beyond. It proffers an other-worldliness with which we become familiar, and gently persuades us into its paths of peace.

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

This is what we are here for, to know the love of Christ, which passeth knowledge; this is the eternal wisdom; and all that is, and all that has ever been or shall be, is the love of Christ seeking to reveal itself as God's creatures are able to receive it and respond thereto. Life is nothing other than this, but we fail to understand. The great mystics have always spoken about it in language which has puzzled the rest of mankind. They have told us that there is nothing else worth living for; they have testified to it as a reality surpassing all the power of the mind to conceive,—a piercing pain, a killing sweetness, an agony of delight. We wonder what they can be talking about, what they mean by a bliss that exacts so much in suffering and renunciation; but they stick to their story. The love of Christ, they say, if we could only grasp it, is something so amazing, so utterly beyond all our capacities to describe, that it is to the world as though it were not.

[*American Lutheran Survey*]

In the stress of these times it is necessary for Christians to separate themselves from the affairs of men and to spend time in communion with God. They need to bear their souls up into the realms of the spiritual atmosphere and to think of those things which are real and eternal. Even if we must come back to these earthly things which do demand much from us, our very duty to them drives us away from them for better preparation to deal with them when we return. We will do well to follow, with whole-heartedness, the admonition of St. Paul in his letter to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

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

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 32

Boston, April 10, 1915

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Christian Science Sentinel

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Items of Interest

The English walnut is attracting wide interest in Pennsylvania as a commercial orchard tree. Scarcely a week goes by at the Pennsylvania State College without inquiries. These are usually prompted by the knowledge that already within the state there are bearing trees which have proved their ability both to withstand the cold and bear abundant crops of nuts. Because of the interest manifested in these nuts, the department of horticulture of the college has planned a thorough investigation of the subject. It is known that English walnut trees are succeeding in other eastern states besides Pennsylvania. In Delaware, Maryland, and New Jersey are many small groves of such trees. There are also a few in Connecticut, and even in western New York, in the Lake Ontario fruit belt, and on the south shores of the inland lakes.

Testimony that the western railroads, instead of becoming impoverished, have in the last five years earned more revenue than ever before in their history, and put these earnings largely into building and the betterment of their plants, was offered last week at the interstate commerce commission hearing of the forty-one western railroads' petition for higher rates on certain commodities. Appearing in opposition to the railroads' plea that they be permitted to charge rates which will yield them at least ten million dollars a year more revenue, the statistician of the Iowa railroad commission asserted that the railroads, judged by statistics which he compiled, were prosperous.

The secretary of the navy, describing the system of instruction and training of the men of the fleets, says the navy has the greatest school in the world. "Harvard and Yale," he continued, "may be large institutions of education, but they are tiny affairs compared with the naval educational system of the United States, where every ship is a school and every officer an instructor and teacher." The secretary said his rule of abolishing imprisonment in the navy for desertion had worked successfully. He asserted that the banishment of the "wine room" on board ship had resulted in a higher standard of discipline and efficiency, acknowledged now by those who at first had opposed the change.

In an eight hundred page brief filed in the supreme court, attorneys for the Oregon and California Railroad Company asked the court to reverse the decision of the Oregon federal district court forfeiting the railroad's title to two million three hundred thousand acres of land, worth, according to one estimate, fifty million dollars. The government claims forfeiture because of a clause in the grant requiring the railroad to sell the land to "actual settlers" at not more than two dollars and a half an acre. Counsel for the railroad argues that all right of the United States to forfeit has been waived by inaction on the part of the government.

Discontinuance of the free use of railroad terminals by the overseas steamship lines at Boston, at a yearly loss of $1,388,000 to the roads, is asked by the directors of the port in a supplementary report to the Massachusetts legislature outlining a policy of independent transportation development and a comprehensive plan of construction for the future. The directors request the legislature to petition the interstate commerce commission, and Congress if necessary, to prevent this practice, alleging it to be a discrimination against the coastwise lines, which are refused the same rates.

A large plant for preparing for market the fiber of the spear-like leaves of the wild beargrass that grows profusely over a large area of western Texas, has been established in New Mexico. The product is shipped to Chicago, where it is manufactured into rope, cordage, matting, and other products. The available supply of raw material is said to be practically inexhaustible. Up to the time it was discovered that the leaves contain a valuable fiber, bear-grass was considered worthless by the ranchmen. It is now proving a source of considerable revenue.

Suit was filed against forty-one railroads in Texas, seeking to prohibit them from issuing free transportation. Violations of state and federal laws are alleged. The state also asked that the pass privilege be refused all persons except officers, employees, and agents of the railroad issuing such passes. Reference is made to the request of railroads for an increase in freight rates, and it is stated that abolition of free transportation would make the increase unnecessary.

There has been favorably reported in the Massachusetts House of Representatives a bill to develop many of the important highways of western Massachusetts. This is said to be the largest undertaking proposed by the commonwealth in western Massachusetts since the building of the Hoosac tunnel, and it is expected to help toward the solution of the long standing problem of transportation facilities in the western end of the state. It calls for an appropriation of two million five hundred thousand dollars.

Another of the series of suits to recover oil lands under the Taft withdrawal order of Sept. 27, 1907, has been filed in California by the government against the Midland Oil Fields Company, the American Oil Field Company, the Maricopa Consolidated Oil Company, and twenty others. The land is in the [illegible] oil fields and is valued at five hundred thousand dollars. The government also asks an accounting of oil taken from the claims involved. This is estimated at three hundred thousand dollars additional.

Working conditions in five big industries, including the Chicago stockyards, the Michigan copper mines, the Pullman Car Company, will form the basis of an inquiry lasting eight days by the federal commission on industrial relations. These points will be considered: the strikes on Illinois Central and Harriman lines, and commercial telegraphers' disputes with companies. The question of tips will also be taken up in the Pullman company, which employs six thousand porters and two thousand conductors.

About thirty-five thousand hectares of fiscal land in the province of Santiago del Estero, Argentine Republic, were offered for sale at public auction recently at a price of two dollars the hectare. There were no bidders. Purchasers would have had the right to make payment in bonds of the public debt of the province, which can be obtained at a discount of 60 per cent of their face value, so that the price was really the equivalent of about thirty cents, American money, the hectare.

Libraries of the United States and Canada received $3,555,001.61 in gifts and bequests during 1914, according to an announcement by the secretary of the American Library Association. The Carnegie Corporation contributed $1,718,195 of this sum. The largest single gift of the year was $450,000 to the New York public library by a will. The same institution also received $100,000 by another bequest.

The bureau of forestry, which has just completed an appraisement of the merchantable timber acquired by the government in the purchase of land for national forests in the White Mountains of New Hampshire and the southern Appalachians, places the amount at over a billion board feet, valued at three million dollars on the stump. The land, including the timber, was purchased at an average slightly in excess of five dollars an acre.

Bar Harbor, Maine, may soon have a national park. A movement is being made to have the United States government take over a large tract of land, including the mountains which form a background for this resort, and if everything goes as well as is expected, the park may be realized within a year. The offer of these lands has already been made to the government.

Dealing with the question of the Egyptian egg trade in a recent issue, the Egyptian *Gazette* pointed out that after the cotton and cottonseed trade, the egg trade was one of the principal sources of revenue to the country, the shipments during the year 1913 being valued at about two hundred and fifty-two thousand pounds.

The India office has just issued a summary of the financial statement of the government of India, which was presented recently in the viceroy's legislative council. The revised estimate for 1914-15 shows a total imperial deficit of £2,741,600, as against the budget's estimate of a surplus of £1,256,500.

Experimental shipments of frozen beef have recently been made from South Africa with fairly satisfactory results. It is stated that as compared with initial shipments from the Argentine and Australia, the South African beef showed promise.

The first four weeks of March piled up a trade balance of $118,281,094 in favor of the United States. Since Dec. 1 the total balance has mounted to $368,368,469.

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Christian Science Sentinel

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

Vol. XVII April 10, 1915 No. 32

Man's Heritage

IRVING C. TOMLINSON, M.A.

ONE of the unmistakable signs of an enlightened government is the fact that it insures to its honest citizens the peaceful possession of all their inherent rights and privileges. In a righteous nation, its laws, its courts of justice, and an intelligent public opinion, secure to each the permanent enjoyment of all that belongs to him. The inheritance which he has received, the property he has honestly acquired, the privileges he has honorably won, must not be unlawfully taken from him, nor is he to be disturbed in his enjoyment of them. If one were not allowed to rest secure in his heritage, then law would give place to lawlessness, order to disorder, and peace to war and injustice. The test of a just government lies in its maintenance of the rights of its citizens.

If this be true of an earthly government, how much more true of that government in which God is sovereign! It is His invincible law that all shall retain and maintain every right which He has bestowed upon them. Man is God's child, and every law of the Father supports the son in the exercise of his rights. Man is the reflection of Life, Truth, and Love, and the demands of eternal justice are that he enjoy here and now the peace, prosperity, and dominion which belong to him as an offspring of such a glorious trinity. Because of this birthright he can confidently heed the admonishment in Science and Health, "Be firm in your understanding that the divine Mind governs," and "rise in the strength of Spirit to resist all that is unlike good" (p. 393). If we believe that we have inherited evil, materially, we should understand that through Christian Science we have inherited the power to overcome evil, spiritually.

It will be remembered that from the dawn of history the patriarchs and prophets have looked forward to a land where Israel might abide in peace and plenty. Abraham foresaw "a city which hath foundations, whose builder and maker is God;" and the "new Jerusalem" was in time to be the home of righteous Israel, in which justice and harmony should prevail. The woeful mistake of pharisaism has been to fasten on the minds of mortals the belief that this "city" is not a present possibility, but a distant heaven to which one may at some future time attain. This mistaken and unfortunate teaching as to a post-mortem heaven has robbed men of their birthright here, and has made them content with, or submissive to, wrong and injustice this side of the grave, with the expectation that they are to have hereafter an eternity of idle enjoyment upon "flowery beds of ease." To seek to know ourselves as children of the Most High, and then to claim what already belongs to us as such, is to be at least approaching the goal. George MacDonald wisely writes of one of his characters, "It was truth and higher truth he was always seeking—only one thing could satisfy: the conscious presence of the eternal."

Students of Christian Science are well aware of its life-giving and peace-bestowing teaching. They know that as children of the heavenly Father the heritage which is theirs by reason of the Father's gift is life, health, peace, and comfort, here and now. They realize that the "new Jerusalem" should be their immediate place of abode. As we read the twenty-first chapter of Revelation we find no hint that any one has to die in order to reach this city, for St. John plainly says that he saw it "coming down from God out of heaven;" in other words, the divine ideal was coming down to men. Those who permit right thinking and right living to prevail, do not need to be reminded that heaven is here, because they are already experiencing it. "Now is the accepted time; behold, now is the day of salvation," and mental possessions are the only actual possessions.

Christ Jesus' parable of the sower contains many helpful lessons for those who would protect and maintain their true heritage. The precious gift of sonship is sometimes grasped by one in whom evil desires seem rampant, and like the fowls that devoured the seed sown by the wayside, they snatch away the true sense of God-given heritage. Christian Science helps one to drive off evil thoughts, so that the spiritual consciousness of a priceless inheritance is untouched, and one is set free to enter into full possession of man's divine rights. Again, this patrimony sometimes falls upon what seems shallow earth, and "when tribulation or persecution ariseth," this recipient of spiritual blessings becomes discouraged, and is sometimes tempted to sell his birthright for the proverbial "mess of pottage." Instead of this it devolves upon each one who knows the truth to defend his heritage at every point, so that no foes, either within or without, shall rob him of any part of it. Paul undoubtedly had this in mind when he wrote to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

Here too the instructions contained in Science and Health help one to deepen and enrich the soil, until in place of the shallow, barren earth of mortal opinions, there is the deep, fertile loam of spiritual understanding. Then tribulations and persecutions come in vain, for the roots of true manhood sink so deep into the soil of truth that they firmly sustain and strengthen. At times the good seed seems to be sown among thorns, and "the cares of this world, and the deceitfulness of riches," strive to hinder one from realizing his birthright. But the followers of divine Science are able to uproot the thorns, to overcome the "cares" and "deceitfulness," and so find freedom from the weight of worldly burdens. Thus the revelation of Truth brought to the present age by our revered Leader, will in time make each student like unto him who "heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Even in the best of earthly governments it is expected that its citizens themselves will not permit robbery, nor submit to the unjust deprivation of their rights. So in the spiritual kingdom it is demanded that each one shall hold firmly to his God-given rights. He is to know, individually, that he cannot be deprived of that heaven-bestowed heritage which forever abides. He is bidden to retain and maintain every rightful possession, every inherent privilege that is his as

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God's spiritual child. Thus will he learn at all times to bear in mind our Leader's counsel (Science and Health, p. 421): "Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him."

Love's Thorough Work

AMY C. FARISS

In pointing to the necessity of persistently and thoroughly combating the evil tendencies of mortal mind, Mrs. Eddy makes the statement (Science and Health, p. 407): "Man's enslavement to the most relentless masters—passion, selfishness, envy, hatred, and revenge—is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe. If man is not victorious over the passions, they crush out happiness, health, and manhood."

The importance of dealing unsparingly with the false views which lie at the root of every belief of material existence, the necessity of searching deep into our heart for hidden and subtle error and continuing the quest patiently and untiringly, the imperative demand for bringing to the surface every life-sapping belief in evil and of then making a noble struggle to annihilate it utterly, was symbolized accurately by a circumstance which came under the writer's recent observation. While visiting, she was much surprised to find her friend in the garden with her hands filled with bunches of violets apparently torn from the soil, root and all. Knowing the tender love of the friend for her flowers and her care of every least plant in the garden, something bordering upon amazement was experienced as, glancing along the path, the entire bed of violets was discovered lying uprooted, faces downward, a sorry and bedraggled sight.

Within the ample garden the bright spring sunlight rested on all with joy and warmth. Fountains of the purest water gave freely to each thirsty plant, rich soil abounded, and the violets on a former visit to their bed had appeared thrifty enough. "Then why," the writer asked herself, "why this rude and sweeping disturbance?" Had the gardener's love grown cold? Were the pretty violets no longer worthy of the charming spot they occupied? Was some more majestic plant to be given their snug bed?

Glancing at the face of the gardener for some explanation, the tenderest imaginable eyes were met as an uprooted plant was held in gentle hands. Then, as the gardener resumed her work, the cause of the trouble was seen. Clinging to each tiny root, sapping its life and vigor, were one or more ugly insects. As carefully as possible, the gardener plucked off the pests one by one, tearing the vine here, injuring a stem there. More and more the protecting soil fell away, cruelly exposing the tender roots, but not once did the kind eyes above show anything except love and gentleness, though at times what seemed ruthless work was forced upon the resolute worker. Minutes went by, and hours came and passed, but no rest was given to the foe. Down to the farthest root, up into the very heart of the plant, the determined hand pursued, plucking, striking, scraping, annihilating.

A sorry appearing array of flowers they were when at length they again found themselves back in their bed, but the joy of the gardener was complete,—the foe had been vanquished! In that garden of surpassing richness, with sun and warmth and moisture, the violets would survive their severe treatment. Of this the gardener felt assured, and so it proved. Within a few days a healthier growth began to be manifested; a week, and new life sprang forth in radiant beauty; a month, and the violet bed was the pride of the whole garden.

Only too often is the experience of our little violet sisters necessitated in our lives. Mrs. Eddy tells us that "Science must go over the whole ground" (Science and Health, p. 79), and continually do we find that it is a most conscientious gardener. No stunted growth is countenanced by the divine ideal, no rest given while enemies are in possession of the field. The more fully Truth and Love are given charge of the premises, the deeper goes the uprooting, the less merciful the pursuit of the foe. No outward glow of surrounding will help us in our struggle to free ourselves from the enslavement of mortal tendencies. The violets were not benefited by the sunshine or the fountain, neither were they progressing in the rich soil where their roots found setting. These externals were a blessing only when the hidden foe was brought to light and exterminated,—when each and every destroyer was cast out, driven from the field.

Like the violets, we may well-nigh sink beneath the rigid quest, but our gardener knows wherein we are planted. Divine Love is our tender caretaker, and the sunshine of Truth will heal the deepest wound. After the battle, with the enemy vanquished, our rejoicing at our improved radiance and efficiency will exceed the joy of the violets over their newfound beauty. And like them we may prove to all who come within the radius of our lives, the wisdom and love of divine Truth,—the beauty which belongs to a life freed from impurities and blossoming alone for God.



"Tear or triumph"

MARY I. MESECHRE

In one of Mrs. Eddy's best-loved hymns (Hymnal, p. 238) occur the following lines:—

> So, when day grows dark and cold,
> Tear or triumph harms,
> Lead Thy lambkins to the fold,
> Take them in Thine arms.

To every heart there come dark and cold days, with the temptation to seek relief in some human way from the burdens of the hour. How easy it sometimes seems to drift with the current of feeling that assails our senses, to relieve our overcharged emotions by futile lamentations and idle tears over the vanished past, and to indulge in dire forebodings concerning the uncertain future! Just a little silent dreaming surely could not matter greatly to any one!

On the other hand, how inspiring it would seem to brighten this gloomy outlook by recalling all the past victories we have gained, and by mapping out a telling future campaign against our unwary foes! What a help it would be to plan our attacks, to count our resources, to arrange everything in perfect readiness, that we may be prepared to repel all invaders, and perhaps crown ourselves with glory by a brilliantly executed dash against the enemy! But just here we are reminded that both tear and triumph may harm. Why? First, because neither tears over failures of the past, nor personal exultation over the triumphs, avails anything in the present, and the present alone is ours. "Now is the accepted time; behold, now is the day of salvation." The tears cause us to turn mournfully to the past or doubtfully toward the future, but they blind us to the present, when our great need is to be alert and clear of vision. The exultation over past victories causes us to leave present outposts unguarded, and our dreamy planning for future campaigns may be the occasion of a sleeping sentinel and a midnight assault by an unsuspected enemy in the very heart of our camp.

Another argument against indulgence in "tear or triumph" is, that recourse to either of these means in connection with our problems only serves to make a reality of evil conquered

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or to be overcome. Our tears denote timidity and fear of failure, not courageous reliance on God; our exultation is likely to beget self-exaltation, not humility and gratitude to God for His omnipotent aid, for His salvation shown to us this day. The apostle Paul declared that he took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," and on page 201 of "Miscellaneous Writings" Mrs. Eddy explains how far removed was this pleasure from the self-congratulating spirit against which her hymn warns us. It was Paul's understanding of the nothingness of evil and of "the great somethingness of the good we possess," which enabled him thus to take pleasure as he saw all untoward circumstances set aside by the salvation of God constantly manifest, and this understanding is available to us here and now.

How then shall we deport ourselves when trials come to us, since we must neither lament over our own defeats nor exult over those of our foes? Let the hymn reply:—

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

So listening, our fears grow still and our tears are wiped away; and so following and rejoicing, we shall rise above every difficulty, solve every problem, and find indeed that all is well.

Christian Science is teaching us to "listen" and "follow and rejoice." It is enabling us to live without lamenting over earthly losses and without exulting over earthly gains, since it shows clearly that such ill-directed activities but serve to emphasize the transitory nature of both. It is proving to our awakening consciousness that we have no time to spend in either "tear or triumph," but that we have all time and all eternity for gratitude and thanksgiving unto God, "which giveth us the victory through our Lord Jesus Christ."

Language

LEWIS R. WORKS

THE spoken and the written word, imparted to us by means of the so-called physical senses, furnishes but a material means of communication, despite the purity of diction in which it may be clothed. In Science and Health (p. 123) we read that divine Science "resolves *things* into *thoughts*." To make a special application of the beautiful words of Paul,—human language is temporal, and forever exhibits the imperfections of the temporal; but right thought behind language is eternal. Considering speech negatively, we remember the saying of Talleyrand, that "speech was given to man to disguise his thoughts," or, in other words, to conceal truth; while, looking at it from the positive standpoint, we have Mrs. Eddy's well-known declaration as to the inadequacy of language as a vehicle for the conveyance of truth: "The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas" (Science and Health, p. 349).

As language is practically the sole means of communication between men, in our present state of consciousness its facility for the conveyance of harmful beliefs and of evil suggestion can hardly be overstated. Truly, mortals are slaves to language. The book, the chapter, even the sentence, is not necessary to urge thought into action. The ideas of ages are behind single words and surge forward at their utterance. What opposite but compelling trains of thought are moved forward by the sight or hearing of the word good or of the word bad! The same may be said of hard or soft, of wet or dry, of go or come, or of hundreds of other pairs of opposites; or of many words which travel through the realm of language unattended by opposites. Some of these induce thoughts of the most harmful and damaging character. Every word in language, then, stands for and calls up a throng of thoughts, many of which are evil. These latter should be, and they will be, banished from language as well as from consciousness, when the truth of being is better understood.

Laying aside the idea of positive evil or good, as ordinarily understood, we may take two well-known words, direct opposites, as further example in illustration of our present thought. The word material, standing alone upon the printed page, is far less inspiring and ennobling, far less health-giving, than the word spiritual. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace;" and the written or spoken word may indicate the state of the mind or may induce its activity.

The meaning and use of words change with the ages, even with the decades, and no such change is wrought but through change of thought. The Christian Science movement has breathed new life into many old words. The word demonstrate, in all its forms, is a striking instance. The change in its meaning is the result of a spiritualization of thought and of a consequent devotion to Truth. The word is gradually taking on a sense which is narrower than its ordinary signification, from the material standpoint, but which renders it broader and grander, more glorious and inspiring, from the standpoint of real advancement. The definition of demonstrate, as given in the dictionaries, is "to point out; to show; to exhibit; to make evident." Mrs. Eddy says, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life" (Science and Health, p. 97), and it is in the light of this declaration that the words demonstrate and demonstration are taking on an increasing spiritual sense day by day as the cause of Christian Science progresses. It is beautiful to note how frequently these words are used in this new and higher sense, even by those who are not Christian Scientists, but who have come near enough to its borders to appreciate in some degree the benefits to be derived from the practice of its precepts.

When crime, woe, misery, sickness, and death become unknown, when evil itself shall disappear through the demonstration of the truth, the use of the words crime, woe, misery, sickness, death, and evil will cease, and they will fall away from language, vanishing into the nothingness from which they came. All this signifies that language itself must be healed and purified, must be brought to the highest state of which it is susceptible, before the time cometh "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," and when "shall be brought to pass the saying that is written, Death is swallowed up in victory."

The work of healing and purifying language should not be done alone by demonstrating the nothingness of things or qualities to which given words relate, thus making such words useless and inducing their indirect extinction. Language can be perfected directly by more and more sparingly making use of words, phrases, and sentences which stand for evil things or qualities, thus aiding, at the same time, in the expulsion from consciousness of all thought concerning such things or qualities. To refrain from talking about thieves and murderers, to cease reading about them in the glaring head-lines and vivid text of the daily press, is to aid in the doing away with robbery and murder. To refrain from talking evil, as

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well as to refrain from thinking evil, is to aid in the destruction of evil. It is not idly that the psalmist saith, "Keep thy tongue from evil, and thy lips from speaking guile;" and again, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."

What better precept can there be as to the use of language than is found in Proverbs, where occurs the pregnant and beautiful sentence, "A wholesome tongue is a tree of life"?

Strength and Humility

LEWIS HENRY BEESLEY

BEFORE the teachings of Christian Science came to leaven the thought of the world, a man's sense of goodness was often measured by the amount of suffering he endured, and also by the degree to which he could efface himself, in other words, keep himself in the background. It was considered to be a deep state of humility if one kept one's self in a corner without any degree of assertion, and the more one was willing to put up with misery, sickness, and wretchedness, the more manifest his demonstration of humility was considered. The one who mistook the intent of "Thy will be done," attributed all the difficulties of the ages to God, and a willingness to resign one's self brought imaginary views of heaven nearer.

Without implying that the Christian Science understanding of humility is anything but humble and meek, it is to be said that there is in its teachings no sense of accepted weakness, or resignation to the inharmonious conditions which have characterized the attitude of spiritually aspiring Christian believers in the past. A true sense of humility certainly eliminates this mortal self; it puts aside at every turn all its temptations, jealousies, envyings, sickness, etc., the whole Pandora-box of evils, but this only gives place to a noble and inspiring concept of selfhood in the image and likeness of God. As the Christian Scientist learns something of man's God-given nature and capacity, he acquires a sense of freedom from fear; he becomes more alert, courageous, and righteously self-assertive. Relying more and more upon God as his guiding Principle, he puts off the mortal self with its weakness, and puts on that sense of humility which dares to do in Christ's name. This new understanding of humility is strong and vigorous in times of need; it is not lacking or in the background when occasion arises. Jesus expressed a greater sense of humility than has any other man, and yet everything he taught and practised carried weight and effected results, because he always knew that it was God who was at the back of all he did.

In explaining the Christian Science attitude toward prayer, Mrs. Eddy says that Jesus' "humble prayers were deep and conscientious protests of Truth" (Science and Health, p. 12). Jesus did not beseech an unwilling Father to change His plans for His children, but he insisted that man in his relation to God was perfectly and wholly expressed now. He protested humbly that sickness and disease were no part of God's government, and it was his clear, courageous, and persistent perception of this fact that healed the sick. His teachings were fraught with enlightenment and foresight, and many times one word of truth from his lips healed a hitherto incurable disease. We find, however, that even one so humble as was the Nazarene rebuked severely those who sought to materialize religion, so that his humility was able to make error feel the power of Truth to destroy falsity.

In Jesus' wonderful Sermon on the Mount he said of the meek that they should inherit the earth; that is, in proportion to man's understanding of God, he is to gain dominion over all mortal circumstances and conditions, so that the earth will indeed be governed by those who have learned the strength and power of true humility. In "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says, "More than regal is the majesty of the meekness of the Christ-principle" (p. 149). Surely strength and humility have never been more clearly expressed together than in the coming of the Saviour. He came in the quietness of a manger, in one of the least towns of Judæa, and yet his coming dated the Christian era, the most significant period of the world's history; a period which has chronicled more progress, enlightenment, and spiritual living than all the preceding centuries, and which will eventually bring in the millennium, that state of consciousness where all tears will be wiped away and there will be no more pain, when the man created by God is understood.

Christian Scientists are recognizing now that they need no longer meekly submit to the tortures of sickness, sin, and disease. They are learning that it is just as wrong to be accused of sickness as of sin. They perceive that if the same mental protest is recorded against sickness and disease as that against a wrongful accusation of sin, it need not be part of their experience, since one is no more true than the other. If we enter our protest for our rightful heritage as the sons and daughters of God when inharmony seems to assail us, we are in humility demonstrating that we understand something of God's promise to us. The writer remembers very gratefully that in the course of conversation with an old and experienced Christian Science worker, he made a remark concerning a religious question which was under discussion. The older Scientist immediately replied that it was a good point and that he had not seen it in that way before. Here was a man with years of experience, who was traveling all over the world to convey to others the healing message of Truth, and yet he was willing to learn! The amazement of the writer at the time has since given place to a realization that our strength and efficiency inhere in our willingness to receive the truth "as a little child," even as the Master said.

In a paragraph which to the writer's sense contains one of the most beautiful passages in the English language, Mrs. Eddy says, "The grass beneath our feet silently exclaims, 'The meek shall inherit the earth'" (Science and Health, p. 516). Isaiah also seems to have had the same sense of the healing power of humility, for he says, "In quietness and in confidence shall be your strength."

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A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command—
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether, burning bright—
Sun-lighting systems, with their joyous beams;
But Thou to these art as the moon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness. Is a cipher brought
Against infinity. What am I, then? Thine.

DERZHAVIN, a Russian poet.

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Selected Articles

[Judge Clifford P. Smith in *Omaha* (Neb.) *World-Herald*]

My comment has been requested on a letter from a Lutheran minister which you recently published, in which he announced his discovery that Christian Science denies the deity of Jesus. This discovery could have been made at any time since 1875, when the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was first published. There is no reason why your correspondent should get excited about it now; neither is there any reason why he should quote mere allusions to this point, as though it were obscure or hidden in the Christian Science text-book. It is not. The fact that God is greater than Jesus is distinctly and repeatedly stated throughout the authorized literature of Christian Science.

Whether the position thus taken by Christian Science can be reconciled with the Lutheran creed, or any creed, is another question; and if Christian Science contradicts a creed, or all of the creeds, that fact, if such it be, would not disprove the truth of Christian Science; it should invite thoughtful men to compare Christian Science and the creeds with the Bible. Opposition to Christian Science would quickly diminish and disappear if earnest truth-seekers, instead of taking medieval theology as a criterion, would simply read the New Testament in an original manner in the light thrown upon it by Christian Science.

For Christians, at least, the question whether Jesus is God ought to be settled by what he said. He must have known whether he was man or God, and this point is within the scope of the subjects on which he spoke. If he were Deity, he would have said so plainly and often. The readers of the *World-Herald* are therefore invited to consider the following facts: first, Jesus never said he was God; second, he spoke of himself as a man; third, twice he virtually denied that he was God; fourth, several of his sayings are flatly inconsistent with the theory that he is God. The following citations may be consulted: John viii. 40; Luke xviii. 19; John iv. 19-26, especially verses 22 and 24; John x. 22-39, especially verses 33 and 36; John xiv. 28; John xvii. 16, 22; Mark xii. 28-34, especially verses 32 and 34. Many other citations could be given, but these seven will at least furnish good food for thought.

How, then, did the belief that Jesus is God originate? This question is not answered in the Bible, but the answer is compassed by the force of indubitable facts. Jesus neither taught that he was God nor authorized that belief. It is not affirmed by the authors of the gospels. Although they did not always confine themselves to history, but sometimes expressed their own views, they have nowhere said that Jesus is the Deity. Even the New Testament writers who are commonly quoted as supporting the doctrine in question, wrote just as explicitly, or more explicitly, to the contrary. Take, for example, the epistle to the Hebrews; it contains the statement that Jesus and other men are "sons," "brethren," and "all of one."

How Jesus was generally regarded by the Christians of his day can be inferred from an incident related in the book of Acts. After he had passed beyond the range of human sight and a successor to his betrayer had been chosen, Peter, "standing up with the eleven," and addressing the whole company of believers at Jerusalem, spoke to them of "Jesus of Nazareth, a man approved of God," and throughout the address Jesus is referred to as distinct from God. When all of these facts are fairly considered, but little is left as a basis for the theory in question besides the human tendency to limit man by materialistic beliefs, and the primitive habit of attributing to extraordinary facts a supernatural character.

It should be observed, however, that Christian Science neither deifies Jesus nor reduces him to the general level of humanity. It accepts the Scriptural account of his origin, and attaches much importance to that fact and to his knowledge of his origin. Explicit references to this subject also will be found in Mrs. Eddy's writings; for example, on pages 315, 332, and 539 of Science and Health. The following excerpt is from the page last mentioned: "The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe." Without the extraordinary proof which he had of God's fatherhood, Jesus might not have been able to say in his youth, "Wist ye not that I must be about my Father's business?" nor able in his later years to perceive and teach the further fact of spiritual being. "Call no man your father upon the earth: for one is your Father, which is in heaven."

Christian Science, in method and in purpose, is essentially constructive. It tears down only to build anew. It challenges a man's belief only that it may offer him a better understanding. The aim of its denials is to make clear its affirmations. Thus it denies that Jesus is the Deity, and it distinguishes between Jesus and his Messianic title and office in order to illuminate the way which he opened for us. We need to know what he was, and to know that his work was spiritually natural, in order to perceive the way of salvation which he showed—that way which was referred to by two of the New Testament writers as the "new and living way," "the way of truth."

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[Frank C. Barrett in *Lewiston* (Maine) *Journal*]

A recent issue contains a statement to the effect that Christian Scientists deny the existence of pain and that suffering has a beneficent purpose. Also, the author of said statement implies the futility of treating pain and suffering by the Christian Science method.

Like some others, this gentleman has apparently given Christian Science very little thought, and has never studied it sufficiently to know what its teachings are, although he has not hesitated to publish his misconceptions of it, probably with the best intentions in the world. Therefore it will no doubt surprise our critic, and perhaps also some of his hearers and the readers of your esteemed paper, to know that Christian Science does not teach that mortals do not experience pain, are not sick, sinning, and dying; or that suffering has no beneficent effect.

The following passages from "Science and Health with Key to the Scriptures" by Mrs. Eddy prove what I say: "Sinners flourish 'like a green bay tree;' but, looking farther, the Psalmist could see their end,—the destruction of sin through suffering" (p. 5). "To cause suffering as the result of sin, is the means of destroying sin" (p. 6). "Jesus suffered for our sins, not to annul . . . an individual's sin, but because sin brings inevitable suffering" (p. 11). "Waking to Christ's demand, mortals experience suffering" (p. 22). "The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, 'rejoicing the heart'" (p. 265). "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (p. 574). Thus it is apparent that we agree with this critic as to the possible good effects of suffering.

It is, however, a very superficial view of the truth of crea-

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tion which shows God to be perfect and at the same time the creator of imperfection—as though God's immortal, spiritual creation, including man made in His image and likeness, could possibly be subject to imperfection and punishment. But in Christian Science it is not maintained that mortals are perfect, or that they can be. We know, though, that the false appearance will disappear when we "put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

It is true that through suffering and pain mortals are often forced to forsake their errors and seek and find a better way; but that does not prove that God is the author of our ignorance and mistakes, or the consequences thereof. Jesus taught and demonstrated the true way to escape from every form of evil, pain and sickness included; but he could not have overcome or destroyed God's immutable laws or realities. He said he came not "to destroy the law, or the prophets: . . . but to fulfil." He also said, "Ye shall know the truth, and the truth shall make you free." Does truth free from the real and true, or from the unreal and untrue? Nowhere in the Scriptures does Jesus say that suffering and pain are realities sent by God. On the contrary, he spoke of the woman "whom Satan hath bound, lo, these eighteen years." Satan, not God, bound the woman. If Satan was a liar, as Jesus said he was, I respectfully ask if the bond of a liar is true or false? Evidently it was false, because the woman was healed. If her condition had been one of truth and reality, there is nothing which could have prevailed against it.

This is only one instance which proves that when the "syllogism" is rightly stated and carried out to its logical conclusion, the results "of this method of banishing pain," etc., are not so "futile" as this critic would have us believe. When we attempt and succeed by this method taught by Jesus, often after every other means has been found "futile," will our critic then cast the first stone? Only recently a senator presented in the United States Senate, testimonies of some of his personal friends and others who had been healed through Christian Science. Among the diseases healed were mentioned thirty-six varieties of so-called incurables. Before such irrefutable evidence of restored health, manhood, happiness, and homes, critics must find it rather difficult to contend.

Almost every situation has its compensations, and even humorous aspects. This critic says that the mission of pain is to warn us to take care. But he does not tell us how to take care of ourselves when the warning is given, nor does he explain why there is such a terrific warning in the case of a toothache, while some of the most fatal maladies give no such warning. "Consistency, thou art a jewel."

After all, what the people need is something that will make them happy, good, and well. I know of nothing that can fulfil these requirements so well as the teachings of Jesus as practised and exemplified in Christian Science.

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[Editorial in *New York* (N. Y.) *American*]

The Thorn bill, legitimatizing the practice of Christian Science healing in New York state, now before the judiciary committee of the Assembly, should be reported by that committee and passed. Twenty-five states of the Union now recognize Christian Science, either by name or implication, as a legitimate method of combating illness. New York stands almost alone in subjecting its practitioners to the persecutions of medical societies taking advantage of a badly worded statute.

The United States government, in executive orders affecting the territories, especially recognizes the right of people to seek and practitioners to offer aid for physical ills by other than material means. The Canal Zone, which we offer to the world as the most perfect example of sanitation ever produced, is governed by a sanitary code from which this is an extract:—

"Provided, That nothing in this order shall be construed to prohibit the practice of the religious tenets of any church in the ministration of the sick and suffering by mental or spiritual means without the use of any drug or material remedy, whether gratuitously or for compensation, provided that such sanitary laws, orders, rules, and regulations as are, or hereafter may be, in force in said Canal Zone are complied with."

Just how many Christian Scientists there may be in New York is not definitely known, but their numbers probably approach one hundred thousand. Their churches, their publications, and their congregations bear striking evidence of their high character. A cardinal precept of their creed is the practice of Christ's injunction, "Heal the sick." To deny them the right to practise this, is to interfere with the religious liberty in which they are protected by the constitutions of state and nation alike. The Christian Scientists have always been ready to obey such sanitary regulations as are prescribed by the state to prevent the spread of disease. In view of this fact, the determined effort to deny them in New York the liberty granted them in most of our states and all of our territories, savors of persecution.

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[Robert S. Ross in *New York* (N. Y.) *Tribune*]

In reply to an article entitled "Healing with No License," in a recent issue, permit me to assure you and your readers that Christian Scientists have no desire to amend the medical practice act in so far as that act applies to the practice of medicine, but they certainly have a desire to amend it in so far as it goes outside its domain to place spiritual communion with the Almighty in the same category with drugs and surgery and to drag the law of God down to the level of human codes. God, not man, spiritual understanding, not human knowledge, is the healer in Christian Science.

The attitude of the medical profession toward Christian Science is not unlike that of the Ephesians, when the silversmiths cried for the blood of Paul because his preaching was interfering with their trade of making shrines for the worship of Diana. "Ye know," said Demetrius to his fellow craftsmen, "that by this craft we have our wealth," but "this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands."

Your readers will doubtless readily admit that it would be most unjust to require a member of one religious belief to subscribe to the doctrines of another before he would be permitted to worship in his own way, and I assume they will as readily admit that it would be equally unjust to require the Christian Scientist, who of course does not employ medicine, to take an examination in *materia medica* before he would be permitted to practise Christian Science. The Declaration of Independence of the United States affirms that all men are born with certain "unalienable rights," among which are "life, liberty, and the pursuit of happiness." This sacred privilege is as priceless to the Christian Scientist as it is to other liberty loving Americans, and because of this the Christian Scientist has dedicated himself to defend it against every foe.

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[Avery Coonley in *Alton* (Ill.) *Times*]

My attention has been called to the *Times* of recent date, in which an evangelist is reported as having ridiculed the contention of Christian Scientists that material things are unreal. In doing this our critic should be aware that he is

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ridiculing not only Christian Scientists, but also some of the most advanced physical scientists, whose recent conclusions reduce the material atom to "centers of force." Since force is not matter, they have explained matter by explaining it away. With physicists as well as Christian Scientists against him, he is on too uncertain ground to warrant ridicule. He also undertakes to ridicule the payment of "real dollars" for cures involving the unreality of matter. He is apparently more concerned about the dollars than either the practitioners or the patients. If a real cure of serious disease can be paid for in dollars at all, there is but one kind of dollars that would be adequate.

Christian Scientists can extend to the evangelist no better wish than that the beneficiaries of his efforts to do good in the world may have cause for as sincere gratitude as those who in the last two score or more years have turned to Christian Science for the healing of sin, sorrow, or disease.

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[Ezra W. Palmer in *Norwood* (Col.) *Post*]

In a sermon recently delivered in your city, the Rev. Mr. —— of Ridgway is reported as having declared that the Founder of Christian Science "would like to do away with the marriage tie," and he intimated that Christian Science sanctioned "free love." No teaching of Christian Science is more emphatic than respect for the marriage contract. Nowhere in her writings does Mrs. Eddy intimate that marriage should be abolished. On the contrary, she teaches clearly that its solemn obligations should be kept intact. "Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life" (Science and Health, p. 59).

The doctrine of "free love" is absolutely at variance with the teachings of Christian Science, and even a slight perusal of the chapter on Marriage in Science and Health, or the article entitled "Wedlock" in "Miscellaneous Writings" (p. 285), would disabuse the mind of any fair-minded person of this unjust accusation. Christian Science purifies the affections, and places marriage on an enduring and firm basis. Those who understand Christian Science, assert without exception that it uplifts thought, prevents separation and divorce, and makes the home happy and harmonious. No person can be a Christian Scientist and be indifferent to the marriage covenant or to the seventh commandment. "Infidelity to the marriage covenant is the social scourge of all races, 'the pestilence that walketh in darkness'" (Science and Health, p. 56). This scathing arraignment of "free love" and infidelity shows conclusively the falsity of the charges made by this reverend critic.

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[J. Elmo Robinson in *Klamath Falls* (Ore.) *Herald*]

In your kindly reference to Christian Science, you make the statement that "it is based largely upon the belief that many of the ills the flesh is supposed to be heir to are but vagaries of the mind; that the cultivation of will-power and the creation of beautiful thoughts will tend to alleviate the greater portion of these."

Now this statement includes a very popular misconception of what Christian Science teaches. This religion is based upon the teaching that God is infinite, divine Mind. This Mind is expressed in a spiritual and perfect creation, including man in God's image and likeness, sinless and eternal. The suppositional opposite—for in reality infinite Mind can have no opposite—has been termed by Mrs. Eddy, mortal mind. This so-called carnal, or mortal, mind is made up of beliefs in materiality,—sin, sickness, and death. Christian Science teaches that all manifestations of evil are error, even as in mathematics the belief that two and two make five is an error, a mistake, a supposition that there is a time and place where two and two do not make four.

A mathematician does not employ will-power to overcome a mistake in mathematics. He well knows that the only way in which he can correct a mistake in numbers is by acquainting himself with the truth. Likewise, Christian Science teaches its students that evil, sin, and the ills of the flesh cannot be overcome by the use of the human will. Only through the understanding of God, and man as His image and likeness, can error be destroyed. Jesus said, "Ye shall know the truth, and the truth shall make you free." The practice of Christian Science is, therefore, the practice of scientific right thinking.

Christian Science does not teach one how to bring things to pass, does not teach the "creation of beautiful thoughts," but rather unfolds to human consciousness the beauties of God's spiritual, perfect, and eternal creation. In Science and Health (p. 476) Mrs. Eddy says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

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[Charles W. J. Tennant in *Isle of Man Times*, Douglas, England]

In a recent issue there appears an article on spiritual healing, by Dr. ——, in which he makes a statement with regard to Christian Science which might be misleading to the beginner. He says that the central idea of Christian Science is the complete denial of the actuality of both matter and disease. Now it is quite clear to any thinker that no system can have for its central idea a negative statement or a denial of something. On page 203 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "God is at once the center and circumference of being." This is the fundamental basis of Christian Science. Since God is infinite Spirit, the corollary necessarily follows that matter and disease do not exist in the reality of being. Mrs. Eddy again writes (p. 335), "Reality is spiritual, harmonious, immutable, immortal, divine, eternal."

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[C. L. Ramsay in *The Scotsman*, Edinburgh, Scotland]

There appeared in *The Scotsman* recently the report of a lecture given by Mr. —— on the occasion of the opening of a New Thought convention in Edinburgh. The gentleman's explanations of New Thought call for no comment from me; but, as reported in your columns, he made a statement relative to Christian Science which evidences such a serious misapprehension of the subject that I cannot let it pass uncorrected.

No Christian Scientist, let me say, regards Mrs. Eddy as his healer, now that she has passed from our sight, any more than he so regarded her when she was with us in the flesh. The Christian Scientist understands God, Spirit, divine Mind, to be the only healer and savior of man, acting through an ever operative divine law, the law which St. Paul describes as "the law of the Spirit of life in Christ Jesus," which, he asserts, has freed him "from the law of sin and death." When apparently on the brink of death, Mrs. Eddy was herself healed by a spontaneous recognition of this divine law, and thereafter it became her life-work to show others how to gain the same understanding of this spiritual power, that they might come under its beneficent operation as she had done. It is for this that Christian Scientists all over the world are grateful to her.

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Editorial

"Confirming the word"

NOTWITHSTANDING the general and rapid growth of Christian Science throughout the world, attention is occasionally called to some city or town wherein there has seemingly been little or no progress made in the years in which this religion has been making great strides in near-by places. Such a condition as this has usually caused those primarily interested, to question themselves and others as to the probable reason of this lack of success. Just what has hindered progress in any particular instance is something which might be difficult to determine, but there are some general phases of belief which may well be taken into account by Christian Scientists who are seeking the reason for the stagnation which they see and feel in their own community.

Usually the first among these phases is the belief that there is no "practitioner" of Christian Science in their field, and that no one has the ability or right to do healing work unless he is so labeled. The consequence is that instead of wrong conditions being promptly and effectually met, as they might and should be, little or no healing is done, and the failure on the part of those who are known to their neighbors as Christian Scientists to give signs that their religion is of practical value in surmounting the difficulties of modern existence, is naturally a hindrance to the growth of Christian Science. This seeming inability to practise what is preached, —to bear witness to the sincerity of one's profession,—is a serious matter, and one to which every Christian Scientist should not fail to give earnest consideration. If there are no "signs following" the preaching of this religion, it is at least inferential evidence to the onlooker that there is nothing present but the letter of its teaching.

Jesus said of his followers, "By their fruits ye shall know them," and it is especially incumbent upon Christian Scientists that they show forth signs of the "unlabored motion of the divine energy in healing the sick" (Science and Health, p. 445) which was so distinctly a part of our Master's ministry. Ability to do this is not confined to any one person in any community, since it is certain to follow an understanding of the great truth of being upon which Mrs. Eddy has founded Christian Science. Prophets and apostles alike learned the lesson that "there is no respect of persons with God," and there is no reason why any one today should believe that he may not through faithful study and practice of this Science become a healer of the sick. Our Master's teaching in practical operation, as taught in Christian Science, will inevitably result in the healing of the sick; and it is only through demonstration of the redemptive power of the gospel of Christ Jesus, that the world will learn that this gospel is as available today to meet human needs as it was at the beginning of the Christian era.

Mrs. Eddy writes on page 450 of Science and Health, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." It is upon this basis of demonstration, of works as well as words, that every Christian Science church must be established, and it is only through a continuance of demonstration that a fitting superstructure can be reared. The great Teacher counseled, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is because of its practical demonstration of "good works" that Christian Science has gained ground so rapidly, for sin-sick, suffering humanity everywhere is ever seeking a helping hand to ease its burden of misery and woe, and it will inevitably turn to that which offers the surest promise of relief.

There is yet need for every Christian Scientist, if he would help to spread the "good tidings" of the coming of him who through the power of Truth healed the sick even as he said "Thy sins be forgiven thee," to follow the directions given by Mrs. Eddy on page 495 of Science and Health, in her answer to the question "How can I progress most rapidly in the understanding of Christian Science?" If he does this, he will soon see the conditions of which he has complained give place to encouragement and success. There is no community where indifference and even hostility to the teaching of Christian Science cannot be overcome through the consistent living of its professed followers, especially those who give evidence of "the Lord working with them, and confirming the word with signs following."

ARCHIBALD MCLELLAN.

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Truth's Activity

APART from Christian Scientists there are few who would venture to make any definite statements as to the origin of energy. This does not mean that no opinions are advanced respecting the manifestations of energy as cognized by the physical senses; but as such observations are always limited to materiality, they are of little value to man as a being of infinite spiritual possibilities. The materialist might argue at this point that we are getting away from practical considerations, but the student of Christian Science could tell him that its teachings tend to make one intensely practical in all things, beginning with his religion, which in turn becomes the basis of all his thinking and doing.

Most people come to Christian Science because they need help and have failed to find it through material means or through their concepts of God, and it is safe to say that very few pursue their investigations unless they become convinced that what they need is really available in Christian Science; in other words, that this Science can bring them into close touch with the source of all true energy, namely, infinite Mind. Many sufferers might say as did those in Ezekiel's vision, "Our bones are dried, and our hope is lost," but the promise given them, "I will open your graves, . . . and shall put my spirit in you, and ye shall live," is proved as true today as when the prophet heard it.

Ezekiel's vision of a universal resurrection of humanity presents a wonderful picture of the mighty operation of Truth as realized in Christian Science. The prophet saw a valley filled with "dry bones," and he was asked if these bones could live. Here material sense was silent; its answer could only have been, No. But spiritual sense made its appeal to Spirit, God, and said, "O Lord God, thou knowest." This was the beginning of the healing, the resurrection, and then the prophet was told to declare what God knows, which is never less than life and its perfect manifestation. This may also be said to outline the work of the Christian Scientist. Here it is well to note that the prophet was bidden to declare the truth more than once, for the dead sleep of materialism holds mortals in its grasp until they become in some measure conscious of Truth's mighty activity, and Christ Jesus gives us no promise that anything less than the knowing of the truth shall make us free.

The awakening to life in Christian Science is a wonderful thing: old concepts of God and of ourselves pass away, until "all things are become new," until they are "alive from the dead." We cannot too often ponder that inspiring declaration of our Leader, "Eternal Truth is changing the universe"

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(Science and Health, p. 255). This divine activity is of course eternal, but until spiritual awakening comes, mankind are unaware of the ceaseless operation of Truth and unblessed by it. They may even be submerged in the belief that divine law supports a destructive energy, expressed in disease and suffering, in storm and tempest and other discords. When God is truly known, all this is changed, and to the human sense the change is progressive; but life has really begun when one knows that God can and will lift him out of the depths and set him upon his feet.

The states and stages of human emancipation outlined in Ezekiel's vision may recall the counsel found on page 485 of our text-book: "Emerge gently from matter into Spirit." If, however, we are really emerging from the grave of material belief, we shall always be conscious of Truth's activity, of the divine energy, and do our part in expressing it in thought, word, and deed. What an inspiring promise is this: "O my people, I will . . . cause you to come up out of your graves." With this awakening to life comes healing, then a recognition of the great change which is going on everywhere through the life-giving energy of Truth. Today the earth may look sere and lifeless, but with tomorrow's rain and sunshine all is changed. At this we are glad, but the change which comes with Truth's springtime is far greater, and it knows no winter. The Master never promised aught less than eternal life, and it is assured to us as we become conscious of Truth's activity and gladly respond thereto.

ANNIE M. KNOTT.

Worship God

MEN have ever sought to propitiate or influence a power which they have not even tried to understand, but which they have greatly feared, and the result has been chronicled in the pitiful idolatries of the world, in the worship of might and money, and many other things. Among the Jews, as among most other nations, worship expressed itself largely in gifts, sacrifices to God; but Christ Jesus taught that the true worship calls not so much for giving as for giving up, the willingness to part with the untrue and unideal; that it is first of all and always an attitude of thought, a grateful reverence which springs from right apprehension and love. We worship God only when we understand Him, honor His nature, are gladly obedient to His law, and gratefully accept the largess of His love. Our concept of God, and the aspiration, the longing which it awakens,—these determine ever the fitness and acceptability of our devotion. There must be a perception of the divine adorableness before the heart can bring a worthy offering; and it is just here that Christian Science effects a great change, both in the way men think of and address God and in the significance of their worship to their own experience.

Defining the purpose of his coming, and of his appeal to his brethren, the Master said, "That they might know thee the only true God." He sought to illumine that he might establish; to purify and idealize the concept, that worshipful response might be spontaneous and wholly spiritual. So too in addressing a people who had erected unnumbered temples so vast and splendid that their ruins are still regarded among the wonders of the world, St. Paul said, "Whom . . . ye ignorantly worship, him declare I unto you." He too sought to initiate a genuine devotion by correcting the thought of Deity; and this is no less distinctively true of Christian Science, which is ever reiterating the counsel of Eliphaz, "Acquaint now thyself with him [God], and be at peace."

Understanding the divine nature and relation to life, true worship becomes instinctive, a constant delight. It is the heart's natural response to that which quickens and inspires it. Normal thought can but pay loving tribute to an all-wise, all-beneficent ideality, the infinite Father, and Christian Science brings the immaculate and immutable perfection of being again into vision. It purifies and enriches the thought of Deity, that men may indeed know Him, and find in the effulgence of divine light no darkness at all, in the allness of good no trace or tolerance of evil.

Moreover, in its recognition of the oneness of Principle and its idea, God and the spiritual universe, Christian Science begets a new, inspiring, and practically significant sense of the nature of true worship. While supreme authority and power, the omnipotence of Spirit, is ascribed to God alone, honor and reverence is due His every idea or appearing. Said the Master, "He that honoreth not the Son honoreth not the Father," and Mrs. Eddy repeats the thought when she says, "Mind . . . must be understood through the idea which expresses it" (Science and Health, p. 467). He who recognizes the divine manifestation in every demonstrable truth, in spiritual affection, goodness, and beauty, has gained a thought of God which brings him occasion for rejoicing and praise every hour of the day. His worship is no longer a matter of appointed times and places, of saints' days and Sabbath services; he has gained something of that right consciousness and that quickened affection toward God which constitutes the true church and the wholly acceptable worship. Loyalty to God now means loyalty to every perceived truth. Every manifestation of the divine wisdom, love, and beauty begets a spirit of reverence and of thanksgiving. Hitherto desert experiences now reveal the flaming bush, and the commonest life has become a court of "the house of the Lord." The stimulus of "stated calls to worship" has now given place to the impulse of that nobler sense of privilege which finds life's chiefest gain and sweetest pleasure in communing with omnipresent good.

JOHN B. WILLIS.

Among the Churches

Current Notes

SANTA CRUZ, CAL.—The distribution committee reports literature distributed during the year ending December, 1914, as follows: *Monitors*, 5,475; *Sentinels*, 1,291; *Journals*, 89; *Heralds*, 61; pamphlets, 20; reprints, 10; other magazines, papers, etc., recommended, 160; making a total of 7,106 pieces. Of these, twenty-two hundred copies of the *Monitor* were remailed locally as "marked copies." Three local illustrated articles were printed in the *Monitor*, and of these over one thousand marked copies were distributed; the rest are accounted for through distribution racks in public places, distribution at the lecture, to hotels, barber shops, etc. Seven annual gift subscriptions are provided by the Sunday school for various public and semipublic institutions and offices. The *Monitor* is on sale daily at a book and stationery store. The *Sentinel* is sent through the mail to individuals, largely.—*Distribution Committee.*

MIAMI, FLA.—The history of the Christian Science Society of Miami began in February, 1909, when a family who were Christian Scientists came here for the season. Missing their church services, they began to inquire if there were not some people interested in Christian Science, who would join them in holding a service at their home on Sunday mornings and Wednesday evenings. These meetings were so well attended that they were continued, and an organization was formed just three years ago.

Through the kindness and cooperation of the Christian Science Society of Cocoanut Grove, six miles south of Miami,

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a lecture was given in Miami each of the two winters previous to this society's organization. At a cost of seven hundred dollars a free reading-room was opened last Thanksgiving day. The attendance at the services last year was so large as to compel the society to move from its pleasant location in the Woman's Club Building to the Auditorium, on Avenue C.—*Miami Metropolis.*

LEAVENWORTH, KAN.—Christian Science services at the federal prison were begun in March of 1914, and were held monthly until August, since which time they have been held weekly. At first the schoolroom was used, and services were held in the morning, but on account of the increased attendance it became necessary to use the auditorium, and consequently change the hour to half past two in the afternoon. These services are conducted under the auspices of First Church of Christ, Scientist, of Leavenworth, and the readers, the soloist, and the organist of the church act in the same capacity at the prison. During the last few months the attendance has been very large.

The outcome of these services has been an increased interest among the men to know more of the teachings of Christian Science, and accordingly a member of the board of lectureship—Virgil O. Strickler—was invited to lecture there. The lecture was given Jan. 27, 1915, immediately following the regular weekly entertainment, at which the entire population of the prison is assembled. When the announcement was made that only those who desired to hear the Christian Science lecture should remain, and those not desiring to hear it could retire, between five and six hundred men remained. They eagerly and attentively followed the clear, logical discourse, and the hearty applause at the close showed their appreciation.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Kingston, Ontario, Canada

W. R. Givens, editor of the *Kingston Daily Standard,* in introducing Virgil O. Strickler, who lectured on Christian Science, said in part:—

I myself am not a Christian Scientist, and I have no doubt that there are others in this audience who are not. But though this be, we all of us must recognize the wonderful growth of Christian Science and the equally wonderful work it has done and is doing. It has reached into all the world with its churches by the hundreds and its followers by the thousands upon thousands. When I was in Boston recently and attended a service there at The Mother Church, I was greatly impressed with the vast crowd who thronged that magnificent edifice. They were cultured, intelligent, refined, prosperous people, and seeing them, one could not but be impressed with the fact that they were no faddists or followers of a mere cult, but were people of position and standing, who not only had the courage of their convictions but were supremely happy in them.

The Christian Science growth is all the more remarkable when we recall that from many sources comes the complaint that the church generally is losing its influence and its hold upon the people. In the face of this admitted fact, this general decline, it is as amazing as it is significant that Christian Science is adding at an average one new church every three days of each week of the year, and is wielding a mighty influence for good in every part of the world. What the reason for this is I do not presume to say, but it will at least not be amiss to point out that one explanation may be that Christian Science has gone back to the fundamentals of Christianity, since it is following the command of Jesus to the disciples: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick." In short, as I understand it, this is a practical Christianity, and it believes that Christ's command was no empty one, but was and is to be obeyed. And so we find Science and Science healing everywhere; and also that to its adherents, men and women alike, there come through their religion a peace of mind, a serenity of disposition, and a sweetness and light that are beautiful. That Christian Science has come to stay, and that the world is immeasurably better for it, are facts that can now no longer be doubted.—*Correspondence.*

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Pasco, Wash.

Clarence C. Eaton addressed a large audience on Christian Science at Cord Theater. He was introduced by Mayor Zent with the following remarks:—

The birth of an idea is the advent of a mighty power into the world. Ideas never die; they live from age to age, the silent powers that arouse revolutions, defeat armies, and achieve great reforms. According to the Christian Science doctrine, I believe, the ideas of that religion are as old as creation itself, and bore their first visible fruits to mankind in the ministrations of the lowly Nazarene to the sick, the sinful, the maimed, and the miserable. Then through long, dark ages of subjugated mentality and perversion of reasoning, this doctrine lay asleep, till revived by Mrs. Eddy in the century just past. It is a doctrine founded upon wholesome optimism and a confident and abiding faith. It throws away the idea of an angry and vengeful God, and replaces it with a God of love and mercy. Its followers claim there is no disease of the body or error of the mind so malignant that their Science cannot reach and cure it. Surely, such a doctrine is worthy of our earnest consideration and honest thought.

Many times in the history of our world has the earth fairly trembled to the tread of marching armies, and stood aghast and dismayed at the awful carnage when men—thousands of them—met in mortal combat on the field of battle. Contrast to this the never ending brilliant procession of ideas for the enlightenment of mankind, and from somewhere up near the front of the procession, I fancy, you will see the ideas of Christian Science scintillating their brilliant and fascinating light to earnest followers.

During the past summer I had an opportunity to visit a large Christian Science church. It was a magnificent structure, thronged by thousands of eager, happy, apparently care-free seekers of Truth, who were, or at least seemed to

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be, animated by the powers and possibilities of their belief, which brings to those racked with pain a new relief, to those in despair a new hope. I am told that the church asks no converts and does not seek to persuade, but to instruct. I take it that many present tonight, like myself, are not members of this church, but are here for the purpose of learning further about a creed so tolerant and far-reaching in its effect. For, indeed, we can say this is the age of broad-mindedness, and the hour of pity for the person who becomes so narrow in his belief as to retire from the light of day and commune alone with his own petted dogma.

The Pasco Express.



Bolton, England

With a view to still further enlightening the public on the Christian Science faith, a deeply interesting lecture was delivered to a large audience in the Spinners' Hall, by William R. Rathvon. Keen public interest was taken in the meeting, the lecture being listened to with rapt attention. Mrs. S. Brown, who presided, explained that the Town Hall had been engaged for the lecture, but when the building was taken for recruiting purposes all engagements were canceled. The Spinners' Hall was the largest available building, and they were overcoming the difficulty of reaching a larger number of people by Mr. Rathvon consenting to speak two nights instead of one.

Mrs. Brown proceeded to say that she first came into touch with Christian Science through witnessing its healing work. She had a friend who had suffered from spinal complaint for fifteen years and had been pronounced hopeless by the doctors. She went under Christian Science treatment, with the result that she was restored to health, and was now leading a useful, active life. Mrs. Brown added that she was healed of varicose veins, and this healing convinced her that she had found what she had been seeking. As they were a family of five and one or other of them was always ailing, she began to apply Christian Science teachings to every discordant condition that appeared, and for over ten years Christian Science had been her family's physician. Christian Scientists all over the world were rejoicing in the understanding of the truth that made free, and of the love that destroyed fear, and in proportion to their understanding were proving Christian Science to be the perfect remedy for all ills "that flesh is heir to." The sick were being healed, the sinner reformed, and the sorrowing comforted.

Bolton Journal and Guardian.

Lectures to be Delivered

Alameda, Cal.—William R. Rathvon, Unitarian Church, 8 p.m., April 19.

Aspen, Col.—Clarence C. Eaton, Church Edifice, 100 W. Main street, 8 p.m., April 22.

Baltimore, Md. (First Church).—George Shaw Cook, Church Edifice, University parkway, west of Oak street, 8 p.m., April 23.

Bangor, Maine.—Clarence W. Chadwick, City Hall, 8 p.m., April 22.

Bayonne, N. J.—Virgil O. Strickler, Lyceum, 3:30 p.m., April 18.

Champaign, Ill. (Second Church).—Jacob S. Shield, Park Theater, 3 p.m., April 18.

Chicago, Ill. (Sixteenth Church).—Clarence C. Eaton, Armstrong Assembly Hall, Rogers Park, 8 p.m., April 15.

Englewood, N. J.—Clarence W. Chadwick, Englewood Lyceum, 8:15 p.m., April 19.

Glenwood Springs, Col.—Clarence C. Eaton, Methodist Church, 8:15 p.m., April 23.

Great Falls, Mont.—Col. William E. Fell, Grand Opera House, 8:30 p.m., April 23.

Greensburg, Pa.—Bicknell Young, St. Claire Theater, 8:15 p.m., April 23.

Grinnell, Iowa.—Dr. Francis J. Fluno, Colonial Theater, 8 p.m., April 19.

Guthrie, Okla.—Clarence C. Eaton, Guthrie Opera House, 3 p.m., April 18.

Jefferson City, Mo.—Jacob S. Shield, County Court-house, 8 p.m., April 19.

Junction City, Kan.—Jacob S. Shield, Junction City Opera House, 8 p.m., April 20.

La Junta, Col.—Willis F. Gross, Rourke Theater, 3 p.m., April 18.

Los Angeles, Cal. (Second Church).—William R. Rathvon, Church Edifice, 948 West Adams street, 3 p.m. and 8 p.m., April 10, and 3 p.m., April 11.

Marlboro, Mass.—Clarence W. Chadwick, Universalist Church, Main street, 8 p.m., April 20.

Medford, Mass.—Virgil O. Strickler, Pitman Hall, Winthrop square, 8 p.m., April 20.

Napa, Cal.—William R. Rathvon, Novelty Theater, Randolph street, 8 p.m., April 20.

New York, N. Y. (Sixth Church).—Bliss Knapp, McKinley Square Casino, 775 E. 169th street, Bronx, 3:30 p.m., April 11.

Owosso, Mich.—Bicknell Young, I. O. O. F. Temple, 8 p.m., April 9.

Paris, Ill.—Dr. Francis J. Fluno, Shoaffs' Opera House, 8 p.m., April 22.

Portland, Maine.—Clarence W. Chadwick, Church Edifice, 61 Neal street, 8 p.m., April 23 and 24.

Poughkeepsie, N. Y.—George Shaw Cook, Church Edifice, 111 Market street, 8 p.m., April 20.

Providence, R. I. (First Church).—George Shaw Cook, Church Edifice, corner Prospect and Meeting streets, 4 p.m., April 18, and 8 p.m., April 19.

Quincy, Mass.—Virgil O. Strickler, Wollaston School Hall, 8 p.m., April 16.

Ridgefield Park, N. J.—Virgil O. Strickler, School No. 4, 8:15 p.m., April 22.

Salida, Col.—Clarence C. Eaton, McKenna Hall, 8 p.m., April 20.

San Diego, Cal. (First and Second Churches).—William R. Rathvon, Edifice First Church, 8 p.m., April 22 and 23.

San Francisco, Cal. (Third Church).—William R. Rathvon, Dreamland Rink, Steiner street near Sutter, 3 p.m., April 18.

Sioux Falls, S. Dak.—Bliss Knapp, Colonial Theater, 4 p.m., April 18.

St. Paul, Minn.—Bicknell Young, Church Edifice, corner Summit avenue and Grotto street, 3:30 p.m., April 18, and 8 p.m., April 19 and 20.

The Dalles, Ore.—Bliss Knapp, County Court-house, 8 p.m., April 28.

University of Chicago, Chicago, Ill.—George Shaw Cook, Harper Memorial Assembly Room, 4 p.m., April 15.

Watertown, S. Dak.—Bliss Knapp, Church Edifice, 8 p.m., April 19.

Wichita, Kan.—Clarence W. Chadwick, Forum, 8 p.m., April 13.

Williamsport, Pa.—Clarence W. Chadwick, Lycoming Opera House, 2:30 p.m., April 18.

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Testimonies of Healing

During many years, proofs of the healing power of Christian Science have accumulated in my experience, and I know beyond all doubt that scientific right thinking is preventive and restorative.

The first healing resulted in the laying aside of glasses which I had worn steadily for three years. After three weeks' treatment I was able to use my eyes with much greater comfort than when depending upon glasses, and as I gained some understanding of Christian Science, my eyes steadily improved, giving me no further trouble. For a year previous to this time I had been unable to use them for either sewing or reading. This healing occurred over nine years ago, and has been permanent. Since then we have had many other proofs of the healing power of Christian Science. I am especially thankful for its results when applied to the needs of our children, who have been quickly cured of stomach disorder, fever, throat trouble, and other ills to which children seem subject. I am most grateful for being freed from the extreme fear which used to come to my husband and myself when the children were ill. Now, when need for help arises, we know through the many proofs in the past that the Love that heals is unfailing, and that one only needs to be faithful in realizing its presence. Any parent who has been tortured by such a fear, knows how great is my gratitude for this freedom; but even beyond this is my gratitude for a growing understanding of the Bible, especially of the meaning of Christ Jesus' teachings as explained in the text-book of Christian Science, "Science and Health with Key to the Scriptures."

These blessings, and many more, came to me wholly through the teachings of Mrs. Eddy, whose life was unselfish enough to become a channel for this great message to mankind.

HARRIET M. KINNEY, Berkeley, Cal.

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It is now over seven years since I took up the study of Christian Science, and I wish to add my testimony in the hope that it may help some one who is suffering as I was. I had been a constant sufferer for fifteen years, under the care of a physician most of the time. I had submitted to various kinds of material treatment, but with little or no benefit; had undergone six operations, and still failed to find relief. I was in constant pain, and confined to my bed for weeks at a time.

When at last I turned to Christian Science, I had been in bed for five months under the care of four physicians, who had done all in their power for me; but still I was no better. One doctor advised an operation, saying it was the only thing that could possibly help me. The others disagreed, saying I was too weak to stand an operation. It was in this condition that Christian Science found me, and it has been truly said that "man's extremity is God's opportunity." Christian Science was presented to me by a friend, who asked me to telephone to another friend who had been healed. I did so simply to gratify those dear to me, for they surely had done all in their power for me. I had no faith in Christian Science, for I knew absolutely nothing of its teachings; but as the testimony of this friend was very convincing, I agreed to have treatment. The result was that I was on the street the third day after calling a practitioner, and was attending to my household duties on the fourth day.

Since that time it has never been necessary for me to spend a whole day in bed. All the ills did not vanish at once, but by degrees they have all disappeared. Where formerly I could not walk two blocks without excruciating pain, I am now able to go several miles with no inconvenience. Many discords have come up in our home since I began the study of Christian Science, but all have been overcome through the understanding of the power of Truth. Both of our children were healed of scarlet fever through the understanding which my husband and I had gained of Christian Science, though we were very young students. Our little boy was also healed of a stubborn attack of croup. I have been able to lay aside glasses that I had worn for fifteen years.

Some time ago I was preparing to make a journey, when I was suddenly called down-stairs. In descending the stairs I missed my footing and fell, striking my back on every step and injuring my foot very badly. My first thought was that I would have to give up the intended journey, but I instantly denied that thought and called to the one waiting for me that I could not come to the door. I then began to realize the truth, and to know that in divine Mind there are no accidents. In just a few minutes I was able to go back up-stairs and finish my preparations. By the time I was ready to put my shoe on, the swelling had disappeared so that I could wear the shoe with very little discomfort. This happened about noon, and I was able to attend to my work in the afternoon, make a call toward evening, take a train at six o'clock, and travel all night. It was indeed a great proof to me of the efficacy of Christian Science.

I am grateful to all the loving friends who have helped me to gain an understanding of the truth, and grateful for all the literature. I also feel deep gratitude to Mrs. Eddy for her untiring efforts in presenting this word of truth to us in a way that we can understand. Above all, I am thankful to God for His loving-kindness.

ROSA M. HARLEY, South Bend, Ind.

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[Translated from the German]

It is a very pleasant duty to be able to testify herewith to all the good which has come to me through Christian Science. In April, 1913, I suddenly experienced severe pain in the thumb of my right hand. Having a very slight knowledge at the time of the healing power of Christian Science, I went to a physician, after a sleepless night spent in suffering, and he stated the case to be one of serious infection, which I had contracted in my work as a butcher. The finger was operated on in various ways in the course of three weeks, but it grew worse with every day, till finally the physician told me to go to the hospital. The examining physician then stated that the bone was carious, and told me to prepare to have the thumb removed on the following day.

In my distress I hurried to my relatives who had received many benefits through Christian Science, and the same day we called upon a Christian Science practitioner in Hannover. I shall never forget the hour during which the practitioner explained to me the way leading to Truth, and the nothingness of matter. I left the house like one new-born. Still there was a hard struggle before me; but through reading the text-book, "Science and Health with Key to the Scriptures," and the *Herold*, I gradually gained some understanding of the truth and felt also that divine Love was present with me. After two weeks' treatment the thumb had sufficiently healed to enable me to hold articles, and after four weeks I took a position. There is only a scar left now, and even that is gradually disappearing. I was also healed within one week of an injury above the eye, sustained by a fall while riding a bicycle. For the benefits received through Christian Science I herewith express my deep-felt gratitude, and I also feel very much indebted to Mrs. Eddy, and to all who have helped me to find the way leading to Truth.

KARL BAYER, Gronau, Prov. Hannover, Germany.

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I was instantly healed through Christian Science of stomach trouble of six years' standing, contracted in the mines, without being interested in or reading Christian Science literature, and after ridiculing the idea of such healing for a year. My suffering became so dreadful that I could bear it no longer, and one day when we were out riding, I said to my wife that something was going to happen when we got home. She replied that I did not have to wait till I got home if I would try Christian Science. I was willing, even anxious, to try anything to get relief, so I cast my all on the altar and was healed then and there.

Ten years have passed and there has been no return of the trouble. I am very thankful to God, and grateful to our revered Leader, Mrs. Eddy, for holding out to mankind the hope of the Saviour's love, for he does indeed save us from sin, disease, and death, when we honestly turn to him to learn the way. I am even more grateful for the benefits that have come from reading and applying what I have understood in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this proves to my satisfaction that "God is no respecter of persons." Any one may receive a like reward by a willing obedience to all the commandments.

JOHN H. COOK, Champaign, Ill.

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I have been deeply interested in Christian Science for the past few years. I came into it first for the healing of extreme nervousness and hysteria. In one week the cure was complete, and since early in June, 1911, I have never attended any other than a Christian Science church. Although I was a member of another denomination, I decided to join this movement. My daughter, when twelve years of age, was healed in ten days' treatment of chronic bowel trouble of life-long duration. With my small understanding of Christian Science I have been able to help myself and family. For these blessings, and many others, I am deeply thankful to the Giver of every good and perfect gift, also grateful to our dear Leader for making the way so clear in her wonderful book, "Science and Health with Key to the Scriptures."

EMMA H. DONNELLY, Asbury Park, N. J.

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With deep-felt thankfulness to God, I am glad to testify to the loving help and the benefits I have received from Christian Science. From my school days onward I was seldom well. I suffered from bilious attacks, stomach disorder, and neuralgia, as well as severe colds and coughs. Although numerous doctors were consulted, I never seemed to get permanent relief, and the constant advice to diet, have massage, rest, etc., became very irksome. Matters grew worse as years went on, and I became seriously ill. A specialist pronounced the trouble colitis, and said the only hope of combating it was by a long period of inoculation.

It was then, when everything looked so black, that Christian Science came with its beautiful message of hope and love, and I feel sure that God sent it to me in answer to my prayers. The vaccine had been prepared, but four days before my appointment for the first inoculation, I suddenly decided to ask a practitioner to give me Christian Science treatment, and so postponed my appointment with the doctor. The help was given at once, and in less than a week I was healed, not only of the colitis but of a chronic bowel disorder and other ailments. The physical healing was a great relief, but the sense of joy and peace which came with it gave me convincing proof that God does heal diseases now as in Jesus' time. The Bible from that time became a new book to me. I never before seemed to understand it, although I often tried.

It is nearly six years since this first healing, and during that time I have sought no other help than my heavenly Father's. Pleurisy, lumbago, long-standing catarrh, have all yielded, sometimes instantaneously, to prayer as we understand it in Christian Science. I should also like to mention the wonderful help given in a time of great strain and sorrow. Words are inadequate to express how I was lifted above it. It brought to me a greater knowledge of our Father's love than I had ever realized before, and a stronger desire to prove my gratitude by daily serving Him more faithfully, and conveying this great truth to others as our dear Leader, Mrs. Eddy, wished us to do.

I am indeed grateful to be able to say my healing has been permanent, and my health in all respects is normal. New acquaintances find it difficult to believe I was ever considered in any way delicate.

BETTY S. U. ALLAN, Epping, Essex, England.

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It is now some time since I became interested in Christian Science. To mortal belief I suffered for ten years with heart trouble, the attacks being more frequent and severe during the last two years. Doctors could not help me in the least, and I was only too glad finally to try Christian Science, on the advice of a friend. I was suffering intensely when my husband called in a Christian Science practitioner; but I am thankful to say that in less than an hour I was relieved. Since that time I have had no attack, and I have quite dispensed with medical aid and drugs of all kinds. I am most grateful for the blessings received in Christian Science.

MINNIE WEHLISCH, Tonopah, Nev.

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From my experience in Christian Science I am realizing more and more each day the truths contained in the Scriptures, with the full assurance all through the Bible that the Almighty will do what is promised, namely, restore health unto us, and heal us of our wounds.

Shortly after I had overcome a severe prejudice against what I believed this teaching to be, and before I had read much on the subject, I was healed of acute lung trouble through Christian Science treatment. Because of all the wonderful "works" I have experienced personally, as well as the healing I have seen accomplished among my friends, I have been convinced of God's ability and willingness to heal "all manner of disease." There are thousands of people all over the world, multitudes in the remotest parts of the globe, singing praises unto God for His "very present help" as taught and demonstrated in Christian Science. The majority of these people have been healed of diseases and conditions which were pronounced hopeless, after every material means for help and healing had been exhausted, thus proving that "man's extremity is God's opportunity."

I have also experienced the healing of a deep sorrow and grief. At that time the head of my former church, desiring to console me, came to me with the words, "It is God's will." I replied that if it was God's will that people should be sick, suffer, and die, it had been quite inconsistent of me to employ twenty-three physicians in trying to prevent God's will from being enacted. From what I have learned and experienced in Christian Science, it is not the will of the Father of Israel to afflict His children, for God is Love, and "underneath are the everlasting arms," uplifting, upholding, guarding, guiding, and protecting those who are obedient to His commands.

Mrs. Eddy tells us in the text-book, "Science and Health with Key to the Scriptures," that "to those leaning on the sustaining infinite, today is big with blessings," and that "the

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wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day" (Pref., p. vii). Those of us who are responsive to these "first faint morning beams," already realize the remarkable sense of that peace which has destroyed for me the grief and sorrow of yesterday and the worry and doubt for tomorrow, and has given me my today "big with blessings."

I am truly thankful to God for our Leader, who was pure enough for the light of Truth to shine through clearly,—that light which is today lightening the human burdens and illumining the whole world.

SIGMUND K. ROTHSCHILD, Detroit, Mich.

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[Translated from the German]

About fourteen years ago I became interested in Christian Science through acquaintances. I had a very difficult family problem to solve, which was, however, worked out with the loving assistance of a practitioner. I have attained the conviction that God, the only good, is the law governing me, and it has enabled me to overcome a seeming power named sin. My dear mother, who is eighty-four years of age, was healed in a wonderful way of a sore on the leg with which she had been afflicted for thirty years. In accordance with a medical verdict she expected to have the limb amputated, but having applied for Christian Science treatment, she was healed in a short time. Later on she had a slight stroke, which left her with a weakened condition of the head, but Christian Science also healed her of this trouble. For this blessing, as well as for many others, I thank God with all my heart, and I am grateful to our faithful Leader, Mrs. Eddy, for showing us through her work the way of Life. I am also grateful for the beautiful services and Wednesday evening meetings, and it shall be my endeavor to put more and more of these glorious teachings into practice.

IDA KAEGER, Berlin, Germany.

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A few years ago a member of my family to whom a friend had earnestly spoken of Christian Science, half jokingly recommended that I should take treatment. I made a cynical reply; but the startled thought "Why not?" grew in a short time to an intense desire to learn about this teaching, although I had always heard it ridiculed and condemned. At that time I was seventeen years old and had been a semiinvalid since the age of six, often suffering terribly from muscular and inflammatory rheumatism, and spending the greater part of every winter in bed. Constant medical treatment, strict adherence to systems of dieting and drugging, together with the loving and patient care of my parents, to whom my invalidism was a great sorrow, failed to give me strength and health.

A year or so before I heard of Christian Science I had with seeming wilfulness and impatience declared that I would no longer follow all the doctor's directions, for I had no more faith in them. I was a church-member and read the Bible because it seemed right to do so; but at this time I began to think earnestly of the promises and healing recorded in the Scriptures. I prayed every night that God would give me health and strength, and when these did not come I became impatient and bitter, wondering what the Bible was for and whether there could possibly be any wisdom in God's afflicting me, as it seemed to me, so unjustly.

At this period of mental and physical disease came the glorious answer to my prayer, the message of Christian Science. With an independence rather unusual in one who had been so constantly cared for, I called on a practitioner and arranged for treatment. This occurred in the spring, and the following winter was the first in many years which was not spent in suffering and in a constant fight against a stiffened, swollen, aching body. Each succeeding season has brought still greater physical and mental freedom. Now I am strong, active, and happy, rejoicing in the ability to play and work with family and friends, and to take a helpful, busy woman's part in the world. It is good not to be a burden to the dear ones about me, but to be a help, and to take the responsibilities that belong to the oldest daughter in a large family.

When I see older people struggling for peace and understanding in various phases of thought, I am grateful indeed for the knowledge that I am in the right path, and that in the increasing understanding of Truth, as revealed in Christian Science, may be found entire salvation from all discord. The church services, the periodicals, the loving counsel of friends, and above all the writings of our dear Leader, are enabling me to eradicate error from my thought and to assimilate the simple yet profound truths of the Bible, as understood and taught in Christian Science. To all who knew me when I seemed destined to a life of invalidism, my changed condition seems wonderful. I desire to live that I may lead others to God, whom I now know as ever present Love, my Father-Mother, who made man in His own image and likeness, perfect and eternal.—MARY THURMAN, Baltimore, Md.

✧

I wish to express publicly my deep thankfulness to God for the many blessings I have received through Christian Science. Some years ago I had serious heart trouble, and the doctor who attended me said I would never be free from it. I constantly took stimulants to keep my heart in action, and it was only with great difficulty that I attended to business. At that time I lived in Omaha, Neb. I wrote to my brother, who was located in the western part of that state, telling him I was afraid I would have to give up my position and asking if he knew of any outdoor employment I could get in his locality. He replied that he thought he could find something to suit me if I decided to make a change, but said he did not believe it would be necessary for me to do so, and urged me to give Christian Science a trial first. As I knew nothing about this teaching, I scoffed at the idea, but after thinking the matter over for several days decided to give it a test.

After my first treatment I discarded all medicine. In a week I felt wonderfully improved, and I gained rapidly in health thereafter. That was over ten years ago, and I have had no trace of the trouble since. The physical healing is but small in comparison with the spiritual peace that has come to me through the slight understanding I have of Christian Science. I am truly thankful to God for this great blessing, and grateful to Mrs. Eddy, the Discoverer of this healing truth.—HERBERT M. HUNT, Odenton, Md.

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A few years ago I came to Christian Science for relief from trouble of a malignant nature, supposedly resulting from injuries received at the birth of my eldest boy, four years before. I had reached the place where I felt sure that *materia medica* had nothing to offer me but further suffering. The Christian Science practitioner to whom I applied for help received me most lovingly, and talked to me of God and His love, of man as God's reflection, of Christ, who came to show us the way of deliverance from sin, disease, and death, and her clear thought of God healed me instantly. All sense of discomfort disappeared. In three days there was no trace of the sores, all nervousness had gone, and from being utterly wretched and entirely hopeless, I was absolutely sure that the trouble had gone never to return, and I

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have ever since been free from any symptom of the old condition. Many lesser ills have been destroyed by knowing that God made all, and made all good, and that by striving daily to have in us the spirit of Christ, we will be able to overcome any and all discordant conditions.

For two years our baby was treated by reputable physicians for a skin disease. Through Christian Science he was healed in a few weeks, and the eruption has never returned. Our eldest son was relieved of extreme lameness following a broken leg. My husband has been helped in business, healed of asthma in a severe form, and we both have found that Christian Science is the practical religion for parents. We have a greater love and understanding, and this enables us to see our boys in their true individuality as ideas of God; we know that all wrong and sick thoughts are not a part of them, and do not belong to them. When we fail in demonstration we know that the fault lies not in God's love and power, but in our thought, and we keep on, realizing that nothing can hinder God's perfect work. Some time ago I had trouble with my eyes. I truly believe that treatment in *materia medica* would have deprived me of sight, so terrible was the manifestation; but with the help of a loving friend I was again shown God's all-power.

For all these and many other evidences of the power of Truth as revealed to us by Mrs. Eddy's unselfish life and work, I cannot sufficiently express my gratitude. I earnestly hope that this testimony may help some one who is seeking a practical, livable religion; a God who will meet every need, however small.—HELEN P. GARRETT, Lancaster, Pa.

It is a joy to express my gratitude for Christian Science. I love to think of it, in the words of our beloved Leader, as "stately Science" (Science and Health, p. 566). Since Christian Science first came into our home in 1883, the blessings which have been ours cannot be numbered. My mother, a chronic invalid for many years, was healed while reading the Christian Science text-book, "Science and Health with Key to the Scriptures." My father at the same time was cured of what physicians call softening of the brain, and also of a chronic cough. In all these years he has been a wonder to his business associates. As we count time, he is old, but at eighty-three years of age he retains his vigor and freshness, and attends to his business in a way that is surprising to those with whom he is associated.

Many trials and problems have confronted me, but never for a moment have I ever lost sight of the all-good that is taught by our Leader in Science and Health and her other writings. And so, "through the harsh noises of our day," as a loved hymn runs, "a low sweet prelude finds its way" (Hymnal, p. 18), and that "prelude" is the first glimpse I had of Life, Truth, and Love, which has deepened and broadened as the years have rolled by. My gratitude and love for Christian Science, and to Mrs. Eddy, its Discoverer and Founder, is ever increasing. I rejoice in this wonderful truth that is breaking the fetters of all mankind.

MARY PHILBRICK MARBLE, Chicago, Ill.

The testimony as given by my daughter is correct. My healing is permanent and complete.—GEORGE A. PHILBRICK.



God give us grace
Each in his place
To bear his lot,
And, murmuring not,
Endure and wait and labor!

WHITTIER.

From Our Exchanges

[*The Christian Commonwealth*]

The time has certainly come when Christian people ought to set themselves to make Christianity an international force in a sense in which it has never yet been. We must learn to look upon a mere national religion or a mere national church as a contradiction to Christianity; and we must not be so ready to subject the religious view and aspect of things to other considerations. To make the religious view supreme should be the aim of all the churches.

[Claiborne M. Hill in *The Pacific Baptist*]

The modern man is purposeful. He wants to engage in high enterprises and bring things to pass. Can the church satisfy this demand? The answer is found in the aim of the church. We have said that that aim was identical with the purposes of Christ. The aim of Christ was to bring in the kingdom of God. The church of Christ seeks to realize the ideal of that marvelously inclusive petition, "Thy kingdom come." The spiritually qualified choose to come together in an organization whose law is the will of Christ, that that prayer may be answered in its full meaning for themselves and for all men.

A true church seeks not power for itself. It is not an end in itself; it is only a means to an end. It exists not to be glorified, but to glorify; not to be served, but to serve. Pomp and circumstances are unbecoming to it. Simplicity and sobriety best express its true character. It has no magic of ordinances by which it can transform lives, no power of its own to condemn or forgive. It is a democracy of believers who have chosen to band themselves together to live a life, enjoy a fellowship, and proclaim to all men a message of salvation personal and social. World conquest through the moral and spiritual transformation of all men is its program. Surely here is an aim so all-inclusive, so magnificent, and so beneficent that it ought to appeal to the most ambitious and the most efficient minds of the best age of the world.

[*The Universalist Leader*]

There are many who are giving themselves for others in a thousand unseen ways; there are many who are being reviled by those who hate them or are envious of them, who revile not again, but endure in sweetness and patience; there are many who in ways unseen are literally laying down their lives for their children and others, and asking nothing but the privilege of such self-surrender; there are many who are devoting all they are and all they have to some noble cause which embraces human good, who are standing firm for the right and for truth, even though they stand alone. And about all these there is the multitude greedy for excitement, mad with appetite and passion, who think these peculiar people are their foes, and who cry out today, just as they did centuries ago, "Crucify him, crucify him." And they nail their Christ upon the cross because they do not know him.

Nor yet has the presumption of our foolish minds reached its limit, for our eyes are blinded even to the coming of God Himself into this every-day world, coming all the time to all lives, but we do not know Him. We think sometimes we can see Him in the storm, we fear He is in the desolation of disaster, we are quite sure He is at the heart of the great calamity. But how has He come in the beauty and song, in the sweetness and light, in the grace and the glory, in peace and possession, in health and happiness? We were not looking for Him there, we did not expect Him in that form, and He came, but we knew Him not. And He is coming, and

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coming today as truly as ever in the past, but we do not know Him, because our eyes are holden with selfishness and prejudice, and greed and envy and sin.

There is no better lesson for us to learn, in these days of devotion, than this old, old lesson, repeated through all the centuries, that the Messiah is coming, constantly coming, coming to every life, every day; and alas, we of today, like those of old, are crucifying our Christ, because we do not know him when he comes.

[*Northwestern Christian Advocate*]

The coin of the spiritual realm is as real as dimes and dollars. It may be accumulated without fear of criticism. Indeed, we are admonished to add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love. This is the capital of the spiritually minded. We are to be "rich toward God." We read of the "exceeding riches of his grace," the "unsearchable riches of Christ," the "riches of his glory," etc. In these and numerous other passages we are enjoined to become spiritual capitalists; for there is a great potential traffic in the spirit realm. Mines of truth lie yet unopened; forests are still virgin, fields unturned, rivers and oceans untraveled. The great overseer spurns gold, culture, even learning. "Thy money perish with thee" was said to one who tried it once. The same will be hurled at one who today attempts to purchase his salvation—even his standing in society—by offer of paltry dollars. Spiritual currency for a spiritual realm. It passes here even, though there are few who can detect values, and not infrequently the counterfeit passes.

[*The Congregationalist and Christian World*]

Self-sacrifice, patience, tenacity, unity, and inflexible resolve,—these inbred qualities of the race belong to life as it normally goes on—certainly to the Christian life. They all are within the great circle of ideas around which Jesus' thought continually swung. They all should be the natural outflowering of the life obedient to Christ. Had they been more continuously operative in those who professed and called themselves Christians, the world might have been spared these tragic days through which every nation under heaven is passing.

The need is sore today, but there is yet time to bring to the front these reserves of self-sacrifice,—endurance and brotherliness. He who begins at once, wherever he is and however situated, to foster and display these qualities in his own life, will not only bear his own burden bravely, but will become one of the glorious brotherhood of burden-bearers for the world.

[*The Outlook*]

The man who was asked if he believed in hell, and answered that he was in it, brought out clearly a radical change of thought. The ignorant or literal-minded once thought of hell as a place of fiery torment prepared by an offended God for the future punishment of evil-doers; we know that it is an experience of suffering involved in the very structure of our natures, which begins here and now. The suffering of which men think when they think of hell is of today; it waits for no future, it begins now, and it will continue until the offender is purified.

The issue which every man must face is precisely what it was when Christ faced it in the wilderness,—shall a man save his soul? Words and symbols have changed, but the battle of life is as inevitable, as fateful, as desperate, as it was a thousand years ago.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
ENVIRONMENT AND OPPORTUNITY.
THE FATHER'S BUSINESS. Also printed in German.
THE DIVINE NATURE. Also printed in Dutch and Norwegian.
THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
"THEN THE FULL GRAIN IN THE EAR."
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THE LAW OF KINDNESS.
BIRTHRIGHT AND DOMINION.

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PRAYER AND CONFIDENCE. Printed in German only.
MARY BAKER EDDY. By ARTHUR BRISBANE. Printed in German only.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
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CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Printed in French and Swedish, but not in English.
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PAMPHLET POSTPAID: Single copy 5 cents; twelve copies to one address 55 cents; fifty copies $2; one hundred copies $3.50. Orders for above pamphlets may be assorted as desired.

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy-faced, very distinct type. Turkey morocco, size 6⅝ x 4½ inches, corresponding in size and binding to pocket edition of Science and Health. Price $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, price $1.25.

Text Bible (01561 x), plea square type. Alaska seal, size 7½ x 6¼ inches, 1½ inches thick. Specially adapted for use of second readers. Price $7.25.

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CHRISTIAN SCIENCE: ITS LEGAL STATUS. By JUDGE CLIFFORD P. SMITH. 128 pages. Single copy 10 cents; twelve copies to one address $1; twenty-five copies $1.85; fifty copies $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Single copy $1.50; six copies $7; twelve copies $12.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, single copy $1.15; six copies $5; twelve copies $9. Half morocco, single copy $1.40; six copies $6.50; twelve copies $12. Full morocco, single copy $2.50. Levant, single copy $3.50. Pocket edition, size 4⅝ x 6⅝ inches, full morocco, single copy $3; twelve copies $30. An assortment of different bindings may be included in an order for six or more to be sent to one address, in which case the half dozen or dozen rate applies to each copy.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 33

Boston, April 17, 1915

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Christian Science Sentinel

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Items of Interest

In a recent issue of the *Anglo-Norwegian Trade Journal*, a writer states that no country in the world has, in proportion to its population, so large a mercantile fleet as Norway. There is in this country an average of one register ton for each inhabitant, whereas in Great Britain, the next highest of the seafaring nations, there is in this respect considerably less than half a ton for each unit of the population. The mercantile fleet of Norway thus constitutes a much greater portion of the nation's assets than is the case in any other country. It is not the necessities of trade that have been the primary cause of the creation of this fleet; it is really the inherent love of the sea, in association with excellent opportunities of exercising it, that has created the Norwegian seaman, and he in turn may be said to have originally created the Norwegian mercantile fleet, which grew in excess of the needs of the trade of the country and became a kind of public carrier on the sea.

All of the twenty-seven defendants, including the mayor of the city, in the Terre Haute elections fraud case, have been found guilty by a jury. The Federal government placed its claim to jurisdiction in the fact that a United States senator and a member of Congress were being voted for in the election. The indictment, which is in four counts, charges conspiracy to injure persons in their civic rights; conspiracy to defraud the United States by corrupting the election and misuse of the mails. The federal grand jury began its investigation about two weeks after the election of Nov. 3, 1914, and returned the indictment Dec. 24, naming one hundred and twenty-six men. All but ten of those indicted were arrested, and eighty-nine of them pleaded guilty. The trial of the accused began March 8, and the taking of testimony opened two days later.

Norwood, Mass., went under the town manager form of government on April 1, and is the first municipality in the East to adopt this new type of control of public affairs. The town manager is responsible to the selectmen. The office carries a salary of three thousand dollars. The manager is expected to conduct the affairs of the town as though it were a corporation, the selectmen serving as directors. All department heads, except those of the school and police departments, are subject to removal by the manager. He will purchase the town supplies and fix salaries of the officials under him. The town charter has been amended so that he is free to judge workers on their efficiency merits alone. This charter was adopted by the town Oct. 6, 1914, culminating a movement that had been under consideration for five years.

Despite the fact that the Dominion of New Zealand has sufficient land under cultivation to grow more wheat than is required for local consumption, a serious lack of bread became imminent in December, 1914, when a wheat shortage was discovered. The prime minister immediately cabled to Australia and Canada for shipments of wheat. The situation was saved by the arrival of these purchases. It is generally understood that the shortage is due to the action of individuals in holding back their supplies, hoping thereby to secure higher prices, but the promptitude of the government in importing wheat from other countries is calculated to make it unprofitable for speculators and monopolists to hold their stocks.

The average time of transit for steamships from United States Pacific ports to England is about one half what it was before the opening of the Panama canal. Grain ships arriving at British ports from San Francisco and Portland via Panama average forty-eight days. Last season, it is stated, most of the export grain from the Pacific coast was carried in sailing ships whose voyages averaged one hundred and thirty-six days. Of twenty-two cargoes, the shortest time of transit was one hundred and two days, and the longest one hundred and seventy-one days. The average time for steamships was ninety-four days.

It is expected that the crop of winter wheat, planted last fall on the greatest acreage in the country's history, will be six hundred and nineteen million bushels. This is the estimate by the United States department of agriculture, based on the condition of the growing crop on April 1, and it may be increased or decreased according to the changes in condition from that date to the time of harvest. The estimate of six hundred and nineteen million bushels compares with a final estimate of six hundred and eighty-four million nine hundred and ninety thousand last year.

American manufacturers of match-wood may find a market for their product in Brazil, if a sample shipment now being arranged by the United States forest service proves suitable to the Brazilian match manufacturers, whose ordinary supply of Russian aspen has been cut off by the European war. The Brazilian match factories have been using annually about seven million feet of Russian aspen. On the recommendation of American match-woods, a request has been made to the forest service for samples of western white pine, sugar pine, cottonwood and basswood.

There is a bill before the ways and means committee of the Massachusetts legislature appropriating a small sum of money for the further investigation and study of the waterways and undeveloped water powers of Massachusetts. Massachusetts holds second place in New England as regards water-power; she leads a large number of the states of the Union in this respect; but she is lagging behind most others in providing for public conservation, utilization, and equalization of her many streams and ponds.

The United States Supreme Court in the case of the Pennsylvania Railroad against the Puritan Coal Mining Company, decides that shippers are safe in the right to sue for damages, either in the state or federal courts, in the case of discrimination or failure for any reason, in the furnishing of cars, inasmuch as the amendment of the interstate commerce act as to car supply was drawn to secure new rights to shippers and to protect them in all former rights under the common law or the statutes.

Disagreeing with the Senate, the House of Representatives of Connecticut, by practically a unanimous vote, has adopted a bill which would permit a landowner, or his agent, to shoot deer with a shotgun on his own land at any time in the year. The Senate had rejected the bill. Members of the House declare that deer are a nuisance. A conference between the Senate and the House on the bill will seek to devise means to rid the state of hundreds of the animals.

Boston is experimenting on a few of its streets with a new material, composed of wood-pulp powder and pulverized stone, which is designed to take the place of oil and of water in keeping down the street dust. The street is first wet down by a watering-cart and then covered with the powdered material. This is followed by a second watering, and the result is a smooth, clean, firm surface that has thus far given satisfaction.

A proposed constitutional amendment giving women the right of suffrage in Connecticut, was rejected by the House of Representatives, 124 to 106. The amendment had been adversely reported, and the vote was preceded by three hours of debate. Had the amendment been adopted it would have come up before the next legislature for ratification. This action ends the movement for equal suffrage, so far as the present General Assembly is concerned.

According to the annual statement issued by the mines department, 1914 was a record year for mineral productivity in New South Wales, the production for the year, valued at £12,095,084, being the highest in the history of the state. The aggregate value of the minerals produced now exceeds £240,000,000, in which amount coal is represented by about £75,000,000, silver and lead by £67,000,000, and gold stands for £60,000,000.

Government estimates recently completed show that there are six million tons of potash deposits at Searles lake, California, equivalent to a ten years' supply for the United States. A recent statement placed these estimated deposits at only six hundred thousand, but the correct figure is six million tons, it is said.

The Association of Eastern College Newspapers held its third annual convention last week at the Pulitzer school of journalism, Columbia University, New York city. The association now comprises twenty-one daily, bi-weekly, and weekly college newspapers.

Small exhibition farms will be established in the Humboldt, Garfield, and Douglas parks of Chicago this spring, to show the public what can be raised and how to do it. Park gardeners will have supervision of the lots, which are one hundred feet square.

In spite of the density of population being less than one fourth, Argentina already contains one half as many head of cattle as the United States.

The population of the United States April 1, 1915, was estimated as one hundred millions.

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Christian Science Sentinel

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

Vol. XVII April 17, 1915 No. 33

Protecting Our Thought

FRANK H. SPRAGUE

CHRISTIAN SCIENTISTS are sometimes held to be narrow in their views, because they confine their study of the Science of being to the authorized literature of the movement, instead of reading promiscuously the works of authors of varying shades of belief. The point would indeed be well taken, provided it were possible to arrive at the truth by consulting data gathered from all sources and allowing one's conclusions to be determined by the aggregate of impressions received. But the argument in favor of this method loses its force when we realize that it is the point of view the individual brings to bear on the material at his command which coordinates the results of his observations, and colors, to a considerable extent at least, his findings; and though his preconceived point of view may change appreciably as he goes on, his judgments are at every stage amenable to its censorship. Just so long as mortals trust finite sense to point the way to the truth, there will seem to be many minds, each seeking enlightenment in its own way and reaching independent conclusions.

Over against this inconclusive, self-contradictory sense of things stands the declaration of Christ Jesus to the effect that there does exist a point of view which reveals God and His manifestation as the absolute, unchanging reality; and furthermore, the Master left a rule by which all men might find and verify this point of view in experience. This view-point was quite overlooked, however, until in the course of events it was discovered by Mrs. Eddy and again made the basis of scientific demonstration. In considering this subject we need to remember first of all that we are dealing with Science in the exact and absolute meaning of the term, and that as such its premises and conclusions are in perfect agreement, its Principle is unchangeable, and it can be demonstrated only by strict accordance with unvarying rules. The astronomer of today does not undertake to enlarge his understanding of celestial phenomena by consulting the treatises of ancient writers who held that the earth was flat and stationary. Notwithstanding the fact that many minor details of the Ptolemaic scheme are corroborated by modern scientific observation, the progressive student would hardly feel justified in giving serious consideration to theories developed from a demonstrably wrong standpoint.

The same is true in a far more vital sense when it comes to the Science of being. The learner is far more likely to find the indiscriminate perusal of works which in their fundamental bearings contradict the Principle of Christian Science, a hindrance rather than a help to his advancement, even though such works may afford occasional gleams of light. As the modern understanding of astronomy turns former theories of solar physics upside down, so Christian Science, with far broader sweep, upsets the basis on which mortal mind has outlined its rationale of existence. The student is obliged, therefore, to begin at once a practical readjustment of his way of facing all questions. Spirit takes the place of matter in his calculations and affections; what he has thought to be right proves in many instances to be wrong. Before he gets far, he realizes that it is no merely off-hand proposition which confronts him, and that it requires constant watchfulness to keep the old, habitual way of looking at things, and the prevalent thought around him, from influencing his attitude. The disciple's chief concern is to become imbued with that point of view which will enable him to demonstrate the truth for himself, to drink of the water that "shall be in him a well of water springing up into everlasting life."

In Christian Science the order of demonstration is from an ascertained Principle to the details of its manifestation; while systems of human devising begin and end in phenomena which afford little understanding of Principle, and leave the student no nearer a comprehension of the problem of being than he was at the start. To assimilate the basic teaching of Christian Science involves far more than a merely intellectual comprehension of the doctrinal features of the system; it calls for constant denial and refutation of material beliefs which, on the one hand, storm the senses with an avalanche of counter testimony, and on the other, entice the unwary thought with subtle persuasions. The points of the compass in the spiritual firmament can be kept in view only as they are constantly verified by demonstration which reaches to the incidentals of daily living. Only as the Spirit "beareth witness with our spirit" do we have the complete assurance that we are holding to the right course. In this respect the Christian Scientist is confronted with a task quite unlike that of other religionists, for so long as his consciousness of spiritual reality is clear and uncontaminated, demonstration of the truth follows spontaneously; but when his consciousness grows hazy, the proof of things spiritual ceases to be forthcoming, and materiality seems to dominate the whole situation. We forfeit the only witness of God's allness when we set the arguments of material sense over against spiritual evidence in an endeavor to weigh their respective claims.

The premises of divine Science and human reasoning are antipodal. Either there is but one Mind, the all-knowing, all-informing, all-governing, and man is the pure reflection or exponent of that Mind, or else, as finite sense would have it, there are many separate, independently constituted minds, divinely endowed with the qualities and prerogatives of self-consciousness and self-government. The Christian Scientist, starting with the tremendous advantage of having already defined for him a point of view which he may verify like the mathematician by practical tests, sets about proving experimentally that Spirit, God, divine Mind, is All-in-all, as against the claim of mortal mentality which denies the logic of spiritually based existence and affects to know, interpret, enlighten, heal, and save on its own responsibility and through its own resources.

By working out examples in the Science of being, one comes gradually to realize that the so-called mortal ego, or self, is after all not an entity or individuality, but a specter conjured up from an unspiritual point of view. Thus it becomes apparent that God has not made and endowed a type of mentality which presumes to find the truth of being by following material waymarks; and because it is not of God, this erroneous sense which pretends to the status of mind, wears

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itself out, sooner or later, with its vagaries and struggles. As the belief in mortal selfhood wanes, the ground of immortality appears in the reflection of Spirit, and it is seen that the individual consciousness cannot become extinct through the passing of a false sense. In this new birth or spiritual awakening, existence is known to rest on the basis of divine Principle, as Jesus himself declared: "If I bear witness of myself, my witness is not true." "The Son can do nothing of himself, but what he seeth the Father do."

Under the conditions existing at that period, it seemed impossible for the hearers of the great Teacher to understand the truth of being if stated by him in the technical terms of Science. He sought, therefore, to impart to them a knowledge of the truth through parable and metaphor, anticipating with sublime faith the time when spiritual sense, the Comforter, or Christ, would enable mankind to interpret those messages aright. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Christian Science is fulfilling this promise, and bringing out the long obscured spiritual significance of Jesus' words and works in a way that enables men again to demonstrate the truth from the standpoint of the Master. This experience of "Immanuel, 'God with us,'—the sovereign ever-presence, delivering the children of men from every ill 'that flesh is heir to'" (Science and Health, p. 107), satisfies the heart's yearnings as relative doctrines can never do. The humble disciple who has touched the hem of Christ's garment and sensed, be it ever so feebly, the quality of eternal life, has no desire to supplement such first-hand knowledge with inconclusive theories which at best offer no tangible proof of a divine origin; for he recognizes the impossibility of gaining greater light by familiarizing himself with works which contradict or misinterpret the Science of being he is already learning to demonstrate in some degree. Thus he comes to appreciate the force of St. Paul's words of admonition to the Galatians: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? . . . Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

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By Its Fruits

ELDO STEDFELD

When beginning the study of Christian Science, I was confronted with the fear that this religion might not be right, might not emanate from a good source. I was, however, greatly attracted to its teachings, and kept on trying to comprehend them in spite of this latent fear. After I had been studying for some time, the realization gradually came to me that many changes had taken place in my thought. I became conscious of the fact that certain old and intense dislikes which had long held me in bondage, were no longer influencing me, and that I was beginning to see good where I had believed only evil existed. I realized that a great deal of fear was fading from my consciousness; and this was especially noticeable in relation to my family. As the mother of small children, I had now a means of working out the innumerable problems and anxieties that came to me, a means that I had not possessed before.

My concept of God had also greatly changed. God seemed nearer; I was more conscious of His presence and never-changing love than I should once have believed possible. Then, too, I was beginning to care for the Bible. All my life the Scriptures had seemed contradictory and unauthoritative to me. The seeming contradictions and incongruities were, however, reconciled to my thought by the truth which the study of Christian Science invariably brings forth,—that the Bible is to be spiritually understood and interpreted,—and I found that it is the spiritual interpretation which is logical and satisfying and helpful.

In this way there gradually grew up a great confidence and joy in my heart; a confidence that if, as Jesus has said, "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," then that which had brought about the changes of thought I have mentioned, and many more not mentioned, but all of which made for the good, must itself be good. So I was no longer afraid to study Christian Science, no longer afraid that it could have any but a good source or any but good and pure and uplifting effects.

❖

Springtime

HENRIETTA A. FIELD

It was a warm, sunny day in March, and the brown earth was fairly laughing with joy over its promised release from the thraldom of winter. To many a weary, suffering heart, it had seemed a very real and mighty potentate, in whose train had come misery, death, and disease with rapid strides. But now its reign was well-nigh over, for it could not long resist the secret power of the ever increasing hours of genial sunshine.

Two friends stood by a large upper window that looked out over a busy town nestled in the valley below. One of them had been speaking very dejectedly about a certain physical trouble which had not yet yielded to treatment. "I have been helped by Christian Science in many ways," she said, "and some things have been healed entirely; but this one ailment does not yield a particle," she added hopelessly. A little hush fell upon them, while her companion searched for some message of Truth that would give the needed comfort. Then as her eyes caught the sunlit view beneath, her thought was illumined with the meaning of the marvelous transformation that was going on all about them, and she said:—

"My dear, has it never occurred to you that every springtime is but the symbol and promise of our perfect healing, of the complete and certain destruction of all material error? Just take one long look down that street and see the rapid changes that have been wrought of late! The grass is actually showing green on the southern slopes, the robins are coming back, the crocuses are peeping through the brown mold, and men are walking free and joyous, grateful for the liberty that has come. To be sure, there are still some ugly humps of dirty snow and ice in the fence corners and behind that old barn, and they look very substantial; but we know, beyond any question, that the same sunshine and soft winds which have carried away the rest of the winter's deposit, will complete their work in a little while, and the warm, moist earth will everywhere respond to the thought of life and beauty."

Now what is error but "a long and cold night of discord" (Science and Health, p. 378), a stubborn, chilling "winter of our discontent"? And what are discord and sickness, material pain and pleasure, but the manifestation of mortal mind, the expression of a lack of love and life? To our human sense the material condition may seem beautiful or hideous, delightful or dangerous, but it is never permanent, never a creation of the eternal good. It is only a passing dream, the melting, vanishing wraith of a childhood myth. How then can one be discouraged before such an unreal foe, or doubt its final annihilation; for just as surely as the showers and sunshine melt every atom of ice and replace it with the living reflections of beauty, just so surely will the

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benign influence of the "Sun of righteousness" ultimately efface every vestige of error from the human consciousness, and replace it with the immortal ideas of God.

In Revelation St. John writes, "He that sat upon the throne said, Behold, I make all things new;" also, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."



Egoism, Not Egotism

JOSEPH W. REYNOLDS

In "Unity of Good" Mrs. Eddy tells us that "evil is *egotistic*,—boastful, but fleeing like a shadow at daybreak; while God is *egoistic*, knowing only His own all-presence, all-knowledge, all-power" (p. 27). Egotism is a most comprehensive term with which to designate mortal selfhood. Though it is usually regarded as one of the exaggerated phases of this selfhood, it is nevertheless a fact that every manifestation or activity of the belief of mortal selfhood is based upon egotism; and in proportion as egotism is overcome, mortal selfhood ceases to be, for it is the direct antithesis of that true consciousness, or spiritual individuality, which is the reflection of the one Ego, God.

An analysis of the elements of egotism reveals its primary and fundamental claim to existence to be that of assumption. It assumes the power to create a man and set up a kingdom equal or even superior to that of God; that its evil is superior to good and possesses a greater degree of intelligence, because it knows both evil and good, while good knows only good. It is so self-sufficient that it rushes in "where angels fear to tread." It is dogmatic; elated when its views are approved, and depressed when they are disapproved. It limits itself to its own personal view-point, and would circumscribe the activities of others within the confines of its own narrow misconceptions. It is self-conscious, and feels slighted at the least neglect. It has little consideration for the meek in heart, and is proud of its own personal asset, gaging success by place and power, though it is ill fitted to be trusted with responsibilities because of its empty boastfulness. Being self-deceived, egotism argues through self-justification and cloaks itself in terms of truth that it may be considered virtuous. It does not foresee or consider consequences, and would steady the ark rather than learn humility and patience. It makes excuses for mistakes rather than admit them, and so profit by overcoming them. It is the undergraduate who knows more than the college president. If it yields to correction at all, it does so only with resentment and retaliation.

Fear, sickness, sin, etc., may all be classed as phases of egotism. Indeed, though not usually so considered, they are the very height of egotism, because they involve the assumption of a power apart from God. Because opposites do not have the same qualities, it must be concluded that since God has power, that which is the opposite of God has no power; and the belief that it has, can be only an egotistical supposition in which there is no truth. We see that right and wrong, truth and error, something and nothing, are opposites; therefore, since humility, kindness, love, health, etc., are good and true, their opposites, pride, unkindness, hate, sickness, etc., are evil and untrue. It would, then, be only a high attenuation of egotism that would attempt to make these opposites appear real, and so controvert true logic and foist upon man a dual nature. It is egotism, manifested as avarice, dishonesty, lust, fear,—elements of the carnal or mortal mind,—that causes estrangements, individual and national; that impels one to disregard the rights of another, to seek special privileges, and to take unjust advantages. From all this we see that egotism is the trait of mortal mind that would defraud us of the fruits of the Spirit and keep us in the thraldom of personal sense. Therefore, to detect, reject, and overcome the subtle claims of egotism is a prime necessity, if we would gain true peace and security.

The student of Christian Science has learned that prompt recognition of error and a clear distinction between it and truth, its direct opposite, is often the first step toward deliverance from its claims, and aids in taking the further step of discovering the means of excluding or eliminating it from one's mentality. By this method the recognition of the element of egotism, and the detection of its manifestations in assumption, self-justification, and kindred activities, leads thought in its search for a remedy to the apprehension of the opposite mental quality, humility; for only through the deepest sense of humility can we perform the work of compassing the destruction of egotism and the elimination of its activities from our thought-processes. With reference to humility, Mrs. Eddy says on page 356 of "Miscellaneous Writings," "One can never go up, until one has gone down in his own esteem." True humility consists in a yielding of all belief in any being apart from God,—a going down of all sense of mortal selfhood, and an apprehension of the one Ego, God. The attitude of humility attained, we have begun the mental ascension to the right consciousness of selfhood as the reflection of this one divine Ego.

Egoism is to be found in the infinite universe of ideas which portray the "all-presence, all-knowledge, all-power" of infinite Mind. As these ideas are perceived, mortal mind's selfhood of egotism gives place to the egoism of God. This egoism denotes the fatherhood and motherhood of the one divine Ego, and is made manifest in the sum total of intelligence which reflects infinite Mind, Principle. It is that dynamic thinking which enabled Jesus, as guest in a nobleman's house in Cana of Galilee, to convert water into wine, and later to heal the fever of the young man at Capernaum miles away; thus beginning the illustration of that mental might which enabled the man of Nazareth to perform all his miracles, and to prove life to be deathless through his own resurrection, and matter to be non-existent through his ascension. This egoism is reflected in that quality of spiritual thinking which enables the Christian Scientist today to heal the impotent folk at Bethesda's modern muddy pool of sickly beliefs; to quench the thirst of Samaritans from springs which yield the water of life; to reclaim Magdalens, seared in sensualism's flames, with the regenerating purity of holy thought.

As the lieutenants of an army carry out the orders of the commanding general, so do the ideas of God carry out the designs of the Mind conceiving them. These ideas bring their redeeming graces into the consciousness of every one who will receive them. They impart divine power, and have dominion over all the earth. They constitute the blessedness of infinite goodness, and are unceasingly bent on errands of mercy. We open our thought to infinite knowing as we receive the ideas of divine Mind. They enlarge our capacities; they enlighten our consciousness and illumine our pathway; they give us courage, strength, dominion; they teach us patience, forbearance, kindness; they lead us into peace, joy, love; they dissipate ignorance and mystery and make plain the wonders of God and the universe; they impart the consciousness of all that God gives and of all that man can receive. As we grow into the Christ-consciousness we become, here and now, the possessors of the salvation for which the wisest through all the centuries have vainly striven. As we assimilate this spiritual consciousness, we come to understand the egoism of

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God; and it is then we find it possible now to become so unconscious of mortal self that we may indeed be "absent from the body" and "present with the Lord," know only the divine selfhood, the man who is never apart from God,—who has no intelligence, no thought, no being apart from good, Life, Truth, and Love.

Manly Qualities

MANA WILLIS FISHER

A SUNDAY school teacher was called upon to teach a class of boys of almost high school age who were just beginning to attend the Christian Science Sunday school. During the early part of the week preceding her first lesson, she felt doubt as to her ability to control this class, but after prayerful work on the question she awakened to the realization that it would be impossible for her to control any one, since God governs; that God had much good for those boys, and that a mist in her own thought or in that of another could not come between the class and this good. On Saturday she stopped to exchange greetings with a friend who was also a Sunday school teacher, and who repeated a helpful thought which was expressed at a teachers' meeting she had attended, namely, that a boy is an undeveloped man and has all the manly qualities, which simply need to be unfolded in the right way; his character as a man depends alone upon the qualities manifested. The few moments of conversation furnished the inspiration needed, and the teacher realized that the words spoken were as a message from divine Love.

As the class was faced the following morning, the doubts returned, and the result was nudging, pinching, and inattention; but a prayer silently breathed to the source of harmony brought to remembrance the conversation of the day before. The teacher felt that the precept had been given, and that it was a privilege to put it into practice. The boys were asked to look up the first commandment in the Bible, and the definition of God on page 587 of Science and Health: then the class talked of what God is and of what man is. Order was at once restored, and many manly qualities were called forth by the definition of God as here presented.

After three lessons on this commandment the development seemed remarkable to the teacher. That she might ascertain how much the pupils were grasping and retaining, they were asked to bring to Sunday school an outline containing their impression, first, of God; second, of man as God's image; and third, of manly qualities derived from the infinite Mind. Some of the thoughts expressed were as follows: God is Principle, and man must be the idea of Principle. One manly quality derived from this was given as system or order. In like manner, man was seen to be an idea of Mind, and a manly quality reflected from Mind is thoughtfulness or wisdom. God being Spirit, man must express spirituality, purity; because God is Life, man lives, and a true reflection of Him is found in health; God being Truth, man must be truthful, therefore he reflects honesty and sincerity; since God is Love and man loving, he is kindly, or as the Bible expresses it, has loving-kindness. God being substance, man is substantial and manifests strength; God being intelligence, man must be intelligent, and a manly quality was seen to be alertness.

The manner in which these characteristics of man were found by the boys, brings out a very important point in the by-law on the Sunday school, namely, "They [the children] shall be instructed according to their . . . ability to grasp the simpler meanings of the divine Principle that they are taught" (Manual, Art. XX, Sect. 2). The study of these qualities, connected with the first commandment, put these truths in a simple form that could be used by the boys daily, and it entirely reversed the seeming discord. In "Unity of Good" (p. 20) our Leader says, "We undo the statements of error by reversing them." The belief of superabundance of boyish spirit was reversed in this case by the study of manliness.

Our Wayshower, Christ Jesus, always reversed the error and brought out man's reflection of a divine quality. A few of the many instances given us are referred to here. "A man sick of the palsy," too weak to walk, had been carried to Jesus on a bed, but Jesus, realizing where true strength came from, said, "Arise, take up thy bed, and go unto thine house." The bed had carried the man, now the man was able to carry the bed and manifest the godlike quality of strength. Jesus found Peter's wife's mother lying sick and being waited upon, but when he turned her to the source of all health, the case was reversed, for she arose and ministered unto others. In the Old Testament we read that when approached, lepers were compelled to call out, "Unclean, unclean," but Jesus' words as he brought forth purity were, "Be thou clean,"—clean of thought and clean of body.

Man as God's image must express all the attributes of God. Many times those of greater experience or years are grateful to be near when the vision of Truth is revealed unto "babes."

"Not conformed to this world"

W. S. ILIFF

RECENTLY I had to take a sea journey of two days, and as I had always suffered severely on such occasions before I knew of Christian Science, this experience was of great value and help to me. True, I had already partially demonstrated over seasickness, but on this occasion the wind was blowing almost a gale on the sailing day, and the fear that I was to suffer discomfort seemed persistent, especially as the sea was so rough. However, I took the question to Truth, knowing that there alone could be found the solution of the difficulty, and speedily there came the answer, "Be not conformed to this world: but be ye transformed by the renewing of your mind." Instantly it became quite clear to me that it was not a question of the ship or the sea, nor yet the climatic conditions, but solely a matter of whether I was going to conform to the world's belief in seasickness, or whether, with a slight understanding of the truth, I was going to be transformed by the renewing of the mind, and thereby able to demonstrate what the perfect and acceptable will of God is.

The decision was quickly made, and after thanking our loving Father for this wonderful Science which has made possible such better conditions, I set to work to deny the error and affirm the truth. Very soon a favorite text came into my consciousness,—"The heavens declare the glory of God; and the firmament showeth his handiwork." Before the vessel left the wharf I was conscious that the trip was going to be one of joy and thankfulness, and so it proved, for I was able even to rejoice at the waves.

This experience helped me considerably, not only for the overcoming of the error, but for the proof it afforded of the ever-presence and all-power of Christ, Truth. Mrs. Eddy writes on page 230 of Science and Health, "If sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality;" and she adds, "This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick."

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Selected Articles

[Editorial in *The Review*, Ottumwa, Iowa]

It will not do for the uninitiated, the casualist, to pass criticism and present the assumption that there is fakism or superficiality in the doctrine of Christian Science. Nevertheless, there are some things that confront the incredulous which are worthy of consideration as fact. Hundreds of thousands of men and women throughout the world have accepted Christian Science as the right and true way to relieve distress of illness by healing through prayer, also as a means by which man may come into close communion with his creator and find a way to salvation.

Then there are such apparently logical and practical thoughts in the Science way, if one can accept even partially the view of the lecturer who spoke recently at the Grand. We were refreshed by the beauty, the optimism, the persuasive sweetness of the hour occupied by the speaker, who was exquisite in his language to convey thought, correctly poised and delightfully eloquent in dramatic expression, word, and gesture; a forceful personality that carried impressive effect to his audience, which was at once attentive and analytic, and studiously devoted to the theme of its guest.

The event was enriched by the perfect accord of all essentials contributive. In many passages the lecturer made telling scores in support of Christian Science, its benefits, its powers, failing at no period to complete with well-rounded phrase the force of his deduction. With reference to sickness, the confidence with which Christian Science is recommended by the power of prayer is amazing to one not of the belief. Sickness in causation is mind illness. Speaking of prayer to heal, an example to illustrate the necessity for the right sort of prayer was given of two men: one, standing in the street, earnestly implores the bank to give him his money; then the second man, passing into the bank, fills in his check, signs it properly, and presents his claim for his money according to the rules—the science—of doing the thing. So, a person may be earnest and sincere and yet be without knowledge to secure that which he desires. Healing by prayer is possible when an understanding of how to ask for the blessing is possessed.

The heart of the lecture was in the asseveration, first, that ill health is due to mortal mind—cause, for which divine healing may be had in proportion to the degree of comprehension of the meaning of true prayer is offered; secondly, that the salvation of man comes by faith in God based on an understanding of the law of the divine Being. The lecturer contradicted, in a degree, the opinion that God inflicts sickness or visits death as punishment. He also rapped drug medicine hard when he asked which is right, the system of doses used in one generation that is discarded in the next and successively, or the one now in vogue.

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[Editorial in *Mankato* (Minn.) *Free Press*]

In *The Lincoln Journal* exception is taken to the attacks of the Rev. Mr. —— on the Christian Scientists. It is hard work for this evangelist to preach a sermon without abusing people. That is not right. In his recent Washington service he attacked the Christian Science faith, and spoke disrespectfully of those who embrace the doctrine of divine healing. In olden times the leper was cleansed, the lame man threw away his crutches, and the temperature of the one sick of a fever at once became normal.

Christian Science tells us that this potential element of physical healing and inward grace is in the world today as full and free as it ever was. Is there any reason why it should not be? If this evangelist is observing, he will have to admit that Christian Scientists are peaceful, law-abiding citizens. They mind their own business. They do not quarrel with other religions. They are more faithful in church attendance than the members of most of the orthodox churches. When reviled and persecuted, they revile not again. If this critic honestly believes that the sick and sore of Palestine, nigh two thousand years ago, touched the hem of the garment of Jesus of Nazareth and were made whole, he should not too fiercely deny the claims of those who believe in this healing. "Lo, I am with you alway," is demonstrably true. Although we Christians are unable to agree on all matters of belief, we should at least endeavor to be kind and courteous to one another, else we are not Christians.

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[Harry I. Hunt in *Passaic* (N. J.) *News*]

Your paper quotes a clergyman as saying in a recent discourse that Christian Scientists "absolutely deny the existence of God." It was daring in this critic to add to this astonishing statement the assertion that he had made a study of the subject, for the reason that if there is one thought which underlies and permeates all of the teachings of Christian Science, it is this: God is! Christian Scientists not only do not deny the existence of God, but they consistently and continuously affirm the all-power and all-presence of one infinite God.

Christians of every denomination acknowledge that God is the only cause and creator. So do Christian Scientists. Christians generally accept the New Testament teaching that God is good, that He is Spirit, Life, Love, Truth. So do Christian Scientists. All Christians admit that God is the intelligence which directs and governs the universe. Christian Scientists admit this also, and declare that this intelligence is the eternal Mind, or divine Principle, Love. It must be clear, therefore, that the clergyman's statement is wholly incorrect, both with respect to the Christian Science view of God, and also with respect to his statement that Christian Science is not Christian. The teachings referred to above are those of the Founder of Christianity, and in accepting them and in striving to obey the commands of the Master, Christian Scientists offer proofs of their service in doing the works Jesus said his followers should do.

As for the further assertion, that Christian Science is a combination of pantheism and perverted Hinduism, it is plain that the critic is ignorant of the teachings of this Science. Pantheism fuses or confuses God with matter. Christian Science teaches that as God is Spirit, as the Scriptures declare, matter cannot be the product of Spirit; that intelligence is not to be found in non-intelligence. Christian Science bases all action upon the one Mind, and declares with Paul, that the human or "carnal mind is enmity against God."

In closing, may I add just a word,—that Christian Scientists choose the treatment of Christian Science in preference to that of *materia medica* because they have found it more reliable and more potent to heal.

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[Charles W. J. Tennant in *South London* (England) *Press*]

In a recent issue there appears the report of a lecture on Christian Science by Dr. ——. A better designation for the article would have been, "A lecture on what Dr. —— imagines Christian Science to be," which is a very different thing. If one were to reverse every statement the doctor made on the subject, a much more correct view of it would be obtained.

A good example of the doctor's perversion of the Christian Science teaching is given when he says: "If we have accepted Mrs. Eddy's myth that God is all, in the sense that He is

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everything in time and space, we must conclude, therefore, that God is evil, for evil is a thing in time and space." Christian Science teaches that God is Spirit, and that His universe is spiritual; and since He is infinite, eternal, and immortal, His universe must express these conditions. Time and physical space, being concepts of the finite human mind, the carnal mind, do not express in any way reality in an absolute sense. On page 300 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent."

It is strange that our critic objects to Mrs. Eddy's definition of God as "divine Principle" (Science and Health, p. 115). If he would take the trouble to look up the meaning of the word in any good dictionary, he would find that it means cause, in its widest sense; foundation, source, or origin. Surely it is not difficult to think of God as any one of these. Christian Science teaches that God is Person in an infinite sense, but not in any humanly circumscribed sense. Mrs. Eddy discovered the divine Principle by which Jesus performed his mighty works, and which can be demonstrated by any one to the extent that he has that Mind in him "which was also in Christ Jesus." Today this Science is being judged by its fruits, the healing of suffering humanity, and those who are investigating it throughout the civilized world with an open mind, are being healed as of yore when the great Physician dwelt among men.

Our critic finishes his lecture with the following remark, "I offer to Christian Scientists the God of the Bible, who, in answer to prayer, can and does cure the sick, with or without remedies, as may please Him." Let me say to him that this changeable concept of God is not the God of the Bible, for there we are taught that He is unchangeable, "the same yesterday, and today, and forever;" therefore, if He heals the sick without material means in one generation, He will do so throughout all generations.

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[W. C. Williams in *The Star*, Baltimore, Md.]

As you have given space to a statement of the opposition to the bill in the New York legislature legalizing the practice of Christian Science, kindly allow room for a statement from a Christian Scientist. The opponent quoted gave as his reasons for opposing the bill the protection of the public health and the safeguarding of children. It is well known that the health and longevity of Christian Scientists are at least equal to the average, and that of their children far beyond the average.

The Christian Scientist has, as a rule, tried all other systems of healing before turning to Christian Science treatment; after proving its superiority, they would be criminal parents who willingly allowed their children to have other treatment. It is admitted by officials that Christian Scientists are more prompt than the average in reporting cases of so-called infectious diseases. They know as much about diseases as other citizens, and as it is a rule, owing to the present laws, that they give contagious diseases into the hands of physicians, a physician is called to diagnose such suspected cases at once.

This opponent contends that "the only thing the state asks of persons practising medicine is that they have a minimum educational requirement showing their capability of diagnosing disease." This minimum is usually four years' study, plus experience, and according to the recent hospital case in New York, even this does not go very far in diagnosing disease. An investigation of Bellevue hospital showed that 47.7 per cent of the diagnoses of diseases in that hospital were erroneous, and the superintendent said that that was a good showing.

In "Christian Science: Its Legal Status" (p. 31) Judge Clifford P. Smith says: "The teaching of Christian Science concerning the cause and cure of disease is radically different from the theories represented by a board of medical examiners, and it certainly ought to be different if Christian Science is to succeed where other methods have failed. To compel Christian Scientists to study medicine would involve the absurdity of requiring the practitioners of a system which has cured and can cure malignant cancers, inaccessible tumors, and the like, to study the teachings of a system which has no remedy for such diseases." Christian Scientists claim that disease is not real in that it was not created by God, and that God made all that was made, but from the material standpoint disease seems very real to the sufferer.

The critic of Christian Science would lead the public to infer that in most states it is held that the practice of Christian Science is the practice of medicine. The opposite is the fact in most states. The opposing legislator advises that Christian Scientists should study and pass the state medical examination, and use it if they choose. As Christian Science has cured diseases pronounced incurable by physicians, it would be just as pertinent that the latter be forced to study Christian Science before being allowed a license. He cites one case of diphtheria that was lost under Christian Science treatment; he does not state how many were lost under medical treatment. Chief Justice Clark said: "This is a free country, and any man has a right to be treated by any system he chooses."

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[Charles E. Jarvis in *San Luis Obispo* (Cal.) *Telegram*]

In a recent issue of the *Telegram*, an evangelist replied to the question, "What is Christian Science?" by rendering a definition which he admitted to be his own opinion about the subject, but in reality it only amounted to a display of blind prejudice and ribald wit.

Assuming that the question was asked in good faith, will you kindly state that Christian Science is a modern term applied by Mrs. Eddy to her discovery that the laws of God as understood, taught, and practised by Christ Jesus were equally available and demonstrable to the solution of present-day problems. Her teaching is preeminently Christian in conformity with the definition of the word in Webster's dictionary, namely, "One who believes or professes or is assumed to believe in Jesus Christ and the truth as taught by him," and it also measures up to the test of a Christian established by Jesus himself in his statement, "He that believeth on me, the works that I do shall he do also." Besides, it is scientific, for it proves every step of its way according to rules as exact and demonstrable as the rules of mathematics.

On page 126 of Science and Health Mrs. Eddy says: "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority."

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[S. T. Downs in *Bedford* (Ind.) *Democrat*]

A sincere study of Christian Science is attended by a marked spiritual uplift and moral regeneration which is freely acknowledged and commented upon by all classes of people who are in a position to observe and know. Christian Science, in other words, being demonstrable truth, not only awakens the desire to be more godlike, but it furnishes the positive rule by which one may grow, gradually perhaps but surely, "unto

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the measure of the stature of the fulness of Christ." It is thus that Christian Science is reforming mankind of all manner of sin, and healing every known disease, and this healing ministry extends to hundreds of thousands of grateful mortals in all parts of the world.

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[Charles E. Jarvis in *Long Beach* (Cal.) *Telegram*]

It is not altogether a pleasing spectacle to witness the denunciation of the followers of one Christian religion by another of that faith, even though there may be differences on certain doctrinal points. The report which appeared in a recent issue of the *Telegram*, of an address delivered in your city by an evangelist, contains some very unkind, uncalled-for statements concerning Christian Science, and I am sure you will be glad to offer your readers a brief word of correction.

If memory serves me aright, the Christian church was at one time referred to as the Campbellite faith; and while the law of gravitation has seldom been referred to as Newtonism, it would be quite as logical as to designate Christian Science by the term "Eddyism," a little habit indulged in by the critic in the present instance. The speaker asserted that Christian Science appeals "to those with education, wealth, leisure," as if these were conditions of discord which mankind is seeking to overcome. As a matter of fact, Christian Science appeals to every human being who seeks freedom from bondage to material beliefs.

Just as "God is no respecter of persons," and as Christian Science teaches the truth about God and man's relationship to Him; and as Christ Jesus has promised each one of us who believe in him that this truth will make us free, and as Christian Science is proving daily and hourly that the promise is true,—just so it is that people in every walk of life have found the "pearl of great price" in the spiritual freedom of the sons of God, and they are filled with gratitude and joy over the glorious discovery. Christian Science healing does not imply the destruction of physical discord alone, for that is the least of its accomplishments, and in reality can prevail only when wrong thought-methods have been overcome. Christian Science healing means the overcoming of the entire train of evil, and with its disappearance from human consciousness improved bodily conditions are manifested.

While Christian Science does offer freedom from bodily suffering and disease, and it hopes in time to approximate to a greater degree that understanding of God's law which enabled not alone Jesus but his immediate followers for three hundred years to raise the dead, it does not, on the other hand, dispense with or offer freedom from retribution. Mrs. Eddy tells us on page 36 of the text-book, "Science and Health with Key to the Scriptures": "To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy."

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[David Anderson in *The News of the Week*, Geelong, Australia]

Adverting to a review in a recent issue of *News of the Week*, in the course of which reference was incidentally made to the Christian Science religion as characterized in large degree by an exaltation of thought produced by mental concentration and resulting in a form of autohypnosis, David Anderson writes:—

The teachings of Christian Science inculcate that exalted thought which is a true apprehension of God and of the universe He created; a right understanding of God as infinite, omnipotent Spirit, and of man, made in God's image and likeness, as spiritual and inseparable from his creator. These teachings also make it clear that the state of exaltation which arises from a consciousness of the spiritual facts of being is neither consequent on nor maintained by any form of sense-concentration. Suggestion or belief is no part of Christian Science; and mesmerism or hypnotism, whether induced consciously or unconsciously, is repudiated and condemned in the Christian Science text-book, "Science and Health with Key to the Scriptures."

It may be added that the mental state which tends to the reception of Christian Science is indicated by Mrs. Eddy in the following sentence from page 323 of that work: "When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates toward Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin."

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[Willis D. McKinstry in *Independence* (Kan.) *Reporter*]

The Rev. Mr. —— has a misapprehension of the attitude of Christian Science toward the Bible. Christian Scientists have the deepest reverence for this Book of books, which is given first place at all their services. The teachings of Christian Science are based upon the spiritual truths which the Scriptures contain. The Mosaic command, "Thou shalt have no other gods before me," is a fundamental of Christian Science.

Science and Health, written by Mrs. Eddy, has unfolded to humanity God's infinite law of love as recorded in Holy Writ. It is a Bible help, a "Key to the Scriptures;" and because of its spiritual interpretation of the Bible, unnumbered thousands have learned more of God's omnipotence, and so reflect more of the healing Christ.

No doubt our critic has many Bible helps in his library, and to this no one objects. Then why should it be thought that Christian Scientists are "fooled" because they have a commentary to the Scriptures which enables them to keep the command, "Love the Lord thy God with all thy heart, and with all thy soul, . . . and with all thy mind; and thy neighbor as thyself"?

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[Written for the *Sentinel*]

The First Commandment

CHARLES C. SANDELIN

One God there is, a God of peace,
Whose watchful care doth never fail.
Truth maketh every ill to cease;
True worship shall indeed avail.

Beware thou, then, lest idols take
Truth's place in thy adoring heart,
Till thou to them thy homage make,
And from the chosen path depart.

When thou dost fear an evil hour,
And turn'st from God to idols vain,
Is there indeed an evil power
To bring to God's own children pain?

Or if thou seem'st in bonds to be
To sin or sorrow, want, disease,
Canst thou therein no idol see,
That thou dost worship on thy knees?

As impotent as gods of stone,
Thou givest them their vaunted strength;
Seek thou the God of truth alone,
And they to earth shall fall at length.

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Editorial

"For we be brethren"

NOTWITHSTANDING statements to the contrary which have been made by enemies of Christian Science, the attitude of the followers of this religion toward other churches has ever been one of brotherly love, kindness, and consideration. Those who have been compelled, because of their change of views, to sever their connection with other religious bodies, have invariably taken this step, so far as their own part in the matter was concerned, in quietness and peace, and much in the spirit in which Abram parted from Lot, when he said: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

Again, whenever Christian Scientists have been compelled to define the difference between their own faith and that of other religionists, they invariably have done so in a spirit of Christian fellowship. They have recognized the utter folly and wickedness of indulging in intemperate speech and vituperative argument, and the absurdity of such methods when applied to the settlement of differences of opinion in regard to religious matters. They have taken the peaceful way in their dealings with others, because it is the Christian way, and because it is the only way in which there is likelihood of arriving at the truth of any matter on which individuals hold divergent opinions.

The important question about any religious teaching is, Is it true? and the answer to this question can be obtained only through patient, dispassionate investigation. Christian Scientists do not obtrude their beliefs upon those of other faiths; and while it is true that they are zealous in providing means by which every one may know what Christian Science is, they are careful to do this in such a way as will not offend any one, or give cause for complaint. That others have not always seemed disposed to show an equal consideration, so far as strictures on Christian Science is concerned, is to be regretted; but there has never been a time when any one who has caught the faintest ray of Christian Science, has felt the necessity for doing other than simply to correct the misstatements which have been made about his religion. To make these corrections has not been difficult, because Christian Science is not a hidden mystery, and Mrs. Eddy in her various writings has touched upon every phase of its relation to human affairs. Then, again, Christian Scientists are proving from day to day the truth of their religion through demonstration of its Principle, and in doing this they are content to rest upon the Master's assurance, "By their fruits ye shall know them."

In looking back over the work of the early Christians, we do not find that they were given to a great deal of preaching or talking without "signs following," or that they expected their hearers to be made holy by vituperation and abuse. Those who indulge in such things today might well change their ways, and pattern after the Master, who invariably showed forth the truth of his preaching by "signs following." It was not sufficient for him, nor for the early Christians, that the mere ecstasy of emotion should pass current as the sign that men had been made Christians. In those days men were tried by their works, and Jesus asserted that what he had done should also be done by them that believed on him.

Mrs. Eddy has said, "When these things cease to bless they will cease to occur" (The First Church of Christ, Scientist, and Miscellany, p. 143), and she drained the cup of calumny and persecution to its very dregs, confident in the ultimate triumph of Truth and content to abide its coming. Did not the Master say, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world"? There is only one thing to do, no matter how heavy the pressure of malice and injustice, and that is, to keep on loving—yes, even our enemies! "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind;" and we can well be generous with those who mistakenly pursue the opposite course, for after all is said and done, "we be brethren."

ARCHIBALD MCLELLAN.

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Truth's Authority

NOTHING was more marked in the life of the Master, or more astonishing to those about him, than his attitude of command. In the native freedom and fearlessness with which he was wont to face every opposing force, he restaged the story of David and Goliath, took the part of the shepherd boy, and with the word of Truth overthrew, not a single son of Anak, but all the aggregated hosts of evil; so that at the close of the day of Love's world-triumph he could say of his mighty undertaking, "It is finished." Well might both his enemies and his friends marvel as they looked upon this blend of meekness and might, when they saw one whom they knew as "the carpenter's son," exercising an authority which they had thought of as belonging to God alone.

Although we better understand the Master's divine nature, and the naturalness of his achievement, this marvel still remains for us when we remember that the regal sovereignty of Truth was not only the constant theme of his discourse, the crowning fact of his demonstration, but that he unequivocally conferred his authority upon whosoever might become his true disciple—upon you and me, if we merit this name! Surely no namable thing could express a farther removal from the average Christian's expectation and sense of privilege than this fact; and yet it is the design and destiny of Christian Science not only to reimpress this wonder upon human thought, but to make it appear again in human history. "I give unto you power . . . over all the power of the enemy." This is the entirely adequate equipment of authority supplied to every true Christian believer, and this the tremendous use of it which is demanded of him.

But what is authority? We may have rightly thought of it as the privilege of the exercise of power, but how varied its sources in human belief, how conflicting the results in human experience. Every command of world history that has not had the approval of those commanded, has been of the nature of an autocratic imposition, and yet we can readily understand that in many instances this may be the lesser of two evils. In the case of the immature and the unresponsible, the vicious and the depraved, parental or communal authority rightly imposes the rule of a higher sense irrespective of their will. Among the normal, however, the only legitimate authority, aside from that conferred by the free choice of the people upon their representatives, is the authority of the demonstrable apprehension of Truth.

Our Leader says that with "spiritual understanding and the consciousness of man's dominion . . . you can speak 'as one having authority'" (Science and Health, p. 14). This is the authority of light over darkness, of truth over error, and its only effective executor is unselfish good will. This explains the inseparability of Truth and Love. The authority of Truth is always the agent of beneficence. It subserves and can subserve only good, and this is the nature and source of the authority with which we are endowed in Christian Science; it is the light-giving power of the Christ-idea in men.

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Though small and of modest setting, how instantly and efficiently mirroring surfaces speak and act for the sun!

Subjection to personal authority is sure to become trying if not unendurable. This is the testimony of every parent, guardian, and teacher when he recalls how much of wilfulness and perchance temper, how much of error of judgment and pride of power, has entered into his control of those subject unto him. Even God is likely to be termed autocratic and unjust by those who think of Him in an anthropomorphic way. When, however, He is known as infinite Truth and Love, the rightfulness and desirability of His rule is unquestioned, since, as all know, subjection thereto means present and eternal gain.

This was the authority of Christ Jesus. This the authority of that faith which, as the writer to the Hebrews has said, subdues kingdoms, works righteousness, and out of weakness is made strong. This is the only authority we are commissioned to exercise in Christian Science. The demonstrable Christ, Truth expressed in wisdom's loving way, is irresistibly winsome. It is the "power of God unto salvation."

JOHN B. WILLIS.

Paschal Lessons

As the seasons come and go, we have many reminders that their deepest lessons lift thought out of materiality and bid us lay hold upon things spiritual and eternal. The Easter season has its roots deep in the national existence of the Hebrew people, to whose religious literature we owe so much. In Science and Health (p. 559) we read that the bitter herbs eaten at the Paschal meal by the Israelites symbolized their experiences in seeking their freedom, and "prefigured this perilous passage out of bondage into the El Dorado of faith and hope." This reminds us of their marvelous deliverance from the most terrible bondage, when the faith of their ancestor Abraham sprang up anew in the consciousness of Moses, who led them to freedom. It is scarcely possible to overestimate the greatness of his achievements, for Mrs. Eddy says (Science and Health, p. 200), "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." He it was who, after his communion with God in the desert, inspired his people to seek their freedom in reliance upon divine aid, and it is little wonder that after long centuries the passover is still commemorated by the Jews and by others of related faiths.

Christian Scientists gladly acknowledge their debt to all who have helped to open up the way from sense to Soul, and with deepest reverence trace the footsteps of those who have won spiritual victories and recorded their struggles and triumphs for the guidance of others who should come after them. As we read the story of that first passover, mere credulity must give place to faith in man's divinely bestowed possibilities when acting under spiritual law. In Exodus we read of the flight of the people on foot, six hundred thousand men, besides children, also their flocks and herds. We are told of the pursuit by Pharaoh and his army, his "six hundred chosen chariots," with "captains over every one of them." Need we wonder that when the people looked back toward their pursuers, they cried out that it would have been better for them to have perished in Egypt than to have sought freedom at such risk. But Moses trusted Truth, and he bade them have no fear; and as no one ever trusts God in vain, their deliverance came, so that they could sing with joy, "Who is like unto thee, O Lord, . . . glorious in holiness, fearful in praises, doing wonders?"

As the years rolled on, it would seem that each passover must have meant more and more to the people, that their grasp upon freedom would have grown more vital because it was becoming more spiritual. But such was not the case, save for the faithful few in all the centuries who toiled to keep the light of Truth burning. When Christ Jesus came he offered real freedom to all mankind, but his own people rejected it, declaring they were not in bondage, though a foreign despot ruled over them, and, worst of all, sin, disease, and death held them in hopeless subjection. Great as was the deliverance at the passage of the Red sea, it meant vastly less to the race than did the healing work of the Master, which, as understood in Christian Science, brings to each one healed a sense of man's priceless birthright of health, holiness, happiness,—in a word, real freedom!

The earthly culmination of Jesus' career gave a new meaning to the passover, to all things indeed, for it lifted thought to ever present divine reality, which needs no symbol for its interpretation. To the Christian Scientist, Easter tells of the forever triumph of Life as God and His reflection, and bids us measure ourselves anew at each recurring anniversary, that we may find to what extent we have "risen with Christ" above the belief of mind submerged in matter, and subject to evil either through love or fear of it. That professed Christians have to a large extent missed the lessons of Eastertide offers the strongest reason why Christian Scientists should prove their love and loyalty to the Master by heeding more earnestly Paul's counsel to "seek those things which are above."

ANNIE M. KNOTT.

Among the Churches

Current Notes

SCRANTON, PA.—The beautiful and imposing new home of First Church of Christ, Scientist, on Vine street, was used by the congregation yesterday [Feb. 14] for the first time. Formal dedication of the church will take place after it is completed in every respect and all the bills are paid, a rule of the Christian Scientists being that no church shall be dedicated until it is free from incumbrance. The new church, which was built at a cost of eighty-five thousand dollars, is undoubtedly one of the finest edifices in the city. It is located on the site of the old Scientist church. The main auditorium has a seating capacity of four hundred and sixty-five, but sliding doors permitting the use of the vestibule, increase the capacity to seven hundred and fifteen. A Sunday school room of equal size occupies the basement, adjoining the library, conference-rooms, etc.—*The News.*

ALASKA.—There is a regular local meeting of Christian Scientists in Valdez, and it is perhaps the strongest numerically and financially, with one exception, of any of the four religious organizations that meet regularly. Its personnel is made up of the very best element residing in Valdez. Judge Brown is the first reader, and a graduate of a musical conservatory of New York city is the soloist. The congregation one Sunday recently numbered twenty-eight. The services are held regularly every Sunday morning and Tuesday evening. The hall where the services are held is rented on Wednesday evening, and for that reason the testimony meeting has to be held on Tuesday.—*Correspondence.*

PORTLAND, MAINE.—Services will be held for the first time in the auditorium of the new fifty thousand dollar Christian Science church edifice, 61 Neal street, next Sunday [March 7]. The dedicatory service will not be held until later, as it is a rule of the denomination not to dedicate church edifices until they are paid for. The seating capacity is about six hundred

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and fifty in permanent pews. By an ingenious arrangement the partition between the foyer and the auditorium can be raised up under the gallery, thus opening the foyer into the auditorium and providing space for about one hundred more seats.

The first public Christian Science services in Portland were held in the Cahoun Block, corner of Myrtle and Congress streets, in 1894, although First Church of Christ, Scientist, was not organized until 1896. Soon after this, Second Church was organized, holding services in the Perry Block, near the corner of Congress and High streets. In July, 1903, Second Church disbanded and joined with First Church. Larger quarters were soon required, and Kotzschmar Hall was secured, where Sunday and Wednesday evening services were held until 1910.

The site at 61 Neal street was purchased March 31, 1908, and ground was broken for building June 21, 1909. The service at the laying of the corner-stone was held Jan. 1, 1910. On Sunday, July 1, 1910, the Sunday school room was opened for church services and has been used for church and Sunday school up to the present time. Work on the superstructure was commenced during the latter part of July, 1914.—*Portland Express-Advertiser.*

CEDAR RAPIDS, IOWA.—We will all have to take off our hats to our friends the Christian Scientists, for they have built the prettiest church edifice in Cedar Rapids so far. It looks so good outside that some will be tempted to look inside.
Cedar Rapids Republican.

OKMULGEE, OKLA.—Christian Scientists have purchased a lot at the corner of Eighth and Seminole, the deed being made today [Feb. 26].—*Okmulgee Democrat.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Montreal, Canada

At Windsor Hall, Virgil O. Strickler delivered a lecture on Christian Science. He was introduced by the Rev. Mr. Poulson as follows:—

Although not a member of the Christian Science church, but a deeply interested student thereof, it was with pleasure that I accepted the invitation from First Church of Christ, Scientist, to introduce the speaker of this evening.

If there is one star in the religious world today that is attracting more attention than any other, it is the star of Christian Science. The rapidity of its rise, its magnitude, and the brilliancy of its light, have caused a general leveling of the most powerful glasses upon it. It is not my purpose to enlarge upon this teaching; but let me say that the success of Christian Science lies almost solely in the fact of its being an active religious organization in which to believe is not enough; there must be "signs following." The churches of today are all ready and only too faithful to obey the divine command to preach. There is no lack of preachers of high standard, trained and educated. Money, time, and energy in abundance are spent in the production of preachers; but why the latter part of Christ's command should be censored by the churches, is a mystery,—"Heal the sick, cleanse the lepers, raise the dead, cast out devils." Surely the church does not mean to say that there are no sick to heal, no lepers to cleanse, no dead to raise, no devils to cast out.

Mrs. Eddy, the Discoverer and Founder of the Christian Science church, was enabled to see, and that in no uncertain way, that the power exercised in Christ's time is unchangeable, and has not only proved by her own life, but also by the lives of thousands of her followers who have studied her teachings, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Jesus Christ is "the same yesterday, and today, and forever," and this fact is proved by thousands, who gladly and willingly testify to sickness healed, hopes revived, despair dispelled, and that great bane of human life, fear, banished by the power of Truth.

The purpose of this lecture is not to debate or yet to abuse other systems of religious thought and belief, neither is it a sheep-stealing expedition. Christian Science neither believes in nor practises any of these. No, the lecture is to state the truth of Christian Science honestly,—what it is and what it stands for.—*Correspondence.*

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Ossining, N. Y.

A lecture on Christian Science was given by Prof. Hermann S. Hering at the Parthenon Theater, and there were about four hundred persons present. Henry Israel, editor of *Rural Manhood* and secretary of the county work department of the international committee, Y. M. C. A., introducing the lecturer, said:—

It is a real pleasure to refresh my mind with the delightful memories of my stay of two years and a half in Concord, N. H., as secretary of the Young Men's Christian Association. Particularly outstanding is the vivid recollection of the godly woman, Mrs. Eddy, who demonstrated her benevolent spirit, while on a visit to her home, with a check of five hundred dollars to the association building fund. Upon a further request she supplemented this gift with another generous contribution. I am also glad on this occasion, as a member of an evangelical church, to testify to the splendid demonstration of the healing power of faith and prayer with which I was impressed. I am sure that evangelical Christianity will do well to recognize more fully that healing element of the teaching of our Lord to which Christian Science gives such emphasis.—*Ossining Citizen.*

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Indianapolis, Ind.

At a lecture on Christian Science by Bicknell Young in Second Church edifice, the Rev. Frank S. C. Wicks of the Unitarian church introduced the lecturer as follows:—

I accepted with much pleasure your invitation to be here this evening to introduce the one who is to address you. It is to be hoped that we have come here with only one motive,—a real desire to learn the truth; with the faith that could we but know the truth it would set us free,—free from all the evils that pursue human life. The man-made walls of sectarianism disappear when we no longer

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recognize them, and we stand united by our common desire to find the truth and incorporate it into our lives. My appearance here as an individual has little importance, for as an individual I am but a grain of sand on the shore of the infinite sea; but my appearance here as a symbol is of significance, since I symbolize the new spirit that has entered into the relations of church to church.

We recognize three stages in the history of the relations between churches of differing convictions. The first stage was that of antagonism, when each sect claimed that it alone had the truth, and all others were in error. Thus it was that bitterness, hatred, and persecution followed in natural course. This stage gave place to the era of toleration. Against the black background of bigotry, tolerance seems to shine as a virtue; but in the white light of today, it is seen but as the step toward a virtue. That brings us to the third stage, which is just beginning,—sympathy between religions. This sympathy is based upon the recognition that Truth is infinite, and in seeking to reach and bless mankind it takes many channels. We know now that our one channel cannot contain all the waters of life.

I am glad to feel that it is not sympathy alone that binds you and me. As a Unitarian I stand with you on what I believe is your fundamental faith,—the belief that there is but one Principle in the universe, and that Principle is good. Neither of us finds it necessary to bring in a devil to explain what is called evil. We do not find a bit of earth large enough for a devil to stand upon. Each of us explains the universe in terms of goodness.

In introducing the speaker of the evening, I can pray only for the grace of an open mind. Let us divest ourselves of all prejudice and prepossession, and listen for the truth with the conviction that the truth will make us free.

Correspondence.

Lectures to be Delivered

Appleton, Wis.—Willis F. Gross, Congregational Church, 8:15 p.m., April 30.

Arcata, Cal.—Clarence C. Eaton, Pettengil-Minor Theater, 8 p.m., April 29.

Barre, Vt.—Clarence W. Chadwick, Howland Hall, 8 p.m., April 27.

Bay City, Mich.—William D. McCrackan, Washington Theater, 8 p.m., April 27.

Bloomington, Ind.—Jacob S. Shield, Crescent Theater, N. College avenue, 8 p.m., April 26.

Brooklyn, N. Y. (First Church).—George Shaw Cook, Church Edifice, New York avenue and Dean street, 8:15 p.m., April 26 and 27.

Butte, Mont.—Col. William E. Fell, Auditorium, 8 p.m., April 24.

Chester, Pa.—William D. McCrackan, Odd Fellows Temple, 3:30 p.m., April 25.

Columbus, Ohio (Second Church).—Jacob S. Shield, Memorial Hall, East Broad street, 8 p.m., April 27.

Concord, Mass.—Clarence W. Chadwick, Church Edifice, Monument square, 3:15 p.m., April 25.

Corry, Pa.—Bicknell Young, Library Theater, 8 p.m., April 22.

Corvallis, Ore.—Bliss Knapp, Majestic Theater, 3 p.m., April 25.

Deadwood, S. Dak.—Clarence C. Eaton, Deadwood Opera House, 3 p.m., April 25.

Fergus Falls, Minn.—Virgil O. Strickler, Lyceum Theater, 8 p.m., April 29.

Fortuna, Cal.—Clarence C. Eaton, Church Edifice, corner 7th and D streets, 8 p.m., April 30.

Gary, Ind.—Jacob S. Shield, Gary Theater, 8 p.m., April 29.

Glen Ellyn, Ill. (auspices Wheaton).—Willis F. Gross, Auditorium, 8 p.m., April 29.

Goldfield, Nev.—Prof. Hermann S. Hering, Hippodrome, 8 p.m., April 20.

Hartford, Conn. (First Church).—George Shaw Cook, Parsons' Theater, 8:15 p.m., April 29.

Highland Park, Ill.—Jacob S. Shield, Church Edifice, 125 Hazel avenue, 8 p.m., April 23.

Ironwood, Mich.—Virgil O. Strickler, Pierce Theater, 8 p.m., April 27.

Libby, Mont.—Col. William E. Fell, Libby Opera House, 8 p.m., April 26.

Lodi, Cal.—William R. Rathvon, Beckman-Thompson Hall, 8 p.m., April 30.

Los Gatos, Cal.—William R. Rathvon, Ford's Opera House, 8 p.m., April 27.

Louisville, Ky.—Jacob S. Shield, Macauley's Theater, 8 p.m., April 25.

Manchester, Iowa.—Jacob S. Shield, Court-house, 8 p.m., April 22.

Manitowoc, Wis.—Virgil O. Strickler, Opera House, 8:15 p.m., April 26.

Marshfield, Ore.—Bliss Knapp, Orpheum Theater, 8 p.m., April 27.

Montclair, N. J.—George Shaw Cook, Montclair Theater, 4 p.m., April 25.

Mountain View, Cal.—William R. Rathvon, Mr. Swalls Hall, Castro street, 8 p.m., April 26.

Newton, Mass.—Clarence W. Chadwick, Bray Hall, Newton Centre, 8 p.m., April 25.

Oakland, Cal. (First Church).—William R. Rathvon, Macdonough Theater, 3 p.m., April 25.

Oskaloosa, Iowa.—Willis F. Gross, Church Edifice, 406 East High avenue, 8 p.m., April 27.

Paducah, Ky.—Rev. William P. McKenzie, Kentucky Theater, 8 p.m., April 29.

Pasadena, Cal.—Prof. Hermann S. Hering, Church Auditorium, Oakland avenue, near Colorado street, 8 p.m., April 30.

Philadelphia, Pa. (First, Second, and Third Churches).—Bicknell Young, Metropolitan Opera House, 3:30 p.m., April 25.

Sandusky, Ohio.—William D. McCrackan, Carnegie Library, 8 p.m., April 26.

Sedalia, Mo.—Col. William E. Fell, New Sedalia Theater, April 30.

Sheboygan, Wis.—Jacob S. Shield, Church Edifice, 8 p.m., April 30.

Sheldon, Iowa.—Virgil O. Strickler, Opera House, 8:15 p.m., April 30.

Somerville, Mass.—William D. McCrackan, High School Auditorium, Highland avenue, 8 p.m., April 29.

Stockton, Cal.—William R. Rathvon, Auditorium, 8 p.m., April 29.

Summit, N. J.—William D. McCrackan, All Souls Church, corner of Springfield and Waldron avenues, 8:15 p.m., April 20.

Toronto, Ontario, Canada (First Church).—Clarence W. Chadwick, Massey Hall, 8 p.m., April 29.

Valparaiso, Ind.—Virgil O. Strickler, Memorial Opera House, 3 p.m., April 25.

Washington, D. C. (First and Second Churches).—Rev. William P. McKenzie, Poli's Theater, 3:30 p.m., April 25.

West Chester, Pa.—Bicknell Young, Church Edifice, 8 p.m., April 26.

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Testimonies of Healing

The advent of Christian Science into the life of a young man, especially at an early age, is the greatest experience he can have, for it is of more value than all the other things he may gain. If this saving truth is put into practice and faithfully demonstrated day by day, it will keep him in the straight and narrow way, and he will turn neither to the right hand nor to the left.

I would like to tell how Christian Science healed me physically. When a very small child I suffered intensely from a skin disease. At this time we knew nothing of Christian Science. Every known material remedy was used to effect a cure, but without success. As I grew older this condition gradually left me, and I was free from it for a time, but when about eighteen years of age it came back with renewed force. In the mean time my mother had been healed of rheumatism in about three weeks by Christian Science, after years of suffering. She immediately took up the study of this Science, but I did not, as I was young and did not feel the need of it. When this trouble returned, however, I asked for Christian Science treatment, knowing that material remedies could do me no good. The eruption was so bad that it almost covered my body, with the exception of my face, and the lady with whom I was boarding at the time told me after I was healed that she had no hope I would ever get well.

I was away from home when I had this trouble, and I have since learned that several persons who were with me at the time have taken up the study of Christian Science as a result of seeing me healed. My healing was slow, but it was complete, and I have never had a trace of the disease since. This was about twelve years ago, and I am now happy, rejoicing in the goodness and power of divine Truth.

We never fail to receive healing in Christian Science if we are honest and sincere in approaching the throne of grace. We have had in our family many demonstrations of the power of God to heal, and I speak from experience when I say that the healing Principle of Christian Science is "the same yesterday, and today, and forever," for it is God Himself who forgives all our iniquities and heals all our diseases.

RALPH EVERSOLE, Maryville, Mo.

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The benefits I have received from Christian Science within the past four years have been so many that I feel I must express my thanks to God for them. I was brought into Christian Science while suffering from an aggravated attack of nervous exhaustion, and I obtained relief in two treatments. Three months later I discontinued the use of glasses after having worn them for several years. I have been healed of neuritis, rheumatism, and a chronic bronchial cough, from which I had been a sufferer as far back as I can remember. At one time I was severely injured by being thrown from a trolley-car; in fact I was picked up unconscious, with my face badly bruised from the fall. Through the help of friends in Christian Science, however, I was able to attend a Wednesday evening meeting within a week, with no ill effects apparent except some discoloration about the eye, and this disappeared very soon.

Some time ago I was suddenly taken with pain so violent that I could scarcely keep from losing consciousness before the practitioner came. When he arrived my body was cold and blue to the finger-tips, but I was relieved within thirty minutes and was resting quietly. I have also been healed of hemorrhoids, from which I had been a constant sufferer for over twenty years, and this to me was most wonderful, since I obtained relief in twenty-four hours. More than all this, Christian Science has brought happiness, contentment, and harmony into my life, where before there was nothing but fear and worry. I strive each day to live the life that can come only through the knowledge of the truth, to pray each day that I may be led along that straight and narrow path that leads to God, to know God's will, not mine, and to put my trust in God alone.

I derive daily comfort and strength from the Lesson-Sermons and all the Christian Science literature. "Science and Health with Key to the Scriptures" by Mrs. Eddy has become my constant guide, and the words of the Bible have never seemed so beautiful as now, while I am learning what it means to journey from sense to Soul. I am thankful to God for the blessings I receive each day, grateful to our dear Leader for the healing truth she has brought to light for us, and also to the dear friend and practitioner who so patiently guided my faltering footsteps when I was entering this upward path.—FRANCES SILVERSTEIN, Atlantic City, N. J.

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[Translated from the German]

I wish to express my gratitude for the many blessings which I have received through Christian Science. For a great many years I suffered with dreadful headaches, general debility, and impaired heart action. My condition grew worse with every day, and finally I had to be taken to the hospital. Other troubles were added, and I was bedridden for six months, till one day the physician informed me that I must submit to an operation. This had to be performed without the use of anesthetics, on account of the heart trouble. For about two months I felt a measure of relief, but gradually all the old symptoms returned. I then had magnetic treatment for several months, and while no cure was brought about, I experienced improvement, though it proved to be only temporary. The ailment was then pronounced incurable. In this desperate condition my attention was called to Christian Science. I asked for help, and was freed in a comparatively short time.

After I had been in Christian Science for a length of time, I was suddenly taken ill while staying at the home of strangers. The physician who was summoned stated I had typhoid fever, and I was taken at once to Hamburg, where the case was pronounced very serious by another physician, who recommended my removal to the hospital. I at once sent a telegram to the Christian Science practitioner, and on the next day the quick and favorable change in my condition was a matter of surprise to the physician. On the second day I was able to go out and felt well and strong.

I am grateful indeed for this physical healing, but I must mention that aside from this I have become a very different woman. I believed in God formerly, but mere faith failed to help me. Now I understand better the import of the Scriptures through the study of "Science and Health with Key to the Scriptures," and I have drawn nearer to God. I feel happy and contented, and deeply grateful for having found Christian Science.

AGATHE BARG, Hamburg, Germany.

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I wish to express my gratitude for the many blessings Christian Science has brought to me. All my life I had suffered from stomach disorder and throat trouble; in fact I was always considered a very delicate child, and for several years I had been subject to attacks of appendicitis. I married, and after the birth of a son my health seemed completely gone. Then came another severe attack of appendicitis, and

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our family physician said an operation would be necessary in order to save my life. I had a horror of hospitals and operations, and as my mother had been healed through Christian Science fifteen years before, I decided to give it a trial, although I knew little or nothing about it. While I was still in bed a practitioner was asked to take up treatment for me, and I was completely healed of both appendicitis and stomach trouble in a very short time. Three years have passed, and there has never been the return of even a symptom.

I am very thankful for the physical healings, but I believe the overcoming of the fear of disease and the knowledge that God is "a God at hand, . . . and not a God afar off," "a very present help," not only in sickness but in every need, is even more wonderful. To learn that God is our source of supply and happiness was another beautiful thing to me. Mrs. Eddy's statement, "The enslavement of man is not legitimate" (Science and Health, p. 228), has helped me in many ways. My little son knows no other remedy save Christian Science. He has always been a healthy child, but there have been occasions when it was thought wise to ask for Christian Science treatment for him. He was healed of croup in less than twenty minutes, whereas under *materia medica*, before we took up Science, we worked half a night with him.

I am so thankful to our Leader, Mrs. Eddy, for giving to the world such a practical religion, which meets every human need.—Grace Knight Teepell, Mattoon, Ill.

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I wish to express my gratitude and thankfulness for Mrs. Eddy's writings, which have made so clear to me the Science of Christianity taught by Jesus and recorded in the Bible. This understanding of the Bible and of the life and works of Christ Jesus, as revealed in Christian Science, has met my need in many times of trial and difficulty. I shall always feel grateful for the help of the faithful practitioner through whose work I have witnessed the power of Truth in many ways, so that what seemed insurmountably sad and heartbreaking vanished as mist before the spoken words of Truth and Love. Attacks of illness have been overcome, often instantaneously, both in myself and my children. I cannot express in words the gratitude I feel for the teachings of Christian Science.—Alice M. Brown, Bedford, England.

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I desire to express my heartfelt thanks for all that Christian Science has done for me in the last eight years. It has brought peace and joy into my life and has made my home much happier. It has given me an understanding of God as Love, and that His image and likeness does reflect Him.

The morning that I read Science and Health for the first time, I was healed of stomach disorder which I was supposed to have inherited, and from which I never expected to be free; also of the belief of inherited lung trouble and heart disease. I had always suffered with my eyes, and I could not enjoy reading or doing any work which required close scrutiny for any length of time. I had worn glasses for years, but I still had severe headaches, said to be caused from the other ailments and from a fall which I had many years before. The eye trouble had become so serious that according to medical opinion I was fast losing my sight; nevertheless I found one morning that I had forgotten to put on my glasses and had been reading Science and Health all the forenoon, yet I had never been so free from pain. I have not had a return of any of the ills which disappeared that day. At that time I was, and had been for several years previous, almost starving because I could eat only very light food; but that day I ate whatever I wanted and have been perfectly free to eat anything ever since.

Words cannot express my gratitude to our dear Leader, Mrs. Eddy, and to all who have helped me to learn of God. I am much more grateful for the spiritual uplift than for the physical healing. I am grateful for the Christian Science periodicals, especially for the *Monitor*, which supplies daily food and always meets some particular need. I am indeed thankful to our Father-Mother God, and shall try so to live that my light may shine for the glory of God.

Olive A. Spencer, Kansas City, Mo.

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I wish to express my gratitude for the benefit I have received through Christian Science in the healing of a rupture, from which I had suffered since birth. I had grown quite discouraged with the thought of not being so strong as other boys, and not being so tall as I thought I should be. My mother heard of Christian Science from a friend who had been healed of chronic bowel trouble. She wrote to a Christian Science practitioner and asked her to treat me. Then we went to see this practitioner and inquired what she wanted me to do. She said that I should take off the support, but we both declared I could not do that, so she told me to remove it as soon as I felt that I could. In about ten days I took it off and found I was entirely healed. I could do all kinds of farm work and ride on horseback, something I had not been able to do.

My healing has been permanent, as several years have passed and I am still strong and healthy in every way, and thankful to God, through whom I was healed. I am grateful to Mrs. Eddy for giving us this wonderful truth, which is healing and blessing all who come to it with a sincere desire for good.—C. R. Richmond, Dallas Center, Iowa.

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When I was only a beginner in the study of Christian Science, while moving a large sofa my side began to cause me great pain. I was in Constantinople at the time, and after a day or two a letter was sent to a practitioner in London, asking for help. Then, becoming frightened as the pain grew worse each day, I went to a doctor, who said that several ligaments were torn. After bandaging me he said I must be patient, as it would be some weeks before I would be well. Next morning, however, when the letter reached the practitioner, instantaneous healing came to me. It seemed good not to feel any pain. The doctor was much surprised the following day to hear that I was well.

Some time later, while still in Constantinople, I fell from a ladder and dislocated my knee. I received treatment from the same practitioner for ten weeks, and during this time was able to go up and down stairs as usual and do all my work. There were some days and nights when I was entirely free from pain, though at other times the pain was acute. There was much discoloration, with a swelling on the inside of the knee, and the leg was bent, causing me to walk with a limp; but I was absolutely healed through Christian Science, without any material remedies whatever being applied, and the bone slipped back into place one night. This was all very wonderful to me then; but what is far more wonderful to me now, is the transformation in my moral nature, which began during the treatment for my knee. Fits of depression, bad temper, selfishness, headaches, etc., began to leave me. My whole outlook on life became changed; from being miserable and ailing, I became strong and happy.

I find that always, when faithfully applied, the truth as taught in Christian Science does meet all our need and heal

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sin and disease. I have not needed to ask for help since, so clearly was the truth shown to me. Often during the past few years, words written or spoken have helped me over rough places, though at the time they only made me angry, because they were not understood. I am indeed truly grateful to have come thus far. I am thankful to God, and grateful to Mrs. Eddy, as well as to all who have so lovingly helped me. While I am conscious that there is much to be overcome morally, I know it will all be mastered through divine Love.—Arabella M. Jones, London, England.

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I wish to express my sincere gratitude for the many blessings which Christian Science has brought into my life. About ten years ago, when everything seemed dark and I did not know which way to turn, a copy of Science and Health was placed in my hands, and after a few weeks' reading I was healed of heart trouble, chronic liver complaint, and severe headaches, from which I had suffered since childhood. During the years since then I have depended entirely on Christian Science in every need, and am happy to say it has never failed to give me relief, most of the time through my own earnest study of Science and Health and our other Christian Science literature.

About a year ago I fell and injured my ankle very severely, the pain being intense. I seemed unable to help myself, so the next morning I telephoned to a practitioner for treatment. The pain was all gone soon after calling for help, and the swelling left. In three days the ankle was perfectly well. I am thankful for the physical healing, but most grateful for the spiritual uplift, and for the new understanding Christian Science has given me of the Bible.

Caroline Porter, Los Angeles, Cal.

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A little over six years ago Christian Science came to me. At that time I was weary, heart-sick, and discouraged. I sought comfort from different religious beliefs, but found none. A dear friend told me about the wonderful help to be found in Christian Science, and I was induced to attend a Wednesday evening meeting. At that meeting (although at the time I did not realize what had taken place) I found my heavenly Father, and went home with such a sweet sense of peace that it was a glimpse of heaven. I have had many proofs of the healing power of Truth, but these do not mean so much to me as the spiritual healing and uplift.

I was born, it was said, with a malformation of the eyes, and I do not remember one day free from pain after the age of seven years. For twenty years I wore glasses, and it was with difficulty that they were made so that I could see. During that time I was treated at various hospitals and clinics, also by specialists, but no one held out any hope of saving my sight. The right eye was much smaller than the left and the lid drooped very badly.

I was so happy in my new-found joy in knowing I had a tender, loving Father and could prove His love for me, that I did not think of the physical healing. A few months after I came into Christian Science, a friend told me that sight was spiritual discernment, and my eyes were to see through and not with. From that moment the fear of becoming blind left me, and I was indeed free. Some time later I went through class, and the healings for myself and family were many and beautiful. Then came my test, and I had to make my choice according to the Scripture command, "Choose you this day whom ye will serve." I had until this time worn glasses; now I seemingly could not see with or without them. I now took my stand on the side of Truth, and day by day I could see better, until finally my eyes became normal and the sight has been much improved.

This was about two years ago. I had one week's treatment, then the work seemed to be my own. As I learned to see the truth, the correct vision was manifest, and now I can read, sew, and look at rapidly moving objects without pain. I see things in their natural form and position, and I had never done so before. The healing was completed while I attended business, without losing a day. This proof of the healing power of Christ, Truth, has been the means of giving hope to others in many instances.

My heart is filled with thankfulness to God, and with gratitude to the many kind friends who helped me on the way. My prayer is that I may live faithful to the teachings of Christian Science, and so ease the weary and heal the broken-hearted. This is indeed a blessed privilege, and and we who know the truth rejoice in doing it for the Master.

Emily Oneill, Newark, N. J.

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I would like to record the healing through Christian Science of my son, a young man twenty years of age, from a severe attack of pleurisy. He had been ill for several days and was apparently growing worse, so at last I telephoned to a Christian Science practitioner, as I feared acute lung trouble was developing. At that time he was in a high fever, suffering from a severe cough, pain in his side, etc.; moreover, he had eaten nothing for several days. I called up the practitioner at one o'clock in the afternoon, and at three o'clock my son was feeling much easier and asking for food; at six he had a good dinner. He slept well all night, scarcely coughing at all, and in the course of a few days was better than he had been before his illness. No medicine or outward application of any kind was used. I am very thankful to God for Christian Science.

Kate Proude, Remuera, Auckland, New Zealand.

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I wish to express my gratitude for the healing power of Truth as taught in Christian Science. In the year 1909 rheumatism asserted itself to a very painful and alarming degree. I was unable to straighten my back, and walked with a cane for support. Finally the heart also became affected. For a period of eight months I tried every possible thing recommended, but without beneficial results.

When Christian Science was called to my attention, I took up treatment and began to improve at once. In two months I was healed and again at work. My healing has been permanent, and ever since then Truth has been the only physician in our family of five. A large, healthy boy has been born to us under the care of Christian Science. I am grateful to Mrs. Eddy for giving us a better understanding of God, also to those who have faithfully assisted us.

Oscar E. Olson, Seattle, Wash.

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It has been nearly twenty years since I first heard of Christian Science. When my sister, who had become interested in it, explained some of its basic truths to me, I was deeply impressed, and they have never left me. I owe my life and all my happiness to Christian Science, and am more grateful than I can express to that noble woman, our beloved Leader, Mrs. Eddy, for her great gift to mankind, "Science and Health with Key to the Scriptures."

In April, 1909, I was taken with erysipelas in its most severe form. For several days I could not speak, except at rare intervals, and it was impossible for me to swallow even water. Besides this, there was high fever. None of my

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family or those around me were Scientists, but nevertheless they called a practitioner. In four days the fever was gone, though I was still very unsightly, as my face and head were badly swollen and discolored. I was in a delicate condition at this time, and was quite fearful, but the practitioner soon allayed my fear. Every day friends urged me to call a physician, but I felt all confidence in the one Mind, and in a week I was able to handle my own case.

One night in November, when our little girl was born, I awoke my husband at eleven o'clock, and he went for a practitioner. When she came she told him that we would call him when he was needed, as we had also spoken to a physician. At two o'clock she called him, and he then telephoned to the doctor, but the babe was born in fifteen minutes and I did not have any pain. This seemed hardly believable, as I had had a severe time at the birth of my first child. The baby was plump and fair, although many people told my relatives that the child would manifest the condition with which I had been affected prior to her birth. She has a very clear skin and is a growing little Scientist.

MARY H. BOICOURT, Minden, Neb.

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Before learning of Christian Science I suffered from asthma for a number of years. Dust and foggy atmosphere caused severe attacks, so that the nights were sure to be sleepless. Whenever I went to a town about twenty-six miles distant, the trouble would come on with the night, so that I would be glad to return home the next day. As soon, however, as I commenced to read Science and Health and apply its teachings, I began to receive help for this condition.

One Wednesday evening, after sweeping and dusting all day, I started for church. It was very foggy, and by the time I reached there I could scarcely breathe; but during the meeting some one told of an article in the *Journal* that had been very helpful to her. I procured a copy of this periodical, and on reaching home read and studied that article, searching for the truth which Jesus said would make us free. I rested comfortably all night, and the next morning while reading the Lesson-Sermon the truth was revealed to me. On page 14 of Science and Health we read: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." This is just what happened to me, for instantly all sense of hard breathing left me. Later in the day I went for a drive, and although the weather was still very foggy, it had no effect on me, and has not had since.

I have had many other healings in the five years during which I have depended on Christian Science, such as the overcoming of defective eyesight, stomach and liver troubles, as well as severe head colds; but the greatest blessing that has ever come into my life is the understanding of this truth, for it enables me to apply the Principle to every problem which may be mine to solve. I am indeed grateful for Christian Science, and am realizing more each day what Mrs. Eddy has given to mankind. I now enjoy good health, and am glad to testify to the healing power of Truth.

HATTIE A. JACKSON, Syracuse, N. Y.

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Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

LONGFELLOW.

From Our Exchanges

[*The Christian Register*]

A day is coming sooner or later for the regeneration of nations, to bring new life and hope to exhausted and heart-broken peoples. It cannot be done by wailing and gnashing of teeth, or by lugubrious prophets who go up and down crying that the world is soon to come to an end. It is to be done by faith, hope, and charity, and a new spirit of trustfulness and courage. We can all help in the creation of that spirit. It cannot be generated by bitterness, hatred, and mad rivalry, but by patience, tolerance, and mutual forgiveness. The wounds will be long in healing, but new wars and fiercer struggles will fail to accomplish that end. The day is coming when an enlarged sense of brotherhood will dawn. We can all help in bringing in that day. Not by preaching the judgments of God wrought with fire and sword will the day of the new era dawn, but by trying to live as if we were already citizens of the kingdom of heaven. Peace and joy and hope and service are the elements of that kingdom, and the air is good and salubrious for the healing of wounds and the binding up of broken hearts.

[*Western Christian Advocate*]

Ever the pulpit must lift the vision of the people beyond the immediate constructive task to the ultimate goal that is to be reached. The preacher must get into the heart of the Master until he can speak with authority concerning the fundamental changes in the social order which the gospel demands. His task is not simply to develop new social machinery, but to bring new life into the social order. Everywhere men of affairs are admitting the essential wrongness of our industrial life; everywhere they are feeling and expressing the burden of sin that lies heavily upon those of Christian conscience; everywhere they are longing to do something to make business more Christian. This conviction of social sin must be increased until it becomes a great driving force to action. This desire for improvement must be led into definite paths, and must not be allowed to stop short of the complete reorganization of life on the basis laid down by Jesus.

[*The Living Church*]

Some of us have been wondering whether the searchings of conscience that have come with commercial problems growing out of the European war may not indicate that there is near at hand a recognition of the significance of our Lord's words, "Seek ye first the kingdom of God." Whether they shall be seen to have the particular application just hinted at, or not, at any rate they mean subordinating business to something higher. They do not, of course, mean that we must be absolutely indifferent to the uses and value of possessions; they mean that we must learn to put first things first. It is the most searching test that can be put to the business men of today,—even more searching than whether they shall be willing to aid and speed the transition to industrial democracy,—to put first things first; the higher before the lower.

[*Zion's Herald*]

It is well for all of us who are blessed with the privilege of working, to look into our hearts very often to see what there is there. The success of our day's work, as well as the comfort and well-being of those with whom we work, depends not a little upon what we find there when we look. Many a man's work has been marred, and his friends and fellow workers have suffered keenly, because of the unlovely things which have been in his heart. And if his refusal to take inventory

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of the things in his heart has been persisted in, the warped and distorted years of his life have been a lasting testimony to his unthinking wilfulness in refusing to take account of what he has been harboring in his inmost self.

[*The Outlook*]

When Christ helped men, he always gave them something to do. He told the paralytic to stretch forth his hand, and in stretching it forth it was healed. He told the impotent man at the pool of Bethesda to take up his bed and walk, and power came with his getting up. He told the lepers to go to the temple at Jerusalem and report to the priests, and as they went they were cured.

And before Jesus finally left his disciples he gave them their mission and laid on them their responsibility. "As my Father hath sent me," he said, "even so send I you. . . . Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." What is this but saying to us: You are to do the work. The world will be what you make it. You can purify the world if you will. If you do not do it, it will not be done. What is this but repeating the message of Isaiah: "They that wait upon the Lord"—not wait for Him, wait on Him, are His servants, do His work—"shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "God helps those who help themselves."

[*The Universalist Leader*]

We cannot all obtain vast possessions or acquire vast learning or achieve a fame that shall cause the world to hold our genius or virtue in undying remembrance. For all such achievements the needed gifts or opportunities may be withheld. It may even be that while we would gladly consecrate our lives to the service of all mankind, there are few things we can do to promote the happiness of those who are dearest to us. But this one thing we can do,—we can keep our honor unstained, our justice inviolate. We can achieve the "beauty of holiness" by absolute faithfulness to our ideals within the circle to which our activities are limited, however narrow it may be; and that is all that moral sense demands and the will of God requires.

[*American Lutheran Survey*]

When we make it possible for people to live in comfort in the country and there enjoy the fruits of our best civilization in God's own garden, as it were, we find the environment under which the gospel, through its regenerating and sanctifying power, will produce the best type of Christian citizen, and we will have a chance to work out our serious slum problems, which are steadily growing more grave under present conditions.

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

The men who led Israel, the men who made and saved Israel, were first and foremost men of God, men who believed with all their hearts that they were divinely chosen instruments to great spiritual ends. Naturally, such men were able to do amazing things, and amazing things were done so often in Israel's heroic days that we take the record of them for granted without fully realizing its unique character.

[President Woodrow Wilson in a public address]

Wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get the feeling of reality in the brotherhood of mankind, which is the only bond that can make us think justly of one another and act righteously before God Himself.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Friede auf Erden" ("Peace on Earth"), a new German pamphlet containing translations of three articles on this subject, is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

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

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

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

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

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

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

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

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 34

Boston, April 24, 1915

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Christian Science Sentinel

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Items of Interest

The Seward-Fairbanks route has been officially selected for the United States government railway in Alaska, setting in motion many plans for the further development of resources in that territory. The property of the Alaska Northern Railway Company from Seward over the first stage of the journey has been purchased for one million one hundred and fifty thousand dollars. The government system will include a thirty-eight mile branch to tap the Matanuska coal fields. The estimated cost of the system is given at twenty-six million eight hundred thousand dollars, and Congress provided not to exceed thirty-five million dollars.

Secretary Lane said construction work would be begun at once, and that probably forty miles of the extension of the Alaska Northern from Ship Creek would be completed this year. Construction will be carried on under contract, individual contractors building separate units of roadway. In one of the orders signed by the President, the Alaskan commission was instructed to guard conditions about the men at work and to adopt a system of compensation similar to that in force on the Panama canal.

The interior department statement said in part: "The route adopted is known as the Susitna route, and extends from Seward, on Resurrection bay, to Fairbanks, on the Tanana river, a distance of four hundred and seventy-one miles. It is to be a standard gage road. The Alaska Northern has been purchased for a price less than its physical valuation, as estimated by the Alaskan engineering commission and by the engineers of the interstate commerce commission. Under the contract approved by the President, the road is taken over free from all debt or obligation of any kind."

The nation-wide study of the lumber industry, which is being made jointly by the department of agriculture and the department of commerce, and the other industrial and technical investigations and experiments which have been carried on by the forest service in the last two years, were under discussion at a conference of forest service officials at Madison, Wis., last week. The forest service laboratory, the Washington office of industrial investigations, and each of the seven national forest districts were represented at the conference by specialists. Among the subjects for discussion were: Cooperation of the forest service with industries, lumber distribution in the United States, utilization of low grade lumber and mill waste, adaptation of manufacturing and grading to specific classes of consumers, unification and standardization of lumber grades, study and development of general markets for national forest timber, mill scale studies, including technical methods, tallying, etc., lumber depreciation, and the collection and compilation of lumber price data. The information already collected by the forest service under some of these headings includes the most exhaustive data on the mechanical properties of wood ever collected by any agency in the world, and already has resulted in practical reforms and big savings to several of the important wood-using industries.

Water from the Apennines was distributed last week for the first time to the provinces of Bari, Foggia, and Lecce, Italy, through the Apulia aqueduct, which was begun in 1905 and is said to be the largest in the world. More than two million persons now are assured of a supply fresh from mountain streams, brought through 1,875 miles of pipe. The territory served has suffered for centuries from lack of an adequate supply. For the construction of the aqueduct, the cost of which is estimated at thirty million dollars and upon which four thousand workmen have been engaged fifteen years, the course of the Sele river has been diverted. A collecting basin has been built at its source, 1,370 feet above the level of the sea, whence the waters are conveyed by tunnel for seven and a half miles, penetrating a watershed, and then through the aqueduct, which is 155 miles long. While the most important parts of the aqueduct have been completed, it will take a year longer to finish all the minor details.

Reporting on the trade of the consular district of Bangkok, the British vice-consul mentions that during the year a law was introduced relating to the care of forest woods and of all forest products other than teak. A measure for the conservation of teak forests in the north, the report states, was introduced some years ago and has been carefully carried out, but it is now generally admitted that the matter was not taken in hand in time. The new law, however, has been introduced, while the forest products of Siam, with the exception of teak, are practically untapped; and while giving power to the minister responsible to issue permits for the felling, burning, or destruction of timber and for the obtaining of forest products, it expressly stipulates that such permits shall not exceed one tenth of the forest land in the country.

Sets of sixty-four samples of commercially important woods of the United States, together with maps showing regions in which each species grows, and short statements as to their uses and physical characteristics, have been prepared by the forest service of the United States department of agriculture for loaning to schools, libraries, and other educational institutions. Charts and tables showing forest products by states, the rise and fall of the lumber industry, and the percentage of lumber supplied by the different regions of North America, accompany the exhibit of woods. The entire exhibit covers a wall space about four feet high by thirteen feet long. It is loaned for short periods, under the agreement that the borrower shall pay the transportation charges.

Public subscriptions for the purchase and preservation of the Bennett-Boardman house in Saugus, Mass., erected about 1650, and one of the least altered and best examples of the type with overhanging second story, are being urged by the Society for the Preservation of New England Antiquities. The old house is now held by a trustee subject to an option to the society, and unless money enough is raised to purchase the old dwelling before June 1, it must takes its chances in an unrestricted sale. A minimum of four thousand dollars is needed to buy the house and land and make necessary repairs.

The year 1915 is to be important for Portland, Oregon, in point of public improvements. A report which has been prepared by the municipal department for public works, at the request of the mayor, indicates that there are proposed for this year improvements to cost $6,095,900. The report shows that the department of public works expects to supervise the construction of 83.83 miles of pavement during the year. It is estimated that 18.10 miles of streets will be graded and provided with cement sidewalks. The total cost of public structures to be started during the year is put at $2,329,980.

The interstate commerce commission has announced the discontinuance of its investigation into the rates and practices of the telephone and telegraph companies. The investigation, carried on intermittently for several years, was begun on the commission's initiative. Many specific complaints laid before the commission have been settled, and the understanding between the American Telephone & Telegraph Company and the department of justice last year is said to have made further investigation unnecessary.

The Panama-Pacific exposition has issued a statement of its operations from Feb. 20, the opening day, to March 21, which shows a net income for that period of $85,410.64. The statement shows a total income of $823,882.07 and total expenditures of $738,417.43, which includes a twenty thousand dollar reserve for contractual obligations. Total admissions for the period were 2,024,704.

At the recent annual meeting of the board of directors of the Missouri, Kansas & Texas Railway Company of Texas, the expenditure of one million five hundred thousand dollars for the purchase of forty-two locomotives and reballasting was authorized. It is stated that thirty-five freight-engines and seven passenger-engines will be purchased at a total cost of nine hundred thousand dollars.

The ship-owners of all the great passenger lines on all the Great Lakes have informed the department of commerce that they propose to form a wireless company and establish stations at Chicago, Buffalo, Detroit, Cleveland, Milwaukee, Duluth, and other points. This decision has been reached because of the excessive rental charges by the Marconi Company.

The earnings of the Panama canal in March were the largest of any month since it was opened. They exceeded by about one hundred and forty thousand dollars the previous record made in January. March earnings were $566,784. The receipts in January were $419,037.

The area in New Zealand now planted in apple orchards has a value of two million five hundred thousand pounds, producing apples to a value of fifty thousand pounds yearly.

A bill authorizing the founding of normal schools in Cuba has passed the lower house of Congress. A foreign educator may organize the schools.

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Christian Science Sentinel

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

Vol. XVII April 24, 1915 No. 34

A Universal Sermon

REV. WILLIAM P. MC KENZIE

A SERMON is a discourse based upon a Scripture passage, and if successful, gives both instruction and inspiration. The preacher is usually trained for his work, no one in his audience assuming to be equal to the task. He then is the assumed thinker and the church-goers are the listeners. The fact that there are many sects, shows that preachers do not think alike, and that audiences therefore listen to diversified teachings. Could there be one preacher—but who could dream of such a possibility—how feeble would one human voice be to reach mankind, how insignificant the strength of a human life before such a task! But the things impossible to human sense are possible to Mind. Sunday by Sunday throughout the world today one sermon is preached, and the listeners are the thinkers who, it may be said, preach the sermon to themselves. Through the week, day by day, they have been students of the sermon, and while the teaching is made audible at the service by the voices of readers, they who listen are thinking in accord with the teaching, and by it are truly edified.

The students of the weekly Lesson-Sermons published in *The Christian Science Quarterly*, form regiment after regiment of thinkers who, without visible bond or control, are coming into a unity no army on earth ever acquired, namely, "the unity of the faith." There is the multitude apparent, assembling on the Sabbath day in halls and churches throughout the world to hear a preaching of the gospel which is unencumbered with traditional dogmas, philosophic guesses, and caste theories. But there is also a great multitude who are students in private, listening to this teaching as individuals, and finding themselves guided and inspired thereby. This is the truly democratic preaching, available "for all peoples." To be rich or poor, to be high or low, does not count in this new era, for, as Mrs. Eddy announces in her Preface to Science and Health (p. vii), "the time for thinkers has come."

In an address delivered in 1895 Mrs. Eddy said, "The Christianity that is merely of sects, the pulpit, and fashionable society, is brief; but the Word of God abideth." In the same address she made this statement: "Our Publishing Society, and our Sunday Lessons, are of inestimable value to all seekers after Truth. The Committee on Sunday School Lessons cannot give too much time and attention to their task, and should spare no research in the preparation of the *Quarterly* as an educational branch" (Miscellaneous Writings, pp. 111, 114).

The valuation which the Discoverer and Founder of Christian Science set upon the impersonal preaching, and her vision of its universal application, is ably set forth in "The First Church of Christ, Scientist, and Miscellany" (p. 178): "Your Bible and your text-book, pastor and ethical tenets, do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations, nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved."

On July 3, 1898, the first Lesson-Sermon prepared for the present series of subjects was publicly read. The subject was "God;" the golden text, "God is love; and he that dwelleth in love dwelleth in God, and God in him." In that same year Mrs. Eddy had established The Christian Science Publishing Society by a Deed of Trust where she made perpetual provision for the issuance of "The Christian Science Quarterly Bible Lessons." She also provided the list of twenty-six subjects to be used in preparation of the Lessons by the committee appointed by the Publishing Society. These subjects are repeated twice during a single year, but the Lessons are in every case newly prepared. The illimitable resources of the Bible and the Christian Science text-book are illustrated in the fact that year by year these Lessons are being studied with deepening interest by those who have been students from the first, and that constantly enlarging numbers of new students find similar satisfaction.

As the Lesson-Sermon arranged for any particular Sunday is one and the same for every branch church in the world, it is necessary that the *Quarterly* be issued in time to serve both Boston and its antipodes. The Lessons are therefore prepared several months in advance of the date for their public reading, by a Lesson committee whose personnel is large enough to provide for sufficient criticism of every Lesson. Prior to each meeting of the committee a draft of the Lesson to be then considered is made in its entirety by one member, and sent by mail to each of the other members for examination and private study. At the meeting there is discussion of the Lesson by the committee as a whole, and correction or emendation is made, so that the final arrangement and selection represents more than individual choice. It is the result of the demonstration and agreement of a small congregation of workers, offered for the service of larger congregations.

The sermon itself is composed of "Scriptural texts, and their correlative passages from our denominational text-book," as the Explanatory Note in the *Quarterly* prefaces. The references from the Bible give Scriptural record, prophecy, teaching, parable or story, bearing on the topic of the section; and as the Christian Science text-book is entitled "Science and Health with Key to the Scriptures," the first selected passage therefrom in a section may be expected to reveal the topic, and those that follow to develop the scientific teaching in regard to it. There are not more than five references from either one of the books in a section, hence one hand may hold them open while the student turns from one reference to the next, reading them in sequence over and over again, until the coherent teaching becomes vivid. Many people arrange to read the whole Lesson each day, while others prefer or are able to read only a part, or a single section; but all are thus able during the week to make complete preparation for the Sunday service.

The study given to the Lesson-Sermon during the week makes the student familiar with the Bible phrases and the

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commentary thereon from Science and Health, and also discloses to him some vision of spiritual life. Then when he joins in worship and silent prayer with a group or congregation on Sunday, and the Lesson is read by those who have agreed to the requirement of the Manual of The Mother Church to "keep themselves unspotted from the world,—uncontaminated with evil,—that the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed" (Art. III, Sect. 1), it is not unnatural that his thought should be lifted into vision and apperception, so that he is delivered from a narrowing past and ancient milestones are left behind. Through this vision life appears with wider range and higher aspiration, and with motives more pure.

An occasional visitor to a Church of Christ, Scientist, said that he still liked his own church because he needed its ritual to bring him into a religious frame of mind. He said that the thoughts he entertained during the week were very far from being religious, and it took a good deal to release him from the hold of these thoughts so that he could enter into what he called a religious mood. In answer, it might have been said that the gaining of a religious frame of mind on Sunday which had no influence upon mental conditions during the week, could not be looked upon as effective in the line of true religion; but the answer made was, that those who are gaining good results from the universal but never stereotyped services in the Christian Science churches, are those who make a daily preparation through the week for each Sunday. Thus an influence was at work, not a mere stirring of the emotions due to sweet sounds, odors, or colors, but something from a different source, being in fact that preparation "of the heart in man" which we are told, and understand, is "from the Lord."

The "hearing ear" and "understanding heart" result from that daily study whereby in silent meditation there can come a clearing of thought and a subjection of life to the guidance of demonstrable truth. After six days spent in restoring intuition, reviving courage, rebuilding hope, reforming character, reestablishing faith, and being replenished with love, the Sabbath becomes a day of rest indeed, glorified with gratitude because of progress made. Thus the thinkers are enabled to "put on the new man, which is renewed in knowledge after the image of him that created him;" and this progressive creation is seen to be not only in accomplishment good but "very good."

As the disciples of old were found "with one accord in one place," so are there gatherings on all the continents today in the name of the healing Christ, Truth,—the Christ not withdrawn, not absent, but present and effectual. No wonder that it is a usual thing for those attending such Christian Science services to be healed. As in days whereof Luke the evangelist speaks, so it might be said of many an occasion in these days, that "the power of the Lord was present to heal." What a psalmist said in prechristian times is found to be enduring truth, changeless through the centuries: "He sent his word, and healed them, and delivered them from their destructions."

Is it any wonder, then, that people who come to know about these deliverances which Christian Scientists are experiencing, are saying from a new standpoint what the prophet Zechariah foretold would be said, "We will go with you: for we have heard that God is with you." They come to the services, those whose thoughts are downcast and dreary, who feel themselves outcast and discouraged, grief-stricken and world-weary, to find that in reality they are hungering and thirsting after righteousness; and listening to the truth proclaimed from the sacred Scriptures, and interpreted in the Christ-method for its practice, they find to their own wonderment the truth of that text which Mrs. Eddy chose for the dedicatory sermon at the opening of The Mother Church: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."



Faithfulness in Well-doing

ALFRED FARLOW

Our Leader writes: "'Learn to labor and to wait.' Of old the children of Israel were saved by patient waiting" (Retrospection and Introspection, p. 79). St. Paul expresses the same thought when he exhorts us after "having done all, to stand." There is a mechanical appliance called a ratchet, which may be turned forward but cannot be turned backward. Every Christian Scientist should be like it in his adherence to Truth. He should go forward whenever an opportunity is afforded him, but he should never allow himself to retreat. He should preserve his sense of Truth at all times, and thereby keep himself always in line, using every opportunity for a forward movement, even though it may be only a short advancement now and then.

To wait, in the sense in which Mrs. Eddy uses the word, implies that we should keep on doing our work faithfully, irrespective of the question of reward and even in the face of an apparent lack of evidence that our work is counting for anything. Our chief care should be that we are working in the right line. The old saying, "Be sure you are right, then go ahead," implies that there is no end to the going ahead until the desired end is reached, and here we do well to recall Mrs. Eddy's interesting testimony: "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (Science and Health, p. 426).

If the Christian Scientist does not remember the spiritual fact of being which he has learned, he forfeits the advantage that his new sense of being has given him in his effort to overcome in order that he may "inherit all things." While the children of Israel were mending the breaches in the walls of Jerusalem, it is said that they worked with a trowel in one hand and their weapon of defense in the other. The Christian Scientist has the foe within as well as without to contend with; in other words, he has his own shortcomings to overcome, also the error from without which would intrude itself. His weapon of defense is his consciousness that he is always defended by the ever-presence of divine Love, and to make the best possible use of his time he must keep this weapon ever available; he must dwell constantly in the fact of the ever-presence of God, while laboring to improve his own condition and at the same time defending himself against any intrusion which might make the breaches worse than they now are, or cause him to retreat from the advanced position that he has gained from time to time.

It is evident that if the warfare seems arduous and there is a temptation to grow "weary in well-doing," one has the evidence that although he may be laboring, he is not waiting. In other words, he is living in the consciousness of the struggle, rather than maintaining that consciousness of spiritual Truth which will not only enable one to overcome the things against which he labors, but to overcome the struggle itself,—that is, to rise above the consciousness of trouble.

The writer remembers very distinctly that when he was a schoolboy, while working over the difficult propositions in mathematics he often found himself whistling a tune; and if a schoolboy can thus whistle, or sing, while laboring

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over his most difficult propositions, the Christian Scientist should be able to retain an abiding and grateful sense that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), as he struggles to overcome "the world, the flesh, and the devil." Only by so doing can he be immune from the sense-weariness which would seek to weaken Christian effort.

Christian Scientists are firm believers in Christian Science. Hence they must accept the teaching of Science that good is the reality, and that evil, being no part of the "very good" things which God created, has no real existence. If they do truly entertain this belief, they will find nothing to disturb or annoy, but will be able to say, as did the Master, "The prince of this world cometh, and hath nothing in me." Christian Science is practical. It brings peace and harmony. It maintains health and joy, but like mathematics, it does not work by itself; it must be understood and practised. Moreover, we must not entertain the thought that the struggle is hard and long, but adhere consistently to the assurance that God is able "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Spiritual Being

JANE L. VILAS

THE common credence given to corporeality, the belief that a physical body expresses the real identity of man, has become so tenacious in its continued acceptance that it constitutes a reason why it should seem to offer a strong resistance to spiritual facts and take a stand against every advance of the truth. Mortal belief entirely ignores the spiritual priority of man as stated in the first chapter of Genesis, when "the earth [matter] was without form, and void." Having entrenched itself behind all kinds of false barriers, it would defy the testimony of Spirit and cry out, "Art thou come hither to torment us before the time?" The accepted theory of creation would have God, the all-pure, the all-powerful, stoop to express Himself, to bring forth His own perfect image and likeness, through the lowest impulses and propensities of mortals. In order to strengthen its position, mortal mind fancies itself the partner of divinity and, supposedly with divine sanction, multiplies its own concepts of being and reality.

Working wholly on the material plane, all the resources of "the carnal mind," which is "enmity against God," are brought to bear upon the subject in our schools and other places of learning. The product of this false theory is akin to a vacillating weather-vane, influenced by the veering winds of human opinion and subject to its ever shifting rules. It is a conglomerate mass of human beliefs, a wretched arena for conflicting emotions. At one time it is buoyed up by the false hope of relief in matter, and at another dashed to the abyss of despair by pain, or it may be by sin. Is it any wonder that the psalmist cried, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "Fearfulness and trembling are come upon me, and horror hath overwhelmed me. . . . Oh that I had wings like a dove! for then would I fly away, and be at rest." Later, however, "wings like a dove" were vouchsafed him in a glimpse of the pure spiritual creation. Then it was that the heavenly vision gave him rest, and he uttered the song of exultation so beautifully embodied by Mrs. Eddy in one of her hymns, "Only with mine eye can I behold the snare, the pit, the fall" (Hymnal, p. 240).

In that wonderfully lucid and elucidating book, "Science and Health with Key to the Scriptures," we find that matter is nothing more than a name given by mortals to the supposititious qualities opposed to Spirit. Since it is true that there can be no reality in whatever seems to oppose Truth, because Truth and reality are one, then there can be no truth in matter; neither can there be any life in it. Without life or truth, it is plain that matter can have neither intelligence nor power to propagate itself. Life is neither corporeal nor structural, and growth is not the heaping of nothing upon nothing, but is spiritual unfoldment. On page 186 of Science and Health it is declared that "mortal mind is ignorant of self, or it could never be self-deceived. If mortal mind knew how to be better, it would be better." Mrs. Eddy's pure consciousness leads distraught humanity out of this maze of false concepts, into a truer perception of the loving all-Father and a higher sense of human relationships.

In the faithful study of this priceless volume we discover that the belief in a material creation brings forth nothing but a belief in the division and subdivision of physicality, that is, the antipode of unity, the supposititious opposite of the all-sufficient, self-existent Mind, the Mind which is God. In Christian Science, the real man is the representative of Spirit, the correct presentation of God. He is the "witness," the evidence of omnipresent good, and of nothing else. Following this line of thought, we gradually perceive the truth of being, and rise to an apprehension of the male and female of God's creating, until we finally see that pure characteristics symbolize the activities of the one Mind. This idea is most beautifully woven into all our Leader's writings.

The spiritual qualities, such as love, purity, unity, nobility of purpose, fidelity, tenderness, forbearance, patience, etc., are urged as alone conducive to harmony and completeness, and productive of their own characteristics. A thorough study of Science and Health elevates human consciousness to a perception of the true sense of all human relationships and their obligations, which must eventually result in a higher type of humanity. Christian Science at length leads us all to find our birthright in the arms of infinite Love, and there we find rest and surcease from turmoil and suffering in natural, healthful growth. In this true union of Principle and its idea, perfect purity of thought and action prevails, or in the words of Mrs. Eddy on page 536 of Science and Health, "The divine understanding reigns, is *all*, and there is no other consciousness."

Changing Concepts

LUCIA C. COULSON

IN Christian Science we learn that our individual concept of God largely determines our life, our experience, and our influence. Before coming to Science, many have been led to think of God as a tyrant, whose purpose can never be understood. The writer well remembers the time when the words "It is God's will" filled her with dread, as they were invariably connected with some disaster.

Then came the dawn of the realization that God is Love. Nevertheless, human sense continued to argue that there is much to be given up, that God demands sacrifices, that it is a hard task to please Him. But bit by bit, as we advance in the understanding of Christian Science, as we ponder our Leader's writings and mark the loving compassion of those who are following in her footsteps, there dawns upon consciousness the thought of God as Mother,—that fuller revelation of Him which Christian Science gives us. This point being reached, there pours into thought some sense of the blessedness of true being, and we begin to understand why Jesus said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

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It is true that we must conform our will to God's will, not because He is a taskmaster, but because we cannot choose well enough, and in His tender love He would choose the very best for us. With the revelation of the motherhood of God there is born in some degree the childlike quality of trust. The true child, the child to which Jesus pointed when he set a little one in their midst and bade his disciples become as such, has a complete and happy confidence in all its mother does. In crossing a crowded street it may seem to the child that its mother is taking it into untold dangers, but clinging to her hand it feels safe. Thus,

> the feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness
> And are lifted up and strengthened.

Again, it is a mother's greatest happiness to give her children joy. She would take from them only what is harmful, and she rejoices in giving all that will add to their enjoyment and well-being. So the infinite Mother would have us give up a false sense of life and of good in order that we may be ready to receive the riches of Love's bounty. It is so easy to trust when we really cling to the fact that divine Love, which is also clearest wisdom and all-power, is tenderly leading and guiding us.

As this truer concept of divine Principle becomes ours, something of the old fear and distrust drops away, and in its place there is gained the spirit of the little child. Jesus said, "In heaven their angels do always behold the face of my Father," and Mrs. Eddy tells us that "angels are pure thoughts from God, winged with Truth and Love" (Science and Health, p. 298). What, then, are these thoughts or qualities that so specially bring us face to face with God? Surely they are the childlike qualities of joy and trust, of humility and receptivity, and what greater reward can we have than the spontaneous happiness which comes when we begin to see God as Father-Mother and are really ready to become as a little child!

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Springtide

EZRA W. PALMER

THE return of spring is a season of rejoicing. Then all nature awakens to activity and sings aloud, reflecting the abounding love of God, which is manifested in all His universe. How gently and quietly spring comes! The sharp winds of winter gradually cease, the days of alternate warmth and cold intervene. At times little or no advance can be seen, but gradually, almost imperceptibly, a change appears: icy streams are unlocked, and their laughing echoes fill the valley and the woodland; brown fields and hills are covered with green; flowers spring into being, and the songs of birds are heard in the meadows. At length the transformation is complete, a banner of green is flung over the land, and the wonder of spring, which has thrilled men in all ages with its freshness and beauty, is upon us.

To him who ponders the ways of God, springtime has profound and beautiful lessons. What a type of man's growth in spiritual understanding! When the light of Christian Science first comes to us, how barren our lives, how cold our hearts, how fruitless our best endeavors! But gradually, gently, quietly, the sunshine of Truth pouring into our consciousness does its perfect work. Storms of sense may rage and the cold winds of selfishness, passion, and pride may blow, but the leavening influence of divine Science is ever at work. The storms abate, the harsh winds of hard-heartedness and self-righteousness are tempered by the gentle zephyrs of selflessness and purity. Thought rises to higher levels, ideals of life are clarified, and the laws of God are unfolding to the thought, revealing the divine purpose and coordinating man and the universe in unity and harmony. Then does the uplifted consciousness sing in the springtime of its joy, and the purified aspirations of the human heart soar upward in praise to the Love divine which upholds, guards, and enriches the universe.

How simply and yet profoundly did the Master impress upon his disciples the beauty of spiritual unfoldment! He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." Let it be noted that Jesus in his illustration of the lilies first pointed out their need of growth. During the long months of fall and winter the bulbs of the lily are quiescent, gathering strength, vigor, and energy. No time is wasted. Then the call of nature is heard, and the lilies, ready and waiting, seek the sunlit air. Steadily and surely, through storm and sunshine, darkness and light, the growth goes on. At length the glory of the flower is revealed, its whiteness, purity, and beauty so wonderful that "Solomon in all his glory was not arrayed like one of these."

What hope and courage and upspringing joy is there in the springtime growth of the lilies! To unnumbered multitudes down the ages the lesson which the Master taught has uplifted faith and strengthened confidence in God: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

How typical of the life of our Master is the growth of the lilies! For thirty years he pondered and meditated in obscurity, laying hold on the great truths of God as taught by patriarch and prophet, and enriching his thought in communion with the Most High. Then the time came when thought must be manifested in action and the riches of his inner life given to fructify the lives of all men. How nobly, graciously, and generously that work was accomplished all the world knows, a work blessed of the Father when a voice from heaven said, "This is my beloved Son, in whom I am well pleased." So also our revered Leader, Mrs. Eddy, devoted years to preparation for the work God gave her to do. She says: "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (Science and Health, p. 107). That she was faithful during those years of preparation is evident from the healing and spiritual blessedness that have gone forth to the nations of the earth because of her consecrated devotion.

What a joy at this time to be a Christian Scientist, and thus to know the meaning of spiritual unfoldment! The one who has the sanctified experience of being a living witness to the transforming power of Truth, which clothes the human consciousness with the vesture of righteousness, rejoices to see that with the steady gain in the spiritual unfoldment of God's gracious laws, the cold, cruel beliefs of the carnal mind, manifested as sin, sickness, and death, disappear never again to reappear.

"Spring is here!" Mrs. Eddy says in "Miscellaneous Writings" (p. 332), "and doors that closed on Christian Science in 'the long winter of our discontent,' are open flung. Its seedtime has come to enrich earth and enrobe man in righteousness; may its sober-suited autumn follow with hues of heaven, ripened sheaves, and harvest songs."

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Selected Articles

[Frank Bell in *Germantown* (Pa.) *Independent-Gazette*]

During the past fifty years it has occurred at times to a number of otherwise well-informed individuals to aver, as did a clergyman quoted in a recent issue, that Christian Science is not entitled to its name; that its adherents are deceived; that its teachings are unsocial, etc. Some of these gentlemen have caught the significance of the fact that increasingly large numbers of their fellow men have arrived and are arriving at conclusions directly the opposite of theirs. Others have not discerned this as yet. Happily, mankind as a whole has not been oblivious to the impelling logic of the fact that the opposition to Christian Science is all words, and its justification all deeds. On one side is assertion, on the other demonstration; on one side creed and dogma, on the other the manifest results of applied Christianity.

Of what avail is it to try to make people believe Christian Science is unsocial, when its constantly reiterated ideal is the golden rule; or that it is deceptive, when it asks no one to accept anything that cannot be proved in individual experience; or that it imperils the community in case of contagion, when not an epidemic has been traced to it in half a century of practice; or that it is unchristian and unscientific, when it produces all the fruits of Christianity through the application of demonstrable knowledge? Christian Science is making notable progress in comparison with some other phases of religious endeavor, and one reason for this is that it offers not the mere promise of good, but the good itself.

[Editorial in *Kingston* (N. Y.) *Leader*]

Critics of Christianity are fond of referring to the present war as a demonstration that Christianity has failed. It is quite possible that Christianity has failed to accomplish all that it might, but to hold it responsible for the European catastrophe is absurd. All wars and strifes from the beginning of time have been due to the ignorance, selfishness, and brutality of mankind, and it is quite possible that these very evils have permeated Christianity and prejudiced its work and operation. It is well known that evil has been wrought under the guise of religion, but in essence and principles Christianity is a civilizing influence in the world. The world has progressed infinitely since the birth of Christianity. Incidents can be cited where men and organizations professing Christianity worked evil; but this was not the fault of Christianity, but of men who utilized its forms to accomplish their own selfish purposes. Yet with all the violence that has been done to Christian principles, they remain today the standards of life and conduct for both individuals and nations.

The Sermon on the Mount and the golden rule are as full of vitality and just as applicable today as when they were uttered. When the nations at war cease their warfare and seek to establish lasting peace, Christian principles remain as a sure foundation upon which to erect the fabric of national life and world harmony. Indeed, there are no other principles upon which to base such beneficent work. Christianity has not been superseded by any modern discovery. It perhaps may be criticized for not having attained to such influence as to make the present war impossible, but the vastness of its task should not be forgotten when making this criticism. Rather, it should be a matter of wonder and a cause for rejoicing that Christianity has been able to accomplish so much.

In Christianity mankind possesses the vital element of human progress and happiness. Wherever this element has been given scope and encouragement, enlightenment, humanity, and virtue have increased. May not the present war be the last great onslaught of the evil of ignorance, selfishness, and false pride, against the humane and benevolent as represented by Christianity? It should be obvious to the world that the motives and teachings which inspire war are a failure, while the doctrines of Christianity remain in the ascendent. There are doubtless false prophets and false disciples of Christianity,—evil men who wear the cloak of religion for their selfish ends,—but the world has no other resort than to Christian principles when it desires to proceed along the paths of peace, progress, and happiness. The teachings of Christ remain the last word for the guidance of men and nations in their relations with each other.

[S. T. Downs in *The Logansport* (Ind.) *Pharos-Reporter*]

The statement that "no reference can be found in the Scriptures wherein Jesus ever claimed to be God," made by a Christian Science lecturer and reported in your paper recently, does not deny the divinity of Christ, and the conclusion that it does, can be only as a result of false reasoning or lack of information as to Christian Science teaching. In Christian Science a distinction is made between the humanity of Jesus and the nature of the eternal Christ; and because the Christian Science view differs from that of orthodoxy, the erroneous presentation of the subject in the letter published in a recent issue is undoubtedly accounted for.

Christian Science teaching is based on the spiritual interpretation of the Scriptures, and it declares that Jesus was born of Mary, and his own reference to himself as the "Son of man" confirms this statement; but he presented the highest concept of man that mortals have ever beheld. The tendency for many centuries has been toward worship of the physical man Jesus; but Jesus expressly forbade this, and he directed thought in contemplation of an entirely different nature than his physical body when he said: "Why callest thou me good? there is none good but one, that is, God." Again, when dull human perception would have deified his humanity as containing within itself the power to perform the works he was doing, he said, "I can of mine own self do nothing," "but the Father that dwelleth in me, he doeth the works." These sayings show how clearly Jesus declared that he was not God.

On page 583 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy gives this definition of Christ: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." In this definition Mrs. Eddy gave to the world a priceless gem in divine metaphysics. By studying her discovery further, we learn that "Principle; Mind; Soul; Spirit; Life; Truth; Love" (p. 587), are synonyms for God, and through his understanding of spiritual law and its operation, Jesus so manifested God to mankind. It will be seen that the Christ was not and could not be the physical man Jesus.

The terms Christ Jesus and Jesus the Christ were titles rather than names, and mean Messiah or Saviour. "Christ Jesus . . . signifies the Godlike" (Science and Health, p. 333), and St. Paul had a firm grasp on this truism when he referred to the presence of the Mind "which was also in Christ Jesus." We find, then, that it was the presence of Mind, Life, Truth, Love, Principle,—the presence of God destroying incarnate error,—that constitutes the divinity of Christ Jesus; just as that same presence in us constitutes our Christianity.

Through this understanding of the fruth about the Master, our Wayshower, Christian Scientists are beginning to know the meaning of his promise that "these signs shall follow them that believe; In my name shall they cast out devils; they

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shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." That we shall "grow into that stature of manhood in Christ Jesus" (Science and Health, p. 350) wherein we shall enjoy the full fruitage of "the sons of God," is evidenced by present demonstration. Through the teaching and practice of Christian Science, the sick are healed of every disease known to mortals; the sinner is turned into the pathway of the true and good; the business man is finding refuge from the care and strife of the business world; poverty and human misery give way to the law of Love; and "the kingdom of heaven, or reign of harmony" (Science and Health, p. 592), is declared unto all mankind.

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[J. M. Baker in *The Tampa* (Fla.) *Tribune*]

We note in a recent issue, in a report of Evangelist ——'s meeting, a very unfriendly and seemingly unnecessary criticism of Christian Science, in which he classes it with spiritualism and other isms, and refers to it as a system of false religion.

Our critic recognizes in mankind a universal longing for a better and higher life, and he deplores the fact that people are turning from the churches and going to Christian Science. If this is a fact, the logical conclusion would be that they are failing to find in the church that which satisfies the universal longing in the heart of man for a "higher and better life." Their remaining with Christian Science is proof of the fact that they find something which satisfies, which meets their needs; that they find present salvation, as promised in the gospel. Christian Science insists on the full and undivided gospel of faith and works. "Show me thy faith without thy works, and I will show thee my faith by my works," said St. James.

Jesus and his apostles taught and demonstrated a gospel of present salvation from sin, sickness, and all the other ills that flesh is heir to. That same gospel was taught and the people were healed and saved for three hundred years after the Master's ascension, and its Principle was discovered and put into practice by Mrs. Eddy nearly fifty years ago. Since that time there have been hundreds of thousands who have put that same gospel to the test as taught by Christian Science, and this teaching has spread from state to state, and from country to country, until it embraces the earth. The growth of Christian Science was greater in 1914 than during any year previous. There was a time when criticisms on Christian Science were common, but now its methods of healing and the lives of the Christian Scientists are so well known among intelligent people, that there is very little excuse for any misrepresentation.

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[F. Elmo Robinson in *The Telegram*, Portland, Ore.]

In contradistinction to a blind belief in an absentee God, a belief which has been tried for ages and found wanting, Mrs. Eddy has taught that "God is understandable, knowable, and applicable to every human need" (The First Church of Christ, Scientist, and Miscellany, p. 238). Our Saviour said, "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Thus we see that Mrs. Eddy has taught, in conformity with the words of Christ Jesus, that God and His Christ may be known, understood. In order to distinguish this teaching from scholastic theology, which has made God and the Christ objects of a blind faith, she has designated it as Christian Science, Christian knowledge, or knowledge of the Christ.

Our critic reminds us that Christian Science is one of those "false systems" against which "the Bible warns us in at least fifty places." Our great Master gives us the rule by which we may test all religious teachers and their teachings. He said, "By their fruits ye shall know them," and "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Although Christian Science may not accord with the doctrinal beliefs of our critic, its fruits prove that it stands the Master's test. Christian Science does not offer, as an evidence of its Christlikeness, a doctrinal platform supported merely by "proof texts," but furnishes a multitude of living witnesses to its healing and regenerative power.

While its enemies are hurling at it their violent invectives, Christian Science moves among the suffering and sin-sick multitudes,—here breaking the shackles of vice and evil habit for one, and there lifting the burden of hopeless invalidism from another, and to all proclaiming, "The Lord God omnipotent reigneth." Today, of the Christ in Christian Science, it may well be said, as of old, "Many good works have I showed you from my Father; for which of those works do ye stone me?"

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[From an editorial in *The Philadelphia* (Pa.) *Inquirer*]

A certain evangelist has ventured to attack the Christian Scientists, but any one at all familiar with the teachings of their faith cannot fail to recognize that it is founded on Christ as the Wayshower. If they believe in Christ, why does this gentleman feel called upon to interfere? Here is a religion that is concededly spreading in a wonderful manner all over the world. Those who practise it explain that they are attempting nothing new, but are merely striving to get back to the days of Christ and to follow his precepts day by day. They claim to have what they call a "demonstrable" religion, and point to practical results as their proof. Christ healed from both sin and disease. It is their contention that his command for his disciples to go and do likewise—to follow in Christ's footsteps—is in force today just as it was centuries ago. The evangelist may not believe this, but the Christian Scientists do, and in one of the most remarkable speeches ever delivered on the floor of Congress, Senator Works of California not long ago discoursed on this injunction, and gave instance after instance of most astonishing results obtained by putting faith in it. The evangelist might be broadened somewhat, and perhaps feel less inclined to criticize others, if he would get that speech, delivered early in January, and read it.

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[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

In a recent issue of the *National Sunday Magazine*, in an article by a medical doctor entitled "Call the Mind Doctor," I find a statement concerning Christian Science. This critic asserts that he has discovered three laws, each dealing wholly with the operations of the human mind, and that these "are the basis of every system of mind-cure, prayer-cure, and faith-cure. They underlie all psychotherapy. They give whatever success is achieved by Christian Scientists, 'new thought' healers, and similar cults."

With the reference to mind, prayer, faith, and "new thought" methods I have no statement to make. With the reference to Christian Science I desire to point out that the doctor is completely mistaken, presumably through ignorance of the subject itself. At no point and in no way does Christian Science depend upon the human mind for its results in the healing of sin and sickness; in no way does it operate through what is known as faith-cure, and it has not the slightest alliance with psychotherapeutics, mental suggestion, or any similar material mental methods whatever. The doc-

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tor enumerates his "laws" as the ability to replace one train of thought by another, and by other similar devices.

Christian Science depends wholly for its action upon the healing effect of the divine Mind. It places no reliance upon material methods of any sort, but declares these to be absolutely at variance with everything it stands for in the line of the spiritual treatment of both sin and disease. In support of this statement I quote directly from the authorized text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In this volume will be found the only accurate and authorized teachings of the religion that fulfils the twin commands of Jesus of Nazareth to preach the gospel and heal the sick. In the Preface (p. xi) will be found this statement: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

It has been a continuously futile effort to attribute the hundreds of thousands of cures of all forms of disease—organic and inorganic, so-called incurable and curable, mental and physical—effected in Christian Science, to some vague power of "mind over matter." The chief advocates of this method are physicians and others untaught in the spiritual qualifications that are necessary to a proper understanding of Christian Science. While they are active in their attempted explanation of the method employed, they utterly fail to explain why, if the matter is so simple, they do not accomplish like results by the methods they bring forward.

The healing of disease in Christian Science is a sequent effect of the practice of its religious tenets, and the one is impossible without the other. In a word, the healing of the sick in Christian Science is the result of an adequate understanding of the religious teaching involved, and the only proof of the possession of an understanding of this teaching is the ability to heal the sick.

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[Harry I. Hunt in *The Iron Era*, Dover, N. J.]

A critical article which appeared in a recent issue of *The Iron Era* is obviously not based upon any accurate knowledge of Christian Science. Even a cursory examination of the Christian Science text-book, "Science and Health with Key to the Scriptures," beginning with the title, would have shown our critic that Mrs. Eddy's book does not claim to add anything to the Bible, but it is in very fact the "Key" which throws open to human understanding the spiritual truths contained in the Bible.

To compare Christian Science with Mormonism, because each has its own commentary on the Bible and uses it constantly as an aid to the study of the Bible, takes one nowhere in his quest for truth. Every other denomination has its own commentary or commentaries on the Bible, and Christian Science is no exception to the rule. What really does count is, that Christian Science has again made available to humanity the healing taught and practised by the Master.

Our critic says: "Now the great theorem of Mrs. Eddy's position is, that 'God is All-in-all.' But we point to the open grave, that God cannot be All-in-all." Christian Science plants its teaching upon that of the Master, who said, as we read in the eighth chapter of John's gospel: "If a man keep my saying, he shall never see death." Then the Jews said to him: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." Here we have the Jews presenting the same argument that our critic puts forth, to refute Jesus' statement concerning the unreality of death. And in the fifty-fifth verse of the same chapter, Jesus classified these same men as liars, because they did not know God sufficiently to understand the truth of the Master's utterance.

Indeed, nowhere in the record of Jesus' ministry is it shown that he looked upon death as chargeable to his Father, of whom he said, "He doeth the works;" while of himself he said, "I can of mine own self do nothing." Jesus stated distinctly: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." In the discharge of that mission the Master forgave sins, healed the sick, and raised people from the dead through his understanding of divine law; and as final proof that no partnership existed between the grave and the Father that did the works, he overcame the seeming power of death, and left an empty grave as an all-convincing proof that his Father, God, is All-in-all—that He is All-power, and that He is manifested in all that He creates.

The understanding of the law of God under which Jesus certainly did his mighty works, enabled him to heal people of sin and disease as readily as to raise the dead. Yet he said that he came, "not to destroy, but to fulfil"—surely a contradictory statement, unless the destruction of sin, disease, and death were in fulfilment of God's law. Mrs. Eddy says, "Truth destroys only what is untrue" (Science and Health, p. 143). Jesus, possessing a full understanding of Truth, must have recognized the untruth, the unreality of all that he destroyed. For if sin, disease, and death were really true or eternal, sent or permitted by God, their destruction never could be said to fulfil the law. To say that one believes in an infinite God who is good, who is omnipotent, omnipresent, and omniscient, and then to give equal power to that which contradicts God's goodness and infinitude, is like saying one knows the multiplication table, and proving it by saying two times three equals seven.

Christian Science is consistent in its teachings; it is the religion of the Bible. Christian Scientists are eager and constant students of the Scriptures, striving and praying for that Mind "which was also in Christ Jesus,"—that Mind which certainly was filled with divine ideas, with a full knowledge of the truth about God and man. Christian Scientists are earnestly and honestly striving to emulate their Master, to love their neighbors as themselves; and in proportion to their understanding of Jesus' teachings they are obeying the twofold command to "preach the gospel" and "heal the sick."

Christian Science is a demonstrable religion. If this were not so, it would be a religion of faith without works. "The tree is known by his fruit," said Christ Jesus. This is the test which Christian Science asks the honest investigator to apply to its teachings.

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The step ahead I do not need to see;
O Love divine, I leave it all to Thee.
Though dangers lurk, and to my sense 'tis night,
I will not fear, for Thou wilt guide aright.
Thy Holy Word my beacon-light shall be
O'er rocky paths; I know it shines for me.

DELLE HOUGHTON OGLESBEE.

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Editorial

True Charity

Critics of Christian Science have sometimes assailed it as "a rich man's religion," because they have noticed that the attendants at the Sunday and Wednesday services held in the Christian Science churches are, as a rule, well dressed and even prosperous in appearance. These critics also delight in calling attention to the fact that, notwithstanding this seeming prosperity of its adherents, the Christian Science church does not maintain institutional charities similar to those maintained by many other religious bodies. The object of these criticisms is, of course, to create the impression that Christian Scientists are selfish, unfeeling, and lacking in that virtue of which Paul said, "The greatest of these is charity."

That the followers of Mrs. Eddy, who in this as in all other good deeds led the way, are not without this great virtue, has been amply proved by their prompt, well-organized, and generous response to every call that has been made for the relief of those in all lands who have suffered by fire, flood, famine, or war, and all this has been done in addition to the private charities of practically every individual Christian Scientist. What these latter amount to will never be known, but suffice it to say that they are in proportion to the means of those who bestow and the needs of those who receive. The fact that institutional charity is not lessening poverty is so well known, that Christian Scientists may well be pardoned for dispensing their charity in "a more excellent way," for besides giving money, food, and clothing to those in need, Christian Scientists are doing the greater work which will, in the end, abolish poverty.

Several years ago, the well-known social worker of Chicago, Miss Jane Addams, wrote that scientific investigation of poverty and its causes had proved "that intemperance ranks only third in the causes of poverty. . . . Sickness and accidents both have had greater effects on the working man and on mankind in general in reducing him to lower straits financially. Sickness has played a surprisingly large part, and outdistances intemperance, while accidents also take precedence over intemperance." This may be a surprising statement to many, but those who have passed through long years of invalidism will not doubt its truth, nor should those who have remarked the generally prosperous appearance of Christian Scientists be surprised to learn that in curing these people of disease Christian Science has at the same time rescued many of them from poverty.

When it is understood that each week the testimony of several thousand persons is given at the Wednesday evening meetings held in the Christian Science churches throughout the world, largely to the effect that Christian Science has healed sickness which medical treatment had failed to cure, also that it has cured hopeless cases of intemperance, and quickly relieved others from the results of accidents, it will be seen that this Science is the most efficient cure for poverty that the world has ever known. That it has turned drunkards and helpless invalids into strong and efficient breadwinners is a fact to which thousands have testified, and that it has done this through its mastery of the three greatest causes of poverty is justification of the course which its followers have pursued.

Mrs. Eddy writes on page 1 of Science and Health, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love;" and on page 201, "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." It is by these prayers and these sermons that Christian Scientists are helping their fellow men out of all manner of affliction in a most practical way. When the cripple at the temple gate begged an alms of Peter, he was given that which was far more than money—the ability denied him from birth to help himself. "Silver and gold have I none," said Peter, "but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

The world has too long tried to eradicate evil in its multiform phases by dealing with effects instead of the cause, and charitable and penal institutions continue to multiply. Christian Science furnishes a concrete illustration of the opposite method of treatment. Health, happiness, and prosperity are but the outward manifestations of a renewed mind, of a thought so filled with love for God and one's fellow men that evil, be it disguised never so cleverly, can find no entrance. This is the love, the true charity, that "seeketh not her own," but finds its greatest joy in helping others to help themselves.

Archibald McLellan.

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"Patient waiting"

One of the most difficult lessons of humanity, from childhood up, is to wait patiently for any desired good. A child is clamorous for the granting of its desire and brooks no delay, but with the discipline of years and experience, the adult finds that he must wait for what he wants, whether he will or no, although this is not often done with a good grace. In many cases, alas, "hope deferred maketh the heart sick," and disappointment takes the place of desire; but this can never result if we are "trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1). If we are waiting patiently upon God, and gaining a clearer sense of the divine will, our purified desire will be growing radiant with faith, hope, and trust, for the good which God is keeping for us is far beyond any mortal sense of it. "The things which God hath prepared for them that love him" are surely well worth waiting for.

In the olden time Jacob declared, just before his departure, "I have waited for thy salvation, O Lord," and soon after the dawn of Christianity Paul wrote to the Thessalonians, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." When the ever-presence of the Christ is realized, we have salvation, and it is well to remember that this means health of mind and body. Jacob had "glorious glimpses" (Science and Health, p. 333) of the salvation for which he waited. After his wrestling at Peniel, when spiritual sense triumphed, the long feud between his brother and himself was healed, and little wonder, for did not the angel say to him, "As a prince hast thou power with God and with men, and hast prevailed"?

There had been long years of waiting before the brothers were ready for this triumph of Truth and Love, but when it came there was no selfish grasping after goods and chattels, but princely giving; for the one good, Love's reflection, was seen to outweigh all material things. Later, Jacob waited over twenty years in sorrow, because he believed that Joseph was dead, and when joy at last dawned upon him, he thought it too good to be true. But as mortal blindness cannot always obscure spiritual sense, Joseph was restored to him, and so noble withal that even his high estate paled before his spiritual achievements. In Joseph we see a beautiful type of "pure affection blessing its enemies" (Science and Health, p. 589), and his years of waiting, even those

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spent in a prison, serving an unjust sentence, were not wasted, for a splendid manhood was being unfolded, made ready for the highest service to men and nations.

Some one may ask here if it is necessary to wait years for healing in Christian Science. Such a question would assume that disease and sin possess, to some extent at least, reality and identity, but this is a mistake. Many ailments are due to fears implanted in infancy, and assiduously cultivated as the years go on, through a prevailing belief in laws of disease, wrongly named health laws. The real problem of humanity is to prove that man as God's likeness is spiritual and governed by spiritual law. If we accept the demonstrations of Christ Jesus, we cannot deny the correctness of this proposition, especially as the ministry of Christian Science is daily multiplying proofs, in ever increasing ratio.

As the Master declared, Truth makes free, and Truth is not conditioned by any time element. God, however, demands faith, for the Bible says that "without faith it is impossible to please him." Truth also demands purity and love and forgiveness, and as these seem to grow very slowly in the soil of material belief, we must wait, not idly but patiently, upon divine Love for the unfoldment of the spiritual qualities which link man consciously to his divine origin. As we learn thus to wait, the sense of suffering vanishes, and according to promise we renew our strength, finally to "mount up with wings as eagles," no longer faint or weary.

ANNIE M. KNOTT.

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A Little Candle

ONCE there was a man who had the habit of being very kind and pleasant to everybody. He was a man of large affairs, was brought into contact with a great number of people, and all of them came to know him as a dear good fellow and friend. It was altogether natural for him, on entering into conversation, to say some cheery, encouraging thing, which was always flavored with love and ofttimes with fun. He knew people of every class and kind, from bank presidents and railway builders to coal stokers and bootblacks, and each and all speedily discovered that he not only thoroughly enjoyed making other people happy, but that he was a genius in the multiplicity and simplicity of the ways he found to do it. His religion was distinctly good-natured, brotherly, and continuous; his creed was written all over his face. It read, "Let us be friends, let us be happy, and let us do the square thing."

That such a man should prove winsome goes without saying. He was remembered as we remember a bit of good news, a happening that we dwell upon and love to talk about. His kindliness was so habitual, so elemental, and so spontaneous, that there could be no question as to its sincerity and its all-inclusiveness. You knew you had come upon a genuine brother man who, without mentioning the subject, presented a concept of righteousness that seemed very companionable and altogether attainable, and who led lots of people that never thought of going to church, to wish they were like him. And so the largeness of his helpfulness might be said to have been determined by the littleness of the things which afforded him opportunity to give his brother man that little lift which ofttimes proves a benediction.

He was never ecclesiastically ordained, yet he was always preaching, and the secret of his success was found in part in the fact of humanity's hunger for just this good cheer. He led all to see that "simple kindness is the brightest jewel in the crown of character," and gave every one a better understanding of the psalmist's saying, "Thy gentleness hath made me great." He constantly reminded people of him who was a past master in the art of winning men, the Man of Nazareth. He brought the Christ-life into one's field of vision, and thus illustrated the Master's words: "And I, if I be lifted up from the earth, will draw all men unto me."

This man was an earnest student of Christian Science and greatly adorned its doctrines. He had found it possible to make his life and the lives of others sweet and eventful by putting into daily practice Mrs. Eddy's counsel when she says: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name" (Science and Health, p. 570).

Many people have gained the impression (and very possibly from you or me) that it is hard to be a true Christian; but for those who believe in good, God, and in good alone, it can but be natural and easy to obey the Master's one great law-fulfilling commandment, "Thou shalt love." This is what the world longs for, the charity or spiritual affection that, as St. Paul has said, is "kind;" that "envieth not;" that "vaunteth not itself, is not puffed up;" that "seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

This is the loving life which it is ours as Christian Scientists to live in greatly simple ways. And think of what it would mean to the world today if every representative of this movement were thus impressing those about him! Like the music student, we must of course master the technique of our art by the constant practice of simple exercises. The lady who found Phillips Brooks in a back-alley tenement telling stories to an invalid child while its tired mother went out for a bit of air and sunshine, discovered the secret of his wondrous power to inspire men. He had learned to reflect divine Love in little things, and this fact gave conquering qualities to his every sermon. Said the immortal Shakespeare:—

> How far that little candle throws his beams!
> So shines a good deed in a naughty world.

And he also said, " 'Tis a kind of good deed to say well."

JOHN B. WILLIS.

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Suburban Lecture

Under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., a free public lecture on Christian Science will be given by Clarence W. Chadwick, C.S.B., of Omaha, Neb., a member of the board of lectureship, at Waltham, Mass., in Asbury Temple, Central square, Monday Evening, April 26, 1915. The public is cordially invited.

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Among the Churches

Current Notes

HALIFAX, ENGLAND.—First Church of Christ, Scientist, has just completed negotiations for the purchase of the property known as "Savile Lodge," situated at the corner of Savile road and Well Head lane. At present only slight structural alterations will be made to the building, but later it is the intention of the members of First Church to erect a church edifice suitable for their needs. The progress of the cause of Christian Science in this district has rendered necessary the acquisition of this property.

The Halifax Guardian.

PORTLAND, ORE.—On Jan. 1, 1914, the union extension committee, consisting of three members from each of the five Christian Science churches of Portland, began the second

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year of its work of holding services in the jails of the city and suburbs. The first year had been rich in experiences for the committee, with many healings reported among the prisoners. During this last year the studied methods of appealing to human sympathy, which are so subtle, were met with a greater wisdom than ever before, both by the committee and by those asked to attend the services. The continued requests of the prisoners for the committee to intercede for them and get them out of what they tried to make us believe was unjust confinement, have about ceased, as the men begin to realize what the help which we come to give them really is,—the awakening of the Christ in human consciousness, to change their thoughts from hatred to love.

During the past year we have exercised more care than ever before in helping the men materially. We have been more certain than ever that the spiritual food given these men each Sunday through the service, and by means of the literature, was the silver and gold that the men really needed. We have labored to find the good soil among the rocks and rubbish of human woe, and we have not sown in vain. The thought was expressed that in giving the men board and room on coming out of prison, and trying to place them in good positions before they had risen mentally above their former habits, we were doing them a wrong, because Truth goes to them right where they are, and leads them step by step, as they are willing.

During the year the committee has visited practically all the homes and charitable institutions with a view to holding services. During the latter part of this year services were begun at the Multonomah County poor farm, to be held each month. Many have been found there who were interested in Christian Science and they are reading the text-book and our other literature. At the last service the attendance was eighty. About four months ago the Linnton Rockpile was closed, as it was needed no longer. Soon afterward, the fifty-eight prisoners at Kelly Butte were transferred to the county jail, and the Butte was closed on account of lack of funds. At present, services are held at the county jail in the court-house every other Sunday afternoon in the men's ward. A marked change in the personal appearance of the women prisoners attending these services has been noted. The gradual breaking down of prejudice among the officials, and the increased interest of the men, has been gratifying. The men are now attentive, even joining in the hymns, and the meetings are seldom disturbed.

Services have been held every fifth Sunday at the penitentiary, cooperating with the Salem church. A marked change has been noticed there in the general atmosphere.

Correspondence.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

The Lectures

Kansas City, Mo.

Three lectures on Christian Science were given by George Shaw Cook for Second Church. At the first lecture, E. A. Krauthoff in his introduction said:—

Job asked, "If a man die, shall he live again?" Plato taught that the sum of human knowledge was to know one's self. Hegel is said to have expressed the thought that the problem of human existence was the effort of man to be at-one with God. In this state of the so-called human mind, Christian Science comes with its message of cheer and hope and points a way out of all doubt, fear, despair, disease, sin, and even death itself.

At the second lecture H. D. Yoder said:—

The text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contains the tenets of Christian Science, and the first tenet affirms that "as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (p. 497). Many students joyfully testify that our text-book has been in fact the "Key to the Scriptures," unlocking the treasures of Scriptural truth to waiting mankind. Mrs. Eddy also declares that "the best sermon ever preached is Truth practised and demonstrated" (p. 201). The fruitage of the Christ-power understood and practised by those who understand the Principle and rule of scientific Christianity, or Christian Science, is manifested in the healing of disease, fear, discord, the reformation of the sinner, and increased righteousness in all walks of life.

At the third lecture Eugene Jaccard said:—

About nineteen years ago, at the request of my wife, I attended my first Christian Science service. She knew a little of Christian Science, but I knew only what I had read in the newspapers, which was mostly inimical, and as a result I was very much prejudiced against it. The first time I went with her, I went only as far as the door of the church. I cannot tell just what feeling came over me, but it was such that I did not go in. After hearing my wife's report, I went with her the following Sunday, and was greatly impressed with the service, especially with the silent prayer and the spirit of love manifested by the members toward the strangers. I became a regular attendant at the church, and a student of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the reading and study thereof I was healed of chronic diseases of from nine to twenty-seven years' standing. Since that time the only medicine used in our family of six has been the Holy Bible and Science and Health.

My opposition and prejudice was not against Christian Science itself, but against my erroneous impressions and false concepts of it.—*Correspondence.*

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San Francisco, Cal.

The remarks of L. C. McAfee in introducing Virgil O. Strickler, who delivered a lecture on Christian Science at Dreamland Rink, under the auspices of Sixth Church of Christ, Scientist, were in part as follows:—

Why are the audiences of the Christian Science lectures so large? This great assembly emphasizes that question. Simply as a witness, merely one among thousands, I will give my reason for being present here. For years I was an invalid. The culmination was paralysis, said to be the result of a clot on the brain. The careful attention of good friends and faithful physicians restored me to moderate activity, but I suffered from epileptic spasms. These became so

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persistent that I feared to enter an office building for the first time, lest I should be taken with one. This illness lasted for many years. My principal physician pronounced my disease incurable. Nevertheless, I stand here before you well.

It is two years since I had a recurrence of this trouble, and the cure is incontrovertibly proved to be due to Christian Science. Christian Science brings its followers into personal fellowship with omnipotent God. Is any man so rich or so great that he can spurn such friendship, or so poor or heavy-laden that he cannot be reached by the comfort of the heavenly Father?

With all the aspirations of a business man, I have and want no greater ambition than friendship with the Christian Science God, which, as stated in Science and Health (p. 140), "changeth not, and causeth no evil, disease, nor death."

Correspondence.

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Edinburgh, Scotland

Miss Lilias Ramsay, in introducing William R. Rathvon, who lectured on Christian Science, said in part:—

Christian Science is preeminently glad news. Truth comes to us today as it came to the shepherds of old, bringing a message of comfort and hope, of joy and peace, to all who are willing to receive it. When this message was brought to me, now many years ago, I had ceased to expect that things could be put right in this world, and I tried to content myself with the hope that in some unknown future state we should witness the triumph of good over evil. The first hope held out to me by Christian Science was that of physical healing, and I thought if I could attain to perfect health, that would be enough to ask. I found this health and strength; but these became established as the result of an understanding of the naturalness and absolute supremacy of good, God, that I had never thought to gain. "Will God in very deed dwell with men on the earth?" said Solomon. This question, which expresses the deepest longing of the human heart all through the ages, is answered for us today in Christian Science.—*Correspondence.*

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Lectures to be Delivered

Akron, Ohio.—George Shaw Cook, East Market Street Academy, 3:30 p.m., May 2.

Alhambra, Cal.—Bliss Knapp, High School Auditorium, 8 p.m., May 7.

Altoona, Pa.—Bicknell Young, Jaffa Temple, 8 p.m., May 6.

Anderson, Ind.—Clarence W. Chadwick, Grand Opera House, 8 p.m., May 2.

Ashland, Ky.—Jacob S. Shield, First Christian Church, 8 p.m., May 6.

Brockton, Mass.—Dr. Francis J. Fluno, City Theater, 4 p.m., May 2.

Camden, N. J.—Bicknell Young, Towers Theater, Broadway and Pine street, 3:30 p.m., May 2.

Carthage, Mo.—Col. William E. Fell, High School Auditorium, 8 p.m., May 3.

Chico, Cal.—William R. Rathvon, Majestic Theater, 3 p.m., May 2.

Chicago, Ill. (Ninth Church).—Jacob S. Shield, Woodlawn Masonic Temple, University avenue and 64th street, 3:30 p.m., May 2, and 8 p.m., May 3.

Cincinnati, Ohio (First Church).—Jacob S. Shield, Music Hall, 8:15 p.m., May 7.

Columbus, Ga.—Virgil O. Strickler, Chase's Conservatory, 8:30 p.m., May 6.

Elmira, N. Y.—William D. McCrackan, Colonial Theater, 3 p.m., May 2.

Eureka, Cal.—Clarence C. Eaton, Church Edifice, 8 p.m., May 2.

Exeter, Neb.—Prof. Hermann S. Hering, Auditorium, 8 p.m., May 7.

Florence, Ala.—Virgil O. Strickler, Court-house, 8:15 p.m., May 7.

Green Bay, Wis.—Willis F. Gross, Church Edifice, Monroe and Cherry streets, 8:15 p.m., May 3.

Jonesboro, Ark.—Virgil O. Strickler, Empire Theater, 8 p.m., May 4.

Kansas City, Mo. (Second Church).—Col. William E. Fell, Church Edifice, Troost avenue and Thirty-first street, 8 p.m., May 4, 6, and 7.

Lodi, Cal.—William R. Rathvon, Beckman-Thompson Hall, 8 p.m., May 1.

Long Beach, Cal.—Bliss Knapp, Auditorium, 8 p.m., May 6.

Los Angeles, Cal. (Fifth Church).—Bliss Knapp, Woman's Club House, 7078 Hollywood boulevard, 3 p.m., May 2, and 8 p.m., May 3 and 4.

Marinette, Wis.—Jacob S. Shield, Church Edifice, 8 p.m., May 4.

Mechanicsburg, Ohio.—Clarence W. Chadwick, Main Street Theater, 8 p.m., May 3.

North Yakima, Wash.—William D. McCrackan, Masonic Hall, 8 p.m., May 7.

Ottawa, Ill.—George Shaw Cook, Church Edifice, 8 p.m., May 7.

Pontiac, Ill.—Virgil O. Strickler, Folks Opera House, 8:15 p.m., May 3.

Potsdam, N. Y.—Bicknell Young, Town Hall, 8 p.m., May 3.

Puyallup, Wash.—William R. Rathvon, I. O. O. F. Hall, 8 p.m., May 6.

Red Wing, Minn.—George Shaw Cook, Auditorium, 8 p.m., May 6.

Richmond, Ind.—Clarence W. Chadwick, Gennett Theater, 8 p.m., May 4.

Salamanca, N. Y.—Rev. William P. McKenzie, Andrews Theater, 3:15 p.m., May 2.

Santa Barbara, Cal.—William R. Rathvon, Potter Theater, 8 p.m., April 24.

Sewickley, Pa.—Bicknell Young, Public School Auditorium, 8 p.m., May 7.

Snohomish, Wash.—William R. Rathvon, Eagle Hall, 8 p.m., May 7.

St. Louis, Mo. (First Church).—George Shaw Cook, Church Edifice, Kingshighway and Westminster place, 8 p.m., May 3 and 4.

Towanda, Pa.—Bicknell Young, Universalist Church, 8 p.m., May 4.

Waltham, Mass. (auspices The Mother Church).—Clarence W. Chadwick, Asbury Temple, Central square, 8 p.m., April 26.

Wausau, Wis.—Willis F. Gross, Universalist Church, 8 p.m., May 4.

Wellesley, Mass.—William D. McCrackan, Town Hall, 8 p.m., April 30.

Ypsilanti, Mich.—Virgil O. Strickler, Masonic Temple, 3 p.m., May 2.

Yreka, Cal.—William R. Rathvon, Peters Opera House, 8 p.m., May 3.

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Change of Address

Attention is called to the new address of the Hon. Clarence A. Buskirk of the Christian Science board of lectureship. Mr. Buskirk is now located at 405 No. Michigan street, South Bend, Ind., and all correspondence relative to lecture engagements with him should be sent to that address.

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Testimonies of Healing

Words are inadequate to express a tithe of my heartfelt gratitude for Christian Science, and all that it has done and is doing for me. I have been studying this teaching about six years, and in all that time I have not taken any drug or medicine whatsoever; my only remedy is, and has been for that period, the truth which Jesus taught, and which our beloved and revered Leader, Mrs. Eddy, discovered for us in this age.

Christian Science as a healing agency has never failed me, whatever the problem has been, physical or moral. I have proved that it is the truth which makes us free. This was brought back very forcibly to me a few years ago, while I was spending a short holiday in Germany. I was quite suddenly taken very ill indeed. The symptoms became so distressing that my cousin, with whom I was staying, implored me to see a doctor. I consented to this, with the understanding, however, that he should only diagnose my case and that I would not take his treatment. The doctor examined me and said that the heart was seriously affected. He also said that I must lie down at once, and not walk at all; if I did not follow his directions, he would not answer for the consequences.

Late that night I telegraphed to a Christian Science practitioner in England for treatment, and followed the doctor's orders only so far as to go to bed, since I really felt incapable of standing up any longer. The doctor had sent me a drug, in case, as he said, I should have any very bad attack that night, and before my cousin left me to rest, she placed the drug by my bedside, hoping I would take it if necessary. The attack came, but from the first I had not the slightest temptation or desire for the drug. I knew that God was my only real help and healer, and that He could not fail me. During the night, as I battled with the intense pain, I opened Science and Health and tried to read, and lastly I opened the Bible at the twenty-seventh psalm, and read these words: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." With those words a great sense of peace came to me, with a wonderful realization of the presence of the Christ, and I fell asleep.

Two days later I got up, dressed, and walked down-stairs into the garden, where I lay all day, and in the evening I walked up two flights of stairs to my room. The next morning the doctor called, and was simply astounded at the change in me. He examined my heart and found it perfectly normal. Again and again he reiterated his astonishment at this wonderful change. Within about a week I was traveling back to England alone, and although the doctor told me I would always have to be very careful and never take any violent exercise, I have played golf frequently, as well as lawn tennis, and have taken every sort of violent exercise. A doctor in England has since examined my heart, owing to the wish of a near relative, and he found it perfectly sound. This all happened three years ago, and I am quite free.

Every day brings to me some fresh blessing, some added proof of the healing power of the Christ, Truth; and I am proving, with the slight understanding I have, that God never fails, and whatever the problem, it is always surely and unfailingly met, when I am faithful to the demands of divine Love. If I wanted to tell of all that I have received through the power and protection of divine Love, there would be no end to my writing. I can only tell of some of the bigger things—the things which at the moment seem to stand out.

I have found Christian Science preventive as well as curative. My sister and I proved this in time of sudden danger. We were traveling in an electric car, when suddenly, without a moment's warning, the floor beneath our feet blew up. The force of the explosion sent our feet up into the air and forced my umbrella out of my hand. Afterward, we climbed along the seats of the car and picked our way over the wreckage of the floor, for we were absolutely unhurt and there was no sense of shock. We were on our way to the Sunday evening service, which we attended with hearts full of gratitude and joy for this wonderful proof of the ever protecting power of divine Love.

MARGUERITE SCOTT TILL, Brighton, Sussex, England.

I would like to say that I was in the tram with my sister at the time of the accident, and I would also like to express my gratitude for God's wonderful protection. Our hearts were filled with thankfulness as we realized that evil had not been able to harm us, and it taught us to know with more certainty that divine Love is ever present and an everlasting protection. I have much cause for gratitude. For the last nine years Christian Science has been "a very present help" in any difficulties that have arisen. It has helped me in a time of great trouble, and has filled my life with a new understanding of God and His creation, bringing with it joy never before known. I am deeply grateful.

KATE E. ANDREAE, Brighton, Sussex, England.

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I wish to tell about my healing in Christian Science, as some one in a similar condition may be led thereby to seek help from the same source. On March 4, 1910, I went to the Soldiers' Home (being a veteran of the civil war) for the sole purpose of placing myself in a position to be buried by the government. I had given up all hope of ever being able to overcome the drink habit, as it seemed impossible for me to get along without having liquor with me day and night. I also had a stomach disorder in its worst form, and in addition to this my heart was badly affected. Twice I had fallen in the street, and I was afraid I would do so again. In fact, I was a wreck both morally and physically. I had left my family, and my only wish was to be out of the way until the end should come.

On the morning of the fifth of March I awakened with my right side paralyzed, so that I was unable to walk or feed myself. I realized there was nothing known in *materia medica* that could cure me, for I had seen many a poor man thus afflicted who had tried all kinds of remedies with no good results. One day I met a lady who inquired what my trouble was, and on telling her, she asked if I wished to get well. My answer was not very civil, for I said, "Most any fool would." She advised me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy from the library, and not only read the book but study it, and said I would be cured. I thought she was mentally unbalanced and did not take her advice, but again I met her and this time promised to do as she said. On the twelfth day of June I began to read, but was not much interested. Again I went over the book, this time in connection with the Bible, giving the same deep study. I also read "Miscellaneous Writings," and as I continued with my study, I became more interested. One day I went to dinner without my cane, as I discovered when I was ready to return to my quarters quite a distance away, and fear arose as to how I should get back. Then the thought came that as I had come without any material support I could return the same way. It was then I realized that I was healed, and since that time I have needed no material support.

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After all the physical healing, however, there is nothing to compare to the spiritual uplift and happiness that has come to me, the understanding of God and of our Master's teaching. This was all accomplished in three months through reading and studying Science and Health. I had no help from any other source, no treatment whatever; and I would advise any one, whatever the trouble may be, especially if it is the curse of liquor in any form, to study that book in connection with the Bible, for it will cure him. I can now meet my fellow man with love and see him as God's child. Christian Science has also helped me in my business, for I go about my work with confidence, knowing that I am right. I left the home a well man on Sept. 16, 1910, and went to work at my trade, plastering, which I am following yet. I will be glad to answer any questions any one may wish to ask, well knowing that the understanding of God, gained through the teachings of our dear Leader, will heal all ills, both mental and physical.

BENJAMIN F. DEITRICK, Los Angeles, Cal.

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On the evening of June 19, 1911, our son, fifteen years old at the time, was taken ill at supper, and we did not know what was wrong with him. We had never had much sickness with our children, and were both frightened. My husband called in a neighbor, who said the boy had a fit and we had better send for the doctor, as he might have other attacks. The doctor came about ten o'clock that night and said the trouble was caused by his stomach. He came again the next day, but the boy grew worse. He had as many as eight spasms every day for a week, then they stopped, but what was called "meningitis" set in. We thought several times that he would pass away. On the fifteenth day he was able to sit up, and three weeks later I took him to visit my sister, as she had been so kind to us when he was sick. The doctor was also kind and did all he could for my son, but he said we must be careful about what he ate, and if he had another attack to send for him.

When we got home from my sister's the next day, my son began to have spasms again and they were more severe than ever. We telephoned for the doctor, who shook his head and said we had let the boy eat too much. He came for two or three days, and then we thought of changing doctors, as I was in a nervous state myself. I, however, said to my husband that the boy could not last long with that treatment, and I was going to have a Christian Science practitioner as soon as I could get one,—I had wanted one all the time, but he would not consent. I therefore wrote to a practitioner in Muncie, Ind., and she came the twenty-seventh of July and stayed one night. The next morning the boy got up and ate a hearty breakfast. We threshed that day, and he was out with the men most of the time. They all just looked at him, for every one had thought he would die, but instead he improved and put on flesh very fast. In four weeks the spells commenced again, but we wrote to the practitioner, and she treated him. He went to school every day and made good progress in his studies, but would have the attacks at night. I got so I could not stand it any longer. Accordingly I went to see another practitioner, who said it was my fear that was keeping him from getting well. That was in September of the same year. We stopped treatment until the next May, when I asked the practitioner to treat us both, which she did. He has had no attack since, and can do anything any other boy of his age can do.

I myself have been greatly benefited, and my little girl was healed of a severe cold. I can therefore say to all: "Do not give up. If your healing is slow, it will come; just rejoice." The help comes from God. We learn that we have something besides matter to lean on. I hope my testimony may be the means of helping some one who has suffered as I have. I am very thankful for this blessed truth that makes us free.—BERNICE BELL, Dixon, Ohio.

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Christian Science has done so much for me in bringing peace, joy, and good into my life, which before seemed beset with discord, despair, and evil, that words cannot express my thankfulness to God, and my gratitude to our revered Leader, Mrs. Eddy, through whom God revealed to this age the divine Principle which heals all our diseases.

My attention was directed to Christian Science through a younger brother. At first I was antagonistic and did all I could to discourage his interest in the subject. I was not long, however, in discovering that my efforts were in vain, and soon I began to realize that there were many good points in this religion. At this time I had been out of college for about a year, having failed in two colleges on account of poor health and irregular living; but I did not seem to be having any more success out of college than I had while there. In fact, things seemed to be steadily growing worse, and I was in any but a happy state of mind. Among other things I was a slave to cigarettes and drink, and these habits interfered with my business to such an extent that success seemed impossible. I was unable to earn sufficient money to meet my expenses, and the result was that I was heavily in debt and constantly getting in deeper. Then, too, for a number of years I had been taking treatment from different physicians for an eruption which appeared on my face and which was very unsightly and annoying, but nothing relieved this condition; indeed, it seemed to be steadily growing worse.

I was a member of a church, but attended its services only on rare occasions, and then merely to please my mother or some other member of the family, for I could not believe all of its doctrines. I never believed that God created man capable of committing sin and then consigned him to eternal punishment for doing that which He had given him power to do; and I am grateful for the proof which Christian Science gives us that sin is not power, and is not real, for God is All-power, and God is good; therefore man, as the image and likeness of God, knows no sin.

Finally, I found myself under medical treatment for a number of ailments, on a strict diet, and losing weight rapidly. I was told by the physician that if I continued to lose flesh I would soon have lung trouble. He did not seem very hopeful concerning my case, and I was greatly discouraged. Again it was proven that "man's extremity is God's opportunity." I went to a Christian Science practitioner and asked for treatment. The help was given, and I began to improve at once. I then took up the earnest study of the Bible, and of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have been diligently studying ever since. I also began to attend the Christian Science services regularly.

My healing was slow, for error seemed to be very tenacious in some respects, but the advance has steadily continued, and with each step false beliefs have been overcome. For several years I have been entirely free from all desire for drink, and the smoking habit was destroyed at the same time. The eruption on my face has been completely healed. Likewise, a measure of success has come to me in my business which I never before knew, and for which I cannot be too grateful. I have also gained in weight, and am now well, strong, and happy.

I am deeply grateful for these physical and substantial

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benefits, but I am even more grateful for the understanding of what God is, and of man's relation to Him, all of which I have gained through the study of the Bible and Science and Health, and for the knowledge that God "is a very present help in trouble." I am now able to face the problems of each day with confidence, and with the knowledge that God is ever present and all-presence. I am also able to help others to realize this truth, and this means much to me. These are only a few of the many blessings which have come to me in Christian Science.

I give this testimony in the hope that it may help free others from the bonds of error. Jesus said, "Ye shall know the truth, and the truth shall make you free," and this truth has been proven for me and a multitude of others many times in Christian Science.

J. Hazlett Griffith, Pittsburgh, Pa.

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I have received so much benefit from the testimonies in the *Sentinel* that I send mine in the hope that it may cheer some struggling heart. My interest in Christian Science was first awakened about two years ago, when I was healed of female trouble through treatment from a faithful practitioner. I have been helped mentally, morally, and physically; but the greatest blessing of all is the spiritual uplift which has enabled me to know that God is both able and willing to care for His children, if we are but willing to do our part and bear the cross, which may at times seem heavy, but always brings a sure reward. The Bible is a new book to me. I now see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I am thankful to God, and grateful to Mrs. Eddy for giving us this truth.—Mrs. J. W. Parker, Wayne, Okla.

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Sufficient time has elapsed since the first beneficent influence of Christian Science came into my life to prove that its effects were neither illusory nor transient. I graduated from college with an entrenched conviction that any step in human progress must emanate from the experimental laboratory,—if not the biological or physical, at least the psychological. In fact, my scholastic training had left me scant respect for the deductive method of reasoning in general. Therefore the first cases of healing in Christian Science which came to my attention I dismissed as psychological phenomena,—presumably due to overstimulated imagination.

Immediately following my marriage there began the thorny path of suffering which ultimated in the rending of the garment of self-deception with which I was clothed. Beginning with malaria in an aggravated form, I passed successively through surgical operations—resulting from difficulties at the birth of my children—and nervous breakdown, until I found myself an almost complete wreck physically, and scarcely better off mentally and financially. Self-pity, and bitterness toward those whom I deemed not sufficiently sympathetic with my unhappy state, dominated my consciousness, until I was a source of distress to family and friends. Christian Science was offered to me at this point, but I rejected it contemptuously, convinced that these ills were not "imaginary." It was my privilege to accept the alternative, and I did so. This alternative was three more years of wretchedness.

One day I met a friend whose condition I had known to be in every respect as bad as my own, but behold, she appeared to be perfectly well, and what was more surprising, perfectly happy. She told me that Christian Science had healed her. This gave me food for thought, and ultimately led to my reluctant consent again to read "Science and Health with Key to the Scriptures," this time more conscientiously than my former critical state of mind had permitted. At first I got but little enlightenment, however, so deep was my prejudice against what I considered was Mrs. Eddy's illogical method. The style, moreover, was not what I considered appropriate for a text-book. When I expressed this feeling to my Scientist friend, she gave me a copy of "Unity of Good," also by Mrs. Eddy, possibly thinking that my prejudice against another volume might be less insistent. Whether or not this was the cause, at any rate it was this book which gave me the first glorious glimpse of that truth which was to free me from every one of my miseries. I then turned to Science and Health with a receptive mind, and from that hour to the present one my life has been constructive, hopeful, and to a greater or lesser degree useful to others.

Although there are daily problems to be worked out, as there must be until what Mrs. Eddy calls the "passage from sense to Soul" (Science and Health, p. 566) has been finished, despair has forever given place to confidence, ill health to physical well-being, and mental unrest and doubt to a reliance upon God as the only cause and creator. It has been five years since any material remedies have been used in our household, which includes four children. During this time scarlet fever, measles, whooping-cough, acute lung trouble, burns, fractures, and many minor ailments have put in an appearance only to be banished by the application of Christian Science. Some of the healings were practically instantaneous, others were slower, but all were ultimately accomplished. My last baby was born under Christian Science treatment with so little discomfort as to be negligible, whereas my previous experiences, as I have intimated, were such as to take me into the "valley of the shadow."

Grateful as I am for these physical benefits, it is only as they are signs following the mental and moral regeneration that they are significant. It is not in the spirit of doing penance, but rather is it with the desire to be as just as I was formerly unjust, that I make public expression of my gratitude to Mrs. Eddy for what she has done for mankind, only one sample of which is my own case. By making the Bible and Jesus' teachings comprehensible to me, she pointed the way to God, and no greater service can be conceived. If my life as well as my words shall bear witness to my gratitude, I shall be satisfied.

My healing has been permanent. I am in better health and more full of joy and peace today than ever before. In fact, my testimony hardly gives an adequate sense of the marvelous betterment in all my affairs which the study of Christian Science has brought to me.

Agnes Morley Cleaveland, Berkeley, Cal.

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In Science and Health we read: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more" (p. 3). The writer had been a great sufferer for fourteen years and had exhausted all known medical skill, but a few weeks' treatment in Christian Science brought the realization that he had been healed of a painful stomach disorder, also of sleeplessness.

After the first good night of refreshing sleep, I said to the practitioner the next morning that I wanted to give up business and go out through the country to help the suffering. The practitioner then kindly explained that it would be much better for me to remain at my work until I gained more of this truth, meanwhile letting my light shine, and that if I were "lifted up" through the study, I would be able to help others. Acting upon this advice, I began earnestly to study

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the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," and have never ceased to do so since. Having procured a *Quarterly*, I started to study the Lesson-Sermons, and I also subscribed for and read all the literature. In reading the Bible for the first time, I saw a passage from the gospels wherein we are told that after the master Christian had healed a man, the one healed asked permission to follow him. The Master's reply was, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Immediately upon reading this I thought of the wisdom of the practitioner; for if I had given up business and gone into different cities to try to help my fellow men, it is very likely they would not have believed that I had been healed through Christian Science.

By studying earnestly, and gaining a little understanding of the truth which the Master said would make us free, I have been able to help several of my employees, and they are now subscribing for the literature regularly. It was easy for them to believe, for they knew that for years I had been seeking to regain my health through *materia medica*, change of climate, and hygienic treatment; also that I had dropped all this and had been healed through Christian Science.

I have persistently cultivated within myself the habit of mentally expressing my gratitude. For example, I never read an article or a Lesson-Sermon or a copy of the *Monitor* without first thanking God for it, and also for the mentality which has become the channel for its expression. At the Wednesday evening testimony meetings, the Sunday services, and the lectures, I never fail to declare that the word which goeth forth shall not return void, but shall prosper in the thing whereunto it is sent, as we read in the prophecy of Isaiah. I find that this attitude of thought is very helpful, and one that is easily cultivated. I can never be grateful enough for all the blessings that have come into my life these past four years in the way of moral betterment, spiritual understanding, and physical help. I have never turned aside one moment for any other help since my first treatment in Christian Science, and I find it meets my every need at home, in social duties, and in business. In my office I am never without a dozen or so of pamphlets, which are always ready for inquiring friends.

My conception of how best to show my love and gratitude to Mrs. Eddy for all these blessings is to study daily Christian Science and try to live what I learn, so that others will see my light shining, and they too will glorify our heavenly Father.—A. Warendorff, New York, N. Y.

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I turned to Christian Science a few years ago, and I wish to express my gratitude for what it has done for me. By reading "Science and Health with Key to the Scriptures" I was healed of stomach trouble. I also had rheumatism for several years and it was growing worse, but I was healed through absent treatment. My husband, too, was healed in Christian Science, and is now stronger and in better health than he ever was. We are both striving to gain more of this blessed truth which makes men free.

Lucy Orr Parmeley, Potosi, Mo.

I have been healed through Christian Science of a catarrhal affection of the throat of fifteen or twenty years' standing, also of kidney trouble from which I had suffered for thirty years, of rheumatism, and a bowel difficulty. For several years there was a large wen behind one of my ears, and it was growing very fast, but this has disappeared since I took up the study of Christian Science.—Cyrus Walker Parmeley.

From Our Exchanges

[Rev. Alfred J. Cardall in *The Universalist Leader*]

Carlyle once gave expression to the passionate longing of countless men and women in the despairing wish that God would speak again. In the earlier days he thought he could hear the voice of the infinite in the speech and life of great souls.

"The longing of men." Why this expression of Carlyle; why this longing of men? That it exists, we ourselves, possibly, find true in our own yearning. Analyzing it, it reveals two conditions: a sense of need, also a recognition of man's absorption in the things of the world. Is it not out of a sense of need that this longing arises? There is something lacking, something being called for by the very nature of man himself. He is not satisfied. With all the progress of the age, with all the refinements, with all the increase of earth's varied store, he yet yearns for something apparently beyond his reach. There is something wanting in his own life. There is a keen sense of need.

Then, too, this longing of man may come from a recognition of man's absorption in the things of the world. So engrossed do men and women become in the activities of daily life that they hear not the voice of God in the common places or the uncommon places, in the messages of men, or in the duties of life. So loud are the calls from elsewhere, that the voice of God is not heard. Like Carlyle, men have felt, and do feel, that the voice was heard in the earlier days, when at least the speech and action of great men reflected the utterances of the infinite for the guidance of their fellows and men were reminded that God was still in the world and in the conduct of life. Even when some great soul does arise to give a message of God to the sons of men, they are so absorbed in the intense activities of the day that it comes only as a moment's stir.

[*The Christian Intelligencer*]

Christ revealed the reality and the beauty of the moral and spiritual world. He illustrated by his own life what human life at its best should be. His ideals show what objects it is worth while to pursue. The spirit and principles by which Jesus lived are the true regulating motives of worthy living. If every one tried to live as Jesus lived, the countless miseries of man would be rapidly reduced and finally wiped out. To look at life as Jesus looked at it, to adopt as life's supreme aim what Jesus commands, and to be faithful in all the details of daily life to the quest of the best, are the vital items in the program for making this world the kingdom of our Lord and Saviour Jesus Christ.

As Jesus looked out upon men he saw that they were not realizing the true end of life. His heart was deeply touched by the lack of unity in the purposes of the lives round about him. "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." It was from his own intimate knowledge of what life is given us for, and from his deep understanding of the pain caused by motives other than the highest, that he said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

[*Zion's Herald*]

In this conspicuous failure of the disciples who were so near to the Master, there is a profitable lesson for those of us who are inclined to relax our endeavors when success seems unduly delayed. Especially steadying and stoutening should this

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incident be to the youthful Christians who are eager for prompt achievement to crown their efforts. To know that Peter and James and John, who had seen the face of the Christ transfigured so short a space since, met with failure in their attempts to heal the sick boy, encourages us, as it did the disciples, to seek the cause of our ineffectiveness, and to talk with the Master apart about it. And when we do this, we will be likely to discover that Jesus' words, "This kind goeth not out but by prayer and fasting," have become the touchstone for our lives as they did for the disciples.

Particularly heartening is the incident in the light of what was wrought by the disciples later on. Their impotency dropped from them and they were clothed with power, and were enabled to do mighty works in the name of the one whom they served. In those later years, when they came to see the spiritual beauty of the plan which the Master had perfected for their lives, they must have looked back on those early strivings, so marred by failure, and thanked God for the times when there was brought to them the knowledge that "this kind goeth not out but by prayer and fasting."

[*The Christian Work*]

The fundamental law of nature on which the gospel is built up is that no man liveth to himself alone—or can live to himself alone should he try. Taking this as a basis, both Jesus and Paul rear the great structure whose one central principle is the free, spontaneous, eager acknowledgment that one belongs to a society, and that the life both of the society and of himself rests on his faithfulness to this principle. There are men who teach that the individual has a right to his own life regardless of others, but there is no vestige of such teaching in the New Testament, neither can one find it in the great teachers of the ages. For they, with their Master, have seen, as any one must see who stops and thinks, that there can be no society built up on that principle, no civilization. We are just witnessing great civilizations tumbling to pieces because nations have been living by that philosophy. If the war stops and nations go back to this same antichristian basis, it will all come again. It must come. It comes among individuals whenever the law of strict individualism prevails.

[Rev. A. H. Moncure Sime in *The Christian Commonwealth*]

Religion is life. The only religious value of any belief is its life-value. If a belief has no life-value, no real effect on daily conduct, if it does not spontaneously transmute itself into action, it is no essential element of religion. Liberal religion maintains that, while belief profoundly affects conduct, yet conduct in turn is the true test of belief. Our deeds reveal and justify or condemn our creeds. Thought is good, dogma is legitimate, but life is better, and he is the most likely to lead a worthy life who has the clearest and most catholic vision of truth and is most faithful to his ideals.

[*The Outlook*]

He who out of his own experience can tell his fellow men how they can keep the love of God in their hearts, how they can find a divine joy in earthly sorrow, how they can maintain a serene spirit in the midst of the tempest, will give to his congregation the message which congregations are eager to hear.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

The true religion is always something of a mystery; it is easier apprehended by the heart than comprehended by the mind, better expressed in a life than in a statement. It is not what can be rationally formulated that provides its inspiration, but what never quite can. It advances by believing a thing which every one says is impossible.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

❖

From the Editor

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

❖

From the Publishing Society

"Friede auf Erden" (Peace on Earth), a new German pamphlet containing translations of three articles on this subject is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

❖

From the Clerk of The Mother Church

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

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

❖

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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Pamphlets

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

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

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

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

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

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

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

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

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CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Printed in French and Swedish, but not in English.

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x). heavy-faced, very distinct type. Turkey Morocco, size 6⅝ x 4½ inches, corresponding in size and binding to pocket edition of Science and Health. Price $3.75.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 35

Boston, May 1, 1915

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Christian Science Sentinel

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Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numeral XV indicates the year 1915; XVI is used for the year 1916. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

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Items of Interest

At a meeting of the Society of Antiquaries for Scotland, recently held in Edinburgh, George Macdonald, LL.D., F. S. A. Scot., gave a communication on "A Fresh Survey of the Roman Wall from Inveravon to Falkirk," explaining in his opening remarks that he had been engaged on this work for some years, aided by a grant from the Carnegie research fund. On the farm of Mumrills, midway between Falkirk and Inveravon, the site of a forgotten fort had been discovered and its approximate dimensions ascertained. From the bank of the Avon to Rosehall, in the heart of the town of Falkirk, the line of the wall had now been laid down with practical certainty, and it was so satisfactory that the results of the present inquiry were being adopted as an official record by the ordnance survey.

The second communication, by the director of the museum, described the excavations conducted by the society on Traprain Law, south of East Linton, in 1914. About one hundred feet square had been excavated, yielding harness mountings and other objects of bronze, quantities of hand-made pottery of native fabrication, and many pieces of Roman ware of late first-century date, also coins of Trajan, Hadrian, and Antoninus Pius, indicating an occupation into the Antonine period during the middle of the second century, were found, as well as molds of stone for ingots and segments of armlets of colored glass and jet. The relics have all been presented to the National Museum by A. J. Balfour of Whittingham, on whose property the hill is situated.

In denying a motion filed by the Kellogg Toasted Corn Flakes Company against the government's petition for an injunction to restrain the company from fixing the resale price of its product, the United States circuit court of appeals, in a decision just filed in the district court at Detroit, rules that the owner of a patented carton cannot dictate the selling price of the goods which the carton contains. The government's petition, filed in December, 1912, attacked the selling plan of the defendant company, stating that it specified the price which the jobber, the wholesaler, and the retailer should charge for its product. Arguments in the case were heard last July. In its motion to dismiss the government's petition, the Kellogg company contended that its ownership of a patent on the carton in which its product was marketed gave it the right to fix the price of the product.

In its decision the court of appeals says: "The general rule is well settled that a system of contracts between manufacturers, jobbers, and retailers by which the manufacturers attempt to control the price for all sales by all dealers at wholesale or retail, whether purchasers or sub-purchasers, eliminating all competition and fixing the amount which the consumer shall pay, amounts to restraint of trade and is invalid both at common law and so far as it affects interstate commerce under the Sherman antitrust act. It seems entirely clear that the defendant's selling plan here in question goes beyond any protection afforded by the patent on the carton, and is in its essential principles violative of the Sherman act."

A most important hearing on the proposal to require the railroads to report their operating expenses separately for freight and passenger traffic will be held by the interstate commerce commission on May 21. A possible order from the commission to this effect is opposed by the railroads on the ground of expense, and is supported by the railroad brotherhoods on the ground that it will furnish data essential to wage arbitration cases. It is stated that more than 60 per cent of the railroads already keep separate accounts of their freight and passenger traffic. By the establishment of a uniform requirement, however, it is pointed out that the truth about the annual outlay for labor in the freight and passenger services of the roads would be easily available, thus greatly facilitating arbitration proceedings. If the order is granted, it will probably require the roads merely to report separately their outlay for passenger and freight locomotive engineers and firemen. Passenger rate schedules and freight rate schedules would be affected alike.

The amount of telephone wire in use in the United States increased from almost 13,000,000 miles in 1907 to more than 20,000,000 in 1912, or by about 54 per cent, while the number of miles of commercial telegraph wire, including ocean cable, increased during the same period from more than 1,624,000 miles to nearly 1,882,000 miles, or by 15 per cent. The Bell Telephone system in 1912 controlled nearly 75 per cent of the total wire mileage, and over 58 per cent of the total telephones in use. It also controlled nearly 51 per cent of the public exchanges maintained by companies with annual incomes of five thousand dollars or over, and handled 66⅔ per cent of the calls made over the lines of such companies. Wire mileage of the Bell system increased from 8,947,000 in 1907 to 15,135,000 in 1912, or by more than 69 per cent. During the same time the wire mileage of all other systems combined increased from 4,032,000 to 5,115,000, or by a little over 26 per cent.

The Pennsylvania Railroad has announced that it would go into the open market for twenty million dollars' worth of new material for cars and locomotives which it will build in its own shops. The invitation for bids indicates the first big buying movement by the Pennsylvania Railroad for more than a year. The company's present program includes the construction of one hundred and forty-four new locomotives, seventy-six of the standard type and sixty-eight shifting locomotives; one hundred and forty-six all steel passenger cars, and ten thousand freight cars. The locomotives will be built in the Altoona shops. Of the passenger cars ninety will be built by the lowest bidders, while the remaining fifty-six will be constructed by the company. Bids will be asked for 7,648 of the freight cars, which the company plans to have built by outside companies, and on materials for 2,102 freight cars to be built at the Altoona shops.

A big increase in the production of meat in the federal forest ranges this year is predicted by the bureau of forestry. The figures show that forests will furnish forage for 1,867,775 cattle and horses, 8,747,025 sheep and goats, and 64,640 swine. This is an increase over last year of 92,656 in the number of cattle and horses, but a decrease of 120,881 sheep and goats. The belief is expressed that the recent high price of beef has encouraged many farmers and former sheep men to go into cattle raising. It is estimated that the federal treasury will be enriched to the extent of about one million two hundred and fifty thousand dollars, or an increase of two hundred thousand dollars over last year, by receipts from grazing permits.

Women attorneys of Chicago have organized the Public Defenders League for Girls, to defend girls brought into the morals court. Half of Chicago's sixty women attorneys have offered their services. The league has the indorsement of the judge of the morals court, Judge Arnold C. Heap. "Few of the women who come before me are supplied with legal counsel," he said. "I feel the organization has a place in this court."

William C. Van Antwerp, governor of the New York stock exchange, says: "American business activity is today built on more solid foundations than ever it was; its moral framework is based on character and the golden rule as never before. I firmly believe that the next ten years are to be the best years of our lives,—best because freest from greed and selfishness; best because fullest of moral and material profit."

The gates of lock 17, on the Warrior river near Birmingham, Ala., were placed a few days ago, completing a twelve million dollar government project that provides a six-foot channel from Sanders ferry to Mobile, a distance of five hundred miles, and opens up to barge traffic vast lumber resources in northern Alabama.

The Western Union Telegraph Company's standard message rates between New York and San Francisco, and its cable rates from New York to points in England, have been pronounced by the interstate commerce commission as not unreasonable or unjustly discriminatory.

Another Louvain professor is coming to Harvard, announcement being made at the university that Professor de Wulf of the Belgian University will give a course during the first half-year on the history of scholastic philosophy. Professor de Wulf is one of the greatest of present-day medievalists.

President Blackton of the Vitagraph Company of America said that for 1913, two hundred and seventy-five million dollars was paid by the public for admission to motion picture houses.

Mayor Blankenberg of Philadelphia has signed the resolution passed by the city council authorizing the taking of the liberty bell to the Panama-Pacific exposition.

The coronation of the Emperor of Japan is officially fixed for Nov. 10 at Kyoto.

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Christian Science Sentinel

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

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Spiritual Education

WILLIAM D. MC CRACKAN, M.A.

Progress in right living is dependent upon improvement in right thinking. Humanity is being educated out of its false beliefs into better conditions of thought through the power of Truth operating as the law of God. This process must necessarily be educational. Earnest seekers after this truth would be less impatient with delays, checks, and hindrances, would feel less inclination to cherish grievances or self-pity, could they recognize their trying experiences as connected with a process of education. The verb to educate means to lead out of; therefore spiritual education is synonymous with that pilgrimage from sense to Soul mentioned by Mrs. Eddy on page 566 of Science and Health.

Spiritual truth comes to the individual consciousness to lead it out of evil into good, from mortality into immortality, from material believing into spiritual understanding, from death into Life, from fear, lust, greed, to divine Love, universal and impartial. The Christ-teaching educates humanity out of the grasp of self-will, self-justification, and self-indulgence, into wisdom, purity, and spiritual power; out of sin, sickness, and death, into holiness, health, and life eternal. This education need not necessarily cause sorrow or suffering; no law of God imposes pain as the price of progress. The growing pains of material childhood need not afflict the pilgrim on the heavenly road that leads to the "secret place of the most High." Yet if resistance to Truth, and fear, which is the belief of life in matter, assail that pilgrim, he will not murmur, but will press forward in spite of every obstacle, knowing the goal of his right desire to be surely attainable.

The public at large is being educated out of unquestioning reliance upon material means for destroying human ills into a growing perception of the power of God as Mind, Spirit. The healing and saving words of Christian Science, which can no longer be doubted by fair-minded investigators, have caused many to reach a condition of doubtful waiting for more light, and others to advance boldly into the sunshine of Truth. Whereas, some years ago, Christian Science attracted the attention only of restricted circles, single communities, today the legislative bodies of great states are inquiring into its practice, and even into its teachings. A wider educational area has developed with the expansion of the cause of Christian Science. While some of these efforts to apply legislative measures for the restriction of Christian Science practice at times take on the appearance of persecution, there is really no need to regard them in any other light than as opportunities for further spiritual education.

It is not possible to overestimate the good accomplished by bringing legislative bodies into touch with the actual fruits of Christian Science. Men who have never had the least inkling that there was any power outside of matter, find themselves face to face for the first time with facts which prove the omnipotence, omniscience, and omnipresence of God as divine Mind. They are thus educated to understand that scientific Christianity is not quackery, but is in very truth the one and only method of healing the sick which is stable and unvarying. Ignorant intolerance and inherited bigotry are rebuked, and the fears of self-interest are shown to be groundless. The inevitable uncertainties of material medicine and of *materia medica* diagnosis are laid bare. So also the futility of trying to classify diseases as preventable and non-preventable, as contagious and non-contagious, is exposed, for Christian Science proves that all disease is preventable through the consciousness of Immanuel, "God with us," and that disease acts in a contagious or a non-contagious manner according to human belief, and not according to immutable law. These occasions likewise present admirable opportunities for warning the public of the danger to human rights and progress inherent in any legislation which savors of state medicine.

Nor is there any reason to suppose that this spiritual education concerning the practice of Christian Science will stop at the portals of the smaller legislative bodies. There have already been indications that Christian Science is engaging the attention of national legislatures, and the time may not be distant when this spiritually educational process may become of international scope. Earnest students of Christian Science do not rebel at the ways and means which humanity seems to require for its education out of the false self into the true, out of hopeless materialism into the joyous realization of spiritual being. Every cry, "Come over into Macedonia, and help us," translates itself into a call for spiritual education which deserves a glad response, and so, as Mrs. Eddy writes on page 574 of Science and Health, addressing the reader of her book, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

All true spiritual education, however, must of necessity begin at home, in the individual consciousness. When the closet of thought is shut against the would-be intruder, that carnal mind which is in reality no mind at all, and is opened to Christ, Truth, then spiritual education is going on unhindered. In those quiet hours of heavenly assurance the Christian Scientist is learning to save the sinner by excluding sin from his own thought, and to heal the sick by destroying his own belief in the reality of sickness. While wrestling with error until it ceases to have any seeming power or presence or be any person at all, the valiant Christian is laying the foundation which is preparing him to answer the cry from Macedonia, to bring the good news that saves and heals to a wider public, to the city, the state, the province, the nation, and eventually to the confederation of the nations of the world.

There is no limitation placed upon the efficacy of righteous thinking proceeding from a fixed Principle and obedient to divine rule. No mortal can set bounds to the ever-activity of an idea emanating from divine Mind, for unto such an idea is given authority and power, dominion and glory, from the source of all greatness and victory, whose is the kingdom and who is "exalted as head above all."

God is the creative Mind. His power and His law are never really questioned when once recognized. Human

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thought demands a central Principle in control of the universe and man, and Christian Science explains the character of this Principle, God, to be wholly good and beneficent. Moreover, God is expressed in that which resembles Himself, in good, not in evil. The would-be critic of Christian Science, or the practitioner of material medicine who is fearful of the inroads of a different method of healing, or the theologian who sees some of his cherished doctrines challenged, or the legislator who in his ignorance thinks he is protecting the public by forbidding it to pray aright,—all these are ready to respond to the proper spiritual education at the proper time. They will gladly welcome Christian Science in behalf of themselves and others when the glorious perception dawns upon them that the God who is honored in Christian Science, is the very God they have been unconsciously worshiping, the Principle they have been instinctively hoping would some day, as in Bible times, become available again to heal as well as to save.

True Understanding

KATE W. BUCK

To possess spiritual understanding is to find one's self in touch with that which is wholly mental, and therefore spiritual, eternal, and complete. The creative Mind expressed in its ideas, each idea being complete in itself, is wholeness, entirety, rhythm, and unity, "God and His creation, harmonious and eternal" (Science and Health, p. 472). To come into some realization of this is spiritual understanding, for since Mind, the creator, is Spirit, then all Mind's ideas must be spiritual and cannot be anything else; consequently, spiritual understanding is the only true understanding there is.

Many people when beginning the study of Christian Science are in the habit of wanting first everything else there is to have which seems good, without giving much thought to the spiritual side of things. When they glimpse even faintly the great truth for which it stands, they come to realize that there is something to ask for that is higher, perhaps, than anything they had ever dreamed of, namely, spiritual understanding.

Awakening to this need, their next thought is how to get it, and more or less earnestly they seek for it. To desire is certainly the first step, but with that goes the admonition, "Ye shall seek me, and find me, when ye shall search for me with all your heart." It takes some of us a long time really to know just what that means. Some will say, "I do want spiritual understanding above all things else, because I know it is the only thing worth while," but even so, they are not willing to seek "first the kingdom of God." Still looking for happiness in material things, and very busy about it, they do everything else first, and then, if there is time, it may be at the tag end of the day, they study or read the word through which alone this blessed understanding comes. Going on in this way for a while, they wonder why their needs are not more quickly met, and this sometimes continues until, weary of waiting for what seem delayed blessings, sick of material attractions, disappointed at every turn in their fruitless search for happiness among the "flesh pots," they at last cry out, baffled and confused, "They have taken away my Lord, and I know not where they have laid him."

When mankind look for their "Lord" in distractions; when they allow thought to be vagrant, instead of fixing it upon that which "fadeth not away,"—they learn through stress and turmoil that the Christ, Truth, is indeed not there; he has risen, and so must they too, if they would find him. "Disappointments and ceaseless woes," Mrs. Eddy writes, "turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, 'Canst thou by searching find out God?'" (Science and Health, p. 322). On the next page she tells us that in striving to know the truth we must "endeavor to forsake error of every kind and to possess no other consciousness but good." Willingness to let go of all belief that there is any real joy or freedom to be found anywhere except in good, to seek first to do the will of God and acknowledge no other, to desire spiritual understanding so thoroughly that everything else becomes secondary,—this is the only way to the acquirement of that which to have is to possess all things.

"With all thy getting get understanding," says the proverb. Its possession brings freedom, dominion, and a joy that, even in the midst of seeming shadows, stands strong and sure. Even a small realization of its power and might, just to begin to let go of other things in order to get it, makes one eager for what lies beyond, a fuller, clearer unfolding, day by day, of the things which God has promised to them that love and serve and seek Him with all their hearts. Those who acquire slowly, sometimes recall so vividly some of the rocks which loomed large and dark in their own pathway, that seeing others stumbling over the same obstacles they seize the opportunity to warn them off these darksome places and so help them to quicker results, if they will but listen.

One stumbling-block that is often a serious hindrance to students of Christian Science, however earnestly they strive to know, is an effort which many make to have its teachings correspond to and coincide with some of their own preconceived ideas and theories, sometimes even to the point of saying, "But this does not sound reasonable; it is not consistent." Consistent with what? With a belief in the reality of matter, its laws and evidences! Yet that very belief is the essence of inconsistency, since the infinite creator (Spirit) could not create anything unlike Himself. No one would claim that there is anything godlike in matter; then God did not make it, that is sure, and who did, God being the only creator? Emerson writes: "A man is the façade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not as we know him represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend." To "let it appear" is indeed to be triumphant over fallacies, but we so pride ourselves upon our human reason. How firmly we believe in it, but of what avail is it when we are bowled over?

A consciousness of ever-present good, then, its allness and exclusiveness, is undeniably to be won as a result of spiritual understanding, when one truly desires it above all things else, forgetting indeed that there is anything more needed. When the belief in materiality passes out of consciousness, it ceases to exist for the individual who has so attained, and thus he is free to follow continually after good, for he knows nothing else. It is so supremely satisfying to know that every need of every child of "the most High" is already met, and that the child has but to awaken to a knowledge of this fact. Nothing can interfere with or overthrow God's plan; it goes steadily on to its fulfilment. What is required of each one of us by our Father-Mother, we are ultimately bound to accomplish. So there is no place for fear or the discouragement brought about by some self-centered thought, since He "moves to His great ends unthwarted by the ill."

One does not need to think of himself as a sinner any more than as a sick person, for is not that forgetting about the man that God made in His image? The false belief is not only testifying wrongly about the image, but about the great original, since one could not exist without the other, any more than there could be a reflection of a person in a mirror

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if the person himself did not stand in front of it. We often need to go back to the fundamental fact that God makes everything that is made; that there is one creation, and that good, spiritual, because God the producer of it is Spirit. As for evil, it is the business of one who tries to follow and adopt the Science of Christianity, to stand for the good as a constant manifestation of God, and deny the reality of evil because it is no possible part of Him. A lie has no power unless it is believed in, and never becomes true however much it may be repeated; it has no origin except in some so-called mind apart from God, for God is Truth. There is no mind apart from God, and so the whole flimsy fabric crumbles into nothingness, no thing at all.

A deep spiritual thinker has well said, "It is no proof of a man's understanding to be able to affirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence." God exists, and He alone, and man is not a separate personality tossed about at the mercy of every wind that blows, but one with Him, insulated, enfolded, and sheltered in His love. One must therefore let go the thought of self, the fear of self, and self-conditions, for that is the counterfeit, the product of mortal thought, and must cling to the real, the product of immortal thought, perfect and eternally harmonious. Only so can we trust; drop our broken reeds upon which we lean only to fall, and be at peace. God is taking care of each child of His love, whether the child knows and admits it or not; but once positively admitting and accepting it, we can rest in the consciousness of it as securely as a baby bird nestles under its mother's wings.

Peace

PETER S. JOHNSTON

BEFORE taking up the study of Science and Health and reading the Bible in its light, the writer often wondered what this seeming life was all about. Nothing between the cradle and the grave gave any definite knowledge of the why and wherefore of existence. Even the rush for material wealth, the incessant desire for pleasure, and the love of worldly things in general, seemed to lose their attractions sooner or later, and it was found that all is "vanity and vexation of spirit."

When attending the last services for a friend who had passed on, the familiar words came forcibly to mind, "Earth to earth, ashes to ashes, dust to dust," and I found myself utterly at sea as to what constitutes eternal life. There came a time, however, several years ago, when a member of the family was very much in need of help, and Christian Science was recommended and tried, with the result that restoration to normal health soon followed. Some years later I began the study of Christian Science earnestly, and soon there came into my consciousness a peace greater and sweeter than any before experienced, and this peace was yet increased when the long-cherished belief was recalled that one could enter heaven by keeping out of hell. Now I am trying to prove Jesus' teaching—"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"—by daily practice.

On page 213 of Science and Health Mrs. Eddy says, "Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine." If the divine hand is allowed to sweep this harp, peace and harmony will be attained. If we permit ourselves, with all confidence and trust in the power of divine Love, to be led like little children away from the environments of this world, we begin to see, though faintly at first, the light of Truth, and we are reminded of the star which led the wise men of the East to the new-born Saviour. As we follow this light, leave the darkness, and press onward, we find that the mists are being dispelled and this new-old idea is appearing plainer, until we seem to be close to the fulfilment of St. John's prophecy as found in the twelfth chapter of Revelation,—the destruction of "the great dragon, . . . that old serpent, called the Devil, and Satan," by the daily application and practice of truth and love in word and deed, the sum total of harmonious thought.

Not one iota of truth can ever be destroyed by error, but one true thought will destroy every error which is brought to the bar of judgment. Then what other effect can the ever-present, true, pure, and peaceful thoughts of thousands—yea, hundreds of thousands, in all walks of life and in all nations—have upon the seeming discordant condition of the world, than to destroy gradually, yet surely, all manifestations of error and discord, and finally enable all mankind to realize that the harp of many strings is being touched by the divine hand, and harmony, heaven, reigns on earth,—rules in the individual consciousness?

At the present time considerable is being said and done in the interest of permanent peace among the nations of the world, and much is still to be done before that happy day, as foreseen by the prophets, becomes a reality. The promise has been made that "nation shall not lift up sword against nation, neither shall they learn war any more." We know that every divine promise will be fulfilled, and it is our duty to hold these promises before our thoughts, that they may be manifested to the world. The gospel of "on earth peace, good will toward men," must first be preached to every creature, and mortal man must be shown, not by words alone but by deeds as well, that evil has no power; that on the contrary all its boasted power is naught when confronted with the almighty power of Truth.

When we begin to loathe sin and error, with all their ill effects,—disease, suffering, discord, death,—and begin to desire better things, reach out for God and His reflections of honesty, justice, mercy, purity, righteousness, etc., our constant thought will be to bring these into our consciousness. If our thoughts of peace and love extend to and help all,—the Esquimaux of the North, the native tribes of Africa, the prisoners in the dungeons, as well as those who sit on thrones,—we shall inevitably become better, and peace within will be realized. Such a state of consciousness must have its influence on the world. The peace and harmony thus found will be so manifested in our daily deeds that others, seeing, will reach out for the same, until the ideal of perpetual peace in individual consciousness, in communities, in nations, and in the world, shall have become a reality.

Angel Reapers

EVA S. W. WILLIAMS

ONE of the deeply significant declarations in the parable of the tares is this: "The reapers are the angels." On referring to James Hastings' "Dictionary of the Bible" I found the following interesting statement regarding the special design of this form of teaching which was so frequently used by our Lord: "In the parable two different planes of experience were brought together, one familiar, concrete, and definite, the other an area of abstractions, conjectures, and possibilities. At the points of contact it was possible for those who desired to do so to pass from the known to the unknown. Imagination was exercised and the critical faculty appealed to, and sympathy was enlisted according to the merits of the

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case presented. A moral decision could thus be impartially arrived at without arousing the instinct of self-defense, and when the parallelism was once recognized, the hearer had either to make the desired application or act in contempt of his own judgment."

Until human consciousness becomes receptive, spiritual teaching is far too high for acceptance, and plain speaking in the form of rebuke is apt to arouse, as stated, the instinct of self-justification. Nathan's story of the ewe lamb, spoken to David, had the desired effect of drawing forth a judgment upon his own action from which David could not escape, nor did he desire to justify himself when the parallelism had been pointed out to him. Perhaps all who listened to our Lord's parables on the sower, the tares, the hidden treasure, etc., gathered some faint glimpses of the lesson underlying each; but only to the disciples could it be said, "Blessed are your eyes, for they see: and your ears, for they hear." This saying is very encouraging to all who honestly desire to see and to hear, for it must have been this desire on the disciples' part which drew forth the Master's commendation.

Their comprehension of his meaning was only partial, as is shown by their answer to the injunction given to them on the very last day of his presence among them: "Lord, behold, here are two swords;" but at least they were willing and eager to receive instruction. For this reason, on the day of Pentecost a much fuller measure of understanding was attained by them, and proofs were many in their healing and life-restoring "signs" of the knowledge they had gained of the Principle underlying their Master's works, and this knowledge they were also able to pass on to others. But later on came a long period of centuries during which literal interpretation took the place of spiritual perception. The Bible was in men's hands (not always in the hands of the laity), and both the words and works of Jesus were familiar; but in spite of the interpretations given they failed to understand the parables, and the so-called miracles were regarded as individual manifestations of power, instead of demonstrations of the divine Principle of healing.

Forty years ago, through the spiritual readiness of a noble and gifted woman to receive the divine message and transmit it to the world, "Science and Health with Key to the Scriptures" was written by Mrs. Eddy, and since then the realization of Truth's power has been possible for those with ears to hear and with eyes to see; but willingness is as essential as it was in the days of Jesus of Nazareth. Because its lessons are well-nigh infinite in their compass, the text-book of Christian Science needs to be studied with great patience and perseverance. Then the reward is great. As spiritual meanings unfold to him, the honest student finds that he is able to make practical application of them to his own and the world's need in proportion to his dependence upon divine intelligence for understanding. He finds, too, that the parables of the Bible come to have more and more of helpful meaning for him. One difficulty that attends their interpretation lies in the fact that there is no symbol for nothingness, unreality, and consequently use had to be made of material symbols for things which from the spiritual point of view have no existence.

Thus, in the parable of the tares the householder sowed good seeds, and his enemy sowed, really, nothing! For God, good, being the only creator, and the whole universe His idea or creation, there is in His kingdom no devil, no serpentine misteaching or myth. Since, however, mortals are faced by conditions of sin and fear, with their ultimates, sickness and death, the tares serve as types of these. Side by side with man's spiritual consciousness there seem to be such thoughts as produce mortality, and these can no more be ignored than the tares of the parable could be ignored: the latter had to be cut down, tied together, and burned.

The term adversary means "one who opposes, denies, disputes, not one who constructs and sustains reality and Truth" (Science and Health, p. 580), and the sowing of tares is equivalent to the sowing of what opposes good. Here it may be asked, When and how does the task of separating the destructive agencies called sin, sickness, and death from the constructive agencies of Spirit begin? The completed harvest will be "the end of the world;" but now, wherever the need of truth is felt, there the field is "white already to harvest," and we are to pray that there may be laborers ready to take up the work. All right prayer is answered before it is consciously offered, and we know in Christian Science that the reapers, God's thoughts, are present everywhere, and that as they are applied to individual problems or to world-problems, the sickle is indeed put in. Every pure thought excludes a sinful one, every thought of health destroys the belief of sickness, and in this way the tares are destroyed and the wheat is gathered into the barn. Mrs. Eddy tells us on page 72 of Science and Health, that "mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated."



"Consider the lilies"

ISABEL A. MADGE

I HAVE been impressed many times with the silent sermons preached to us by our sweet flower friends, and I have surely learned that they are messengers of good. As Mrs. Eddy says in Science and Health (p. 240), "The floral apostles are hieroglyphs of Deity." Too often their quiet example is unheeded by hurrying mortals, but occasionally, as in the following incident, the lesson is too clear to pass unnoticed.

We had a daffodil bulb which bloomed freely during the winter, giving us all much pleasure. When, however, all signs of blossoming were over, we relegated it to the cellar, thinking it of no further use. Some weeks later we chanced to look at it, and were surprised to discover a beautiful flower. This brave blossom had come to perfection in a dark place, deprived of fresh air, light, and water. About that time I had come to a place in life's pathway where failure and disappointment, among other troubles, loomed very large and seemed very real, overshadowing the truths taught in Christian Science, and seeming to render them vague and unreal. It seemed as if my blossoming for the time being had been cruelly checked, when this little flower aroused me to the truth. It seemed silently to say, "If I, shut off from what are considered three great essentials of flower life, can grow to such a sweet result, need you falter?"

The lesson was learned. Discouragement vanished, and I felt a fresh sense of gratitude for Christian Science. This lesson brought a new blessing, proving true our Leader's words (Science and Health, p. 60), "Soul has infinite resources with which to bless mankind."

Let us then, untiring, bury
All our idle feuds in dust,
And to future conflicts carry
Mutual faith and common trust;
Always he who most forgiveth in his brother
is most just.

WHITTIER.

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Selected Articles

[Editorial in *Portland* (Ore.) *Telegram*]

Senator Works of California is in the habit of indicting the entire tribe of medical gentlemen who train in the old, hard-shell school. The senator is a Christian Scientist, and in view of that fact we would not expect to find him aiding the old-style medico in his political aspirations. But Senator Works hits hard now and then; and one of his body blows was delivered recently in the showing before the Senate that the federal public health service is given over entirely to one school of medicine.

A portion of the senator's indictment is worthy of quotation: "The allopathic, or old school of medicine, called by themselves the 'regular' school, is made the standard mode of healing, and is supreme. No different method is recognized or even considered. No citizen in time of existing or threatened contagion or epidemic of disease is allowed to exercise his individual belief or conscience as to the manner or mode of preserving or restoring his health. He must submit to the rules and regulations of the health department, eat and drink what it dictates, swallow the vile drugs it prescribes, and live where and as it commands. The service maintains a press bureau and sends broadcast over the country, at public expense, literature, mostly doctors' opinions, about microbes and causes of disease and how to circumvent them, that breeds fear which in turn produces and fosters disease, and cures or saves none who is unwise enough to read it."

The senator expresses just what the average man would say when he stops to think seriously of this official health business. It amounts to a curious class monopoly and tyranny, fostered in a most peculiar way. It touches important matters of conduct and vital beliefs in the every-day life of the people; but there is submission to its arbitrary decrees, as there would not be if mandates of similar import were to be issued by any other department of the government. But after Senator Works has finished with his indictment, after we have carefully considered it, approved it, and said that every word of it is true, as we are apt to do, what then? What is to be done about it? How break through the exclusiveness of this one school of medicine that has taken charge of the government and through the government has established its supremacy over the people,—will Senator Works tell us that?

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[G. S. Paine in *Nevada Democrat*, Reno, Nev.]

In a recent issue were several paragraphs speaking of the opposition by Christian Scientists to legislation requiring medical examination of school children. In this connection I wish to explain to your readers that Christian Scientists simply feel that it is no more logical to compel school children to submit to a medical examination than it would be to compel every member of the legislature or every candidate for admission to the bar, for instance, to undergo such medical inspection. They consider themselves at least thoroughly competent to look out for the health of their own children, and feel that this responsibility logically belongs with the parents and not with teachers or other public officials. Any one who wishes his own children examined may take them to a physician, but he should not desire to force every one else to do likewise. The whole matter is one for individual decision and not for legislative enactment.

It is interesting and important to note that this opposition to the medical examination of school children in this state, as elsewhere, comes not only from Christian Scientists but from parents and teachers of every denomination. I can assure your readers positively that the Christian Scientists of this state, like those of every other state, have as individuals supported only those measures which they individually have considered right, and opposed only those which they individually have considered wrong. They have never in any way tried to "trade" their support of or opposition to certain measures for any consideration whatever. The matter of supporting or opposing any bill is always one for individual decision. Christian Scientists are not engaged in making "trades" to compass any legislative result.

On page 276 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says: "I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself." The Christian Scientist has no antagonism toward any man, whether a candidate for a political office, a doctor, or any one else. Christian Science teaches that every man must live and act in accordance with his highest conception of right and leave every one else free to do likewise.

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[F. A. in *Detroit* (Mich.) *Free Press*]

I noticed an item in the *Free Press* giving a synopsis of the remarks of the pastor of the North Woodward Methodist church on the subject of the Christian Science doctrines. I do not belong to the Christian Science church, but I am closely associated with some of its members and have given their doctrines some study, and I find that they build more fully on the promises of Jesus Christ than any other denomination that I know of. They are the happiest and most contented people in the world, and as a body the most prosperous. I always supposed that it was one of the principal duties of a minister of the gospel to try to make people happy. Does criticism of the Scientists make them happier? Does it make the members of the North Woodward Methodist church better citizens by trying to prejudice them against their neighbors?

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[Editorial in *Philadelphia* (Pa.) *Inquirer*]

Following the custom of his predecessors, the director of public health has just issued the usual weekly "health bulletin." But why label it "health"? Why not "disease"? since it is disease that is always discussed, not health. This time we are treated to a lecture on germs. If we do not do this or do that, we shall catch germs of one kind or another, and then dreadful things will happen. This is the month of March, and it seems that poor suffering humanity is especially liable to be germ-inflicted just now. But in April we will be told the same thing, and in May and June, and throughout the other months of the year. All of which leads to the natural query, Haven't we gone germ mad?

In the olden days of our grandfathers such terrible enemies as germs were unknown. For that matter, neither were many of the diseases of present-day medical development. Something new is bobbing up all of the time, bent on our destruction; the germ happens to be the latest. So nowadays we are told that we must bend every effort to fight the germ. It is to be found on all sides. It lurks in milk, in water, in the food we eat, in the air we breathe. If we were to believe everything that has been said about germs, we would be afraid to walk the streets, afraid to go to bed, afraid to go to sleep, and most assuredly we should starve to death, because we would not dare to eat or drink.

Germs are becoming quite fashionable with our medical men. They do not know just what a germ is, because if a germ appears, it must be the effect of some preceding cause. Now, if they could only find the cause and suppress that,

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what a splendidly germless world this would be, to be sure! Medical views and methods are constantly changing. It is considered essential now to begin with the infant and preach disease through life. From the cradle, through the schools, and into after-life there is no let-up. The harassed human is never permitted to go without a reminder that disease is to be expected, whereas health is really the natural thing. The idea seems to be that if we would escape disease we must be frightened so that we shall stand in constant fear of it. Hence, we are continually bombarded with disease warnings.

We wonder if the world would not be brighter—and healthier—if our health directors and school superintendents, and medical experts generally, would only try the experiment of preaching health just for a change, instead of so much disease.

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[Editorial in *The Chicago* (Ill.) *Tribune*]

The *Tribune* expresses no opinion on the eugenics measure endorsed by the city council, for the reason that the *Tribune* does not know any more about the ultimate desirability of such a law than do the members of the city council, the committees before whom the law will be discussed, the members of either branch of the legislature, the governor who will be asked to sign it, or the judges and juries before whom violators will be taken for sentence.

This measure is typical of many of the growing number of criminal statutes. It is a law proposed for the governance of the whole people, and undoubtedly is meant for the benefit of the whole people, but it is to be put on the statute-books by a small minority of the people. Perhaps the most significant development of our government is that laws are not made by the people or by the representatives of the people, but by small cliques tremendously energized over particular questions. These cliques are determined to force their views on such questions upon the multitude, oblivious of the fact that other cliques are engaged in forcing views on other questions upon them.

The number of new ways of getting a man into jail is startling, and the question does not seem to be asked whether the offenses against the community are half as bad as the penalties imposed. There seems to be a positive mania to find new ways of imprisoning American citizens, and yet there is hardly any one thing that can be as bad for the individual or the nation as a man in jail who can possibly be kept out.

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[Avery Coonley in *The Citizen*, Cairo, Ill.]

A news item from Belleville, in an issue of recent date, has been brought to my attention, in the head-lines of which are the words, "Child dies as result of Christian Science," a conclusion which I am sure is not correct. The principal facts related in the article,—which describes, by the way, a St. Louis case,—namely, that a child died, that it had Christian Science treatment, and that a coroner's investigation was called, I have ascertained to be correct. The facts, however, do not warrant the conclusion that the treatment caused the death. In fact Christian Science, which employs no other power than that of God, could not be the cause of death. On the contrary, it has in countless instances averted death, and hundreds of people who had been condemned to die, by the most advanced medical knowledge, have been restored to health and usefulness through its ministrations.

The parents of this child called a Christian Science practitioner for no other reason than that their experience had led them to have more faith in God and His power to heal, as preached and practised by Jesus and his followers, than in any earthly agency, even the most learned physician. There is nothing in the facts to prove that anything else could have done more than was done, and I am reliably informed that even the coroner's physician expressed it as his opinion that it was doubtful if the child's life could have been saved had a physician been called.

By a strange coincidence there came to my desk, only a day or two in advance of the account in question, a clipping from a Belleville paper giving a very different account of a very similar tragedy in that locality. Here, however, three children were sick instead of one, and here, as in St. Louis, the parents sought the help in which they had the greatest confidence as a protection for their little ones. Their faith, however, was placed in a physician of the orthodox school. Was the physician able to save the children? No, not even one of them. Despite his best efforts, all three died between Tuesday and Friday.

Was this fact widely telegraphed over the country? No; it got little except local publicity. Were the parents investigated by the coroner and held up to public condemnation because they had not adopted some other form of treatment? No; they were left in Christian charity to dry their tears as best they might. And was the physician charged with causing the deaths he was not successful in preventing? No; his honest efforts to save the little ones were respected by all. And why the difference in the two instances? The St. Louis parents are paying the penalty for nothing but for failing to be "orthodox." Had the child's death occurred under the "regular" school of medicine, so called, no breath of criticism would have been raised, and yet the great Physician, the only one in whose record there is no failure, was not of that school.

Christian Scientists are humbly endeavoring to follow in the footsteps of the Master, and in the last forty years they have given proofs innumerable of those "signs" which he said should "follow them that believe," by the healing of disease both acute and chronic, both functional and organic. Although only in its infancy, this spiritual method of cure has, on its record, come to be accepted as one of the world's greatest healing agencies, which, on the basis of its benefit to mankind, is entitled to the same fairness and the same consideration accorded other methods.

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["The Man in the Street" in *The Herald*, Avondale, Pa.]

The speech made by Senator Works of California in the United States Senate was head-lined in the daily papers as an effort to obtain a government recognition of Christian Science. The speaker's aim was not sensational; it was merely to file a sincere protest against the organization or administration of the department of public health in such a way that the curative powers of Christian Science are not recognized, and Scientists are required to submit to regulations and practices inconsistent with their religious beliefs. One does not need to be a Christian Scientist in order to sympathize entirely with their protest in this matter. Here is a body of people, steadily increasing in numbers, whose religious beliefs involve the principle that divine Love is the true source of all healing. Is it consistent with our ideas of religious freedom to say to them: You can worship and believe as you choose, but we shall reserve the right to vaccinate and fumigate you as often as we please, and if need be we shall make you drink our medicine.

Whatever opinions we may individually hold as regards the relative efficiency of prayer and paregoric, we are at liberty to evidence by our own practice; but when we seek through governmental regulations to force our ideas literally down unwilling throats, we do not show much advance from the position of our forefathers, who employed the stocks and

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the ducking-stool to discourage opposing convictions. No one who has taken the trouble to investigate the facts can doubt that many persons have been restored to health by Christian Science. This being true, there seems to be no reason why it should not be taken into account by health officials. The senator's position is well taken, and his protest should be heeded. If you do not agree, reverse the situation. Ask yourself how you would like to be obliged to submit to Christian Science treatment.

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[H. E. Chandler in *The Post-Standard*, Syracuse, N. Y.]

As a welcome respite from war topics, I note your excellent newspaper is giving some space to the discussion of "How to Make the Church Entertaining." This subject has received the attention of earnest religionists everywhere, and it would be unjust to say that "modern" methods have failed, even if, as claimed, the apparent results are not commensurate with the effort put forth.

As a traveling man, and one who has attended the services of many religious denominations all over the country, it appears to me that the one Christian body which seems to have no trouble in filling its churches is the one that has the simplest form of service and offers none of the "modernist's" attractions in the form of orchestras or elaborate musical programs or ceremonials. I refer to the Christian Science organization. While all that this body teaches may not gain immediate universal acceptance, it does seem to offer something which the victims of this high-pressure age need,—a present lightening of the load of fear and worry and a heaven here and now.

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[S. T. Downs in *The Kokomo* (Ind.) *Dispatch*]

In the first chapter of Genesis we learn that man is the image and likeness of God; and Christian Science gives the understanding of God as divine Love, Mind, and that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). It will be seen from this that because Love is All-in-all, human hatred cannot be a part of God's creation, and man, in the likeness of his Maker, can neither give out nor attract anything but love.

If God did not create hate, envy, jealousy, or any unloveliness, where did it come from? some may ask. To this question Christian Science gives the positive assurance that such is but the suppositional opposite of God, divine Love. It is mortal mind, "the carnal mind" with its deeds, as St. Paul calls it; it is that which Jesus called "a liar, and the father of it;" and Christian Science uncovers its nothingness and destroys every belief about it and its supposed power through the law of Truth, the law of God. Christian Science shows that hate and its accompaniments have no more power than we give them, that mortals bestow upon them all the power they have. Mrs. Eddy made this very clear in an article entitled "Love Your Enemies," in which she said, "Even in belief you have but one (that, not in reality), and this one enemy is yourself—your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science" (Miscellaneous Writings, p. 10).

Divine Love is All-in-all, and man, in reality, expresses His qualities. Divine power can neither know about nor coalesce with anything that is human, because the human must give way to the divine; all hate, envy, jealousy,—all evil,—must yield to the law of divine Love. As we prove this fact in our daily lives by constantly watching for and walking with God in an endeavor to be more like Him, we find these positive qualities of divine Love surely governing, guiding, and directing all our affairs, step by step. Through this understanding we learn the truth of the Christian Science teaching that "clad in the panoply of Love, human hatred cannot reach you." (Science and Health, p. 571), and we learn further that this means it cannot reach us by being manifested toward others from within, nor can it influence us or our affairs from without. Thus we learn how to obey the first commandment, and the two like it that Jesus gave, by ceasing to make gods, through wrong thinking, of a belief in the reality and power of the opposite of divine Love, and by loving our brother as the expression of Love that is infinite Principle; by filling our consciousness with the knowledge and understanding of the reality and power of the one supreme, infinite God.

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[Charles E. Jarvis in *Los Angeles* (Cal.) *Tribune*]

In Pastor ——'s sermon recently reported in the *Tribune*, the gentleman referred to Christian Science as a "confusing teaching" containing "fragments of truth and masses of error,—brought forward by the adversary with a view to leading people away from the truth." All of this has a familiar ring to it. In fact, it sounds very much like a passage in the Bible, wherein it is recounted that those who failed to comprehend the words or works of Jesus, accused him of accomplishing his results by the aid of Beelzebub, the prince of devils. This opposition, however, did not hinder our Master's progress, nor were the utterances of the Pharisees taken very seriously by those who had been healed, through Jesus' spiritual understanding, of blindness, lameness, deformity, and "divers diseases and torments."

Just so it is in the practical age in which we live today. The world is demanding results in every line of activity, and judging from the growth of the Christian Science movement during the past four decades, its followers have, in a degree at least, measured up to the test of a Christian established by Jesus in these words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Instead of a "confusing teaching," Christian Science has in numberless instances proved to be the pathway from mental and moral confusion to the liberty of "the sons of God." Until its critics can present similar demonstrable proof of their doctrines, it might be well for them to consider these lines of a familiar hymn:—

'Tis in deeds we serve the Master,—
Words are idle, empty prayer;
All our Christian life a pretense,
If the deeds are wanting there.

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[Lloyd B. Coate in *Dayton* (Ohio) *News*]

If your paper has correctly reported Dr. ——, his statements show a lack of careful and honest investigation. Christian Science has been the means not only of healing sickness, but of destroying the desire for the use of tobacco, intoxicating drinks, and profanity. Even though in the first instance patients sought relief only from physical ills, yet it is a very common occurrence for them to acknowledge that with the relief from suffering the desire for these sinful habits was overcome. The very teaching this critic condemns has been the means of increasing the patient's faith in God and in the religion of Christ Jesus. Every instance of healing in Christian Science, and every case of reformation, is due to the Christian Scientist's faith in the divinity of Jesus' teachings.

In the ranks of Christian Science may be found ministers, graduated physicians who have found in Christian Science a better way of healing the sick, men of large business interests, judges, lawyers, teachers,—men and women in all vocations, including many in the common walks of life.

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Editorial

A Sure Foundation

THE series of articles appearing in *The Christian Science Journal* under the title "Progress of Christian Science," discloses the fact that only a few years have elapsed since practically all of the churches whose history is there given were composed of but the Scriptural "two or three" gathered together in the Master's name. Surely the promise that the Christ would be "in the midst of them" has been kept!

That so many and such flourishing churches should have grown up in this short space of time is remarkable, and that this progress is largely due to the healing work done by those who have given their time and energies to this consecrated ministry, cannot be questioned. That other little companies will enjoy equal prosperity so long as they put forth the same efforts in behalf of humanity is to be expected, and it is legitimate for every group of workers who come together and hold services, to hope that they may prove to be the nucleus of a large church.

In order that this hope may be fulfilled as speedily as possible, it will be the part of wisdom for them to lay a foundation which will uphold and be in keeping with the larger organization into which they expect to expand. This does not mean, however, when a few have gathered together for the purpose of holding regular Christian Science services, that they should form an organization upon lines suitable to the needs of a church with several hundred members; but they should lay a foundation which is simple, solid, and sure, like the granite base on which the superstructure rests.

Whatever the form of the organization, however, it should be definite and with such rules as will tend to the orderly transaction of business, permit of the growth of the society, and safeguard the rights of the individual members. People may meet and organize as a society just as they would call a meeting and organize for any other purpose, and if each step be taken rightly at first, much friction and misunderstanding will be prevented. In many places where confusion prevails, it is simply because of the lack of knowledge of the requisite steps to be taken, and a lack of orderly methods. Briefly stated, the essentials to be remembered are:—

1. A society which is not in conflict with the state law governing the formation and conduct of religious societies.

2. A set of rules or by-laws which conforms to the requirements of the state law, and which provides for the election of additional members, the dismissal of members, the election of readers and such other officers as are necessary; also for the holding of regular and special meetings, and the orderly conduct of the Sunday services and Wednesday evening meetings. The fewer and simpler these rules are, the better it will be for the society; but this should not be understood to mean that anything indefinite or inadequate is advocated. As the society grows in membership and importance, other rules may be added, but they should be only such as the growth of the organization calls for, and their object should be to simplify the administration of affairs, rather than to establish an intricate and cumbersome code of procedure.

3. A complete and adequate roll of membership, a legible and correct record of the proceedings of the society at its business meetings, and a strict compliance with the rules and by-laws, especially those relating to the election of officers.

We know of course that rules and by-laws do not of themselves make a Church of Christ, Scientist, but if they are definite and adequate, and are lived up to in both spirit and letter, they will certainly tend toward the realization of harmony, and thus add to the effectiveness and prosperity of the society as well as to the peace and happiness of the individual members. Another point to be remembered is that a large number of weak and struggling churches, the members of which are not giving the visible evidence of the efficacy of our Master's gospel, would not add to the strength of our cause, but constitute an element of weakness. We therefore counsel Christian Scientists to be conservative in the matter of establishing a branch church or society in a city where there already is a church, until overflow makes it a necessity.

The foundation of every Christian Science church or society must be the healing of the sick, and unless this work has been well done, so that popular interest is aroused, it will be much better not to precipitate an organization for holding public services. The same counsel holds good when it comes to the giving of a lecture on Christian Science. People sometimes think a lecture would be the best way to bring Christian Science before the public, but this is not so. There is nothing that will soften the hardened soil of prejudice and unbelief like an unquestionable case of healing in Christian Science.

Perhaps the most necessary preliminary to organization is that those about to take this step should be familiar with the Manual of The Mother Church, so that they will not do anything in conflict with the spirit or letter of its by-laws. Especially should they be careful, in the choosing of church readers and officers, to conform to and govern their conduct by Section 1 of Article VIII. Willing obedience to this rule will obviate many difficulties which otherwise might arise. It was not without reason that our Leader made the monthly reading of this by-law an integral part of the church service.

ARCHIBALD MCLELLAN.

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The "more excellent way"

MUCH is deservedly said these days of the heroism and faithfulness of those who in the crowded field hospitals are working day and night to do what they can to relieve the ever increasing army of brave men shot down in the tragic stupidity of war. The devotion of army surgeons has always been noted, and the betterment they bring to the sufferers ofttimes seems quite wonderful. A helper in a Paris hospital writes of an instance in which a dreadfully mangled man, having been operated upon, recovered to the astonishment of all who knew the nature of his hurt. He adds, however, that after his recovery the soldier indulged an appetite for drink, and had just died of delirium tremens!

This case well illustrates two facts,—the seemingly unlimited possibilities pertaining to material belief, and their utter failure to reach the seat of the trouble. Here was a man who might be said to have been marvelously healed, and yet nothing whatever was accomplished for him save that he was given the opportunity to die an ignoble death. When one thinks of the tremendous size and persistence of these tragic human issues, that the patient may be said to be the population of a planet, that the varieties of ailments are innumerable, and that at their best all material means can do absolutely nothing to make men immune from sickness or to remove the fundamental reasons for their wretchedness,—when one remembers all this, it seems unbelievable that the question of causation should have received so little attention at the hands of those who are striving so earnestly to help the race.

It is doubtless true that selfish considerations, the desire for gain and for the eminence of a distinguished reputation, may have impelled the many. Some may even recognize

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appreciatively that in the nature of the case *materia medica* fattens upon its failures. The continuous appearance of new diseases, and the equally constant flux of the panaceas used, —these two facts enlarge and keep up its practice since, if the claim that it is a science, that there is an unchangeable law and relation governing drug therapeutics, were true, the discovery of unfailing remedies would inevitably react to the financial disadvantage of the profession.

Nevertheless there is a vast number of unselfish physicians, men of Christian convictions, who are deeply touched with humanity's unspeakable need and who are devoting their lives in a splendidly unselfish way to the effort to relieve it. These men know how little their greatest successes contribute to the "saving health" of mankind, and that physical betterment gained by material means does not necessarily bring any increase of knowledge, any establishment of virtue, or any advance in spiritual life whatever, while as in the case cited it often renders possible the further indulgence of sinful impulses. They know that they are not removing the final cause of sickness and death in any least degree, and that in this respect utter failure epitomizes the facts with respect to what has been named "the greatest philanthropy." How strange that intelligent, Christian-minded men can be so deadeningly content with its hopeless futilities!

Over against this saddening situation, we may recall that in his healing work Christ Jesus directed attention first, last, and all the time, to the fact that sin, a mental state, is the cause of all sickness and inharmony, and that genuine and permanent healing is to be brought about only through the redemption of consciousness, the knowledge and utilization of divine Truth. It was just here that Mrs. Eddy took her eventful stand for what she named "Christ's Christianity" (Science and Health, p. 271), for the healing means and methods which he and his disciples found to be yea and amen as solvents of the human problem.

It is for this philosophy of salvation, this original and unchanging right way of curing sickness, that Christian Science makes its appeal, and the world is full of rejoicing witnesses today, that no human hurt can prove an insurmountable obstacle to the activities of divine law, as it is apprehended in Christian Science, and that there is indeed "none other name under heaven given among men, whereby we must be saved."

JOHN B. WILLIS.

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"Thy will be done"

THROUGHOUT all Christian lands unnumbered thousands daily offer up the prayer, "Thy will be done in earth, as it is in heaven," but few perhaps realize its tremendous significance or the scope of its inclusiveness. Quite apart from all doctrinal distinctions, this petition presupposes, on the part of each one who prays, a heartfelt desire that he himself shall do God's will, today, as it is done in heaven,—that his thoughts, words, and deeds shall all reflect the will of infinite wisdom and Love. This being granted, it would devolve upon each to take Paul's advice and "examine himself," so as to discover to what extent "the will of the flesh" has been responded to and his prayer thus rendered ineffective. This is indeed a vital question, for the prayer as given by Christ Jesus shows that God's kingdom will be established on earth when God's will is done as it was by the Master.

The spiritual interpretation of this petition, as found on page 17 of Science and Health, reads: "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme." It is this knowing which enables one to do God's will in the way that Jesus did it, for unless the supremacy of Spirit is known and acknowledged we shall have the unending strife of warring human wills, that take no true account of either God or man. Alas, that so many should be fettered by the false belief that the doing of their own will can bring pleasure and satisfaction, when the fact is that it never brings aught but disappointment, with sin, sorrow, and sickness, until the meaning of God's will illumines thought and the Sun of righteousness arises "with healing in his wings." Then comes true joy, the joy which nothing can take away, when with the psalmist one can say, "I delight to do thy will, O my God: yea, thy law is within my heart."

This shows the fulfilment of another promise, that God would write His law upon our hearts and minds, and Christian Science is showing us how we may at once avail ourselves of it. It shows us that the false belief in material laws of sin and death must be erased by truth, that the divine law may have its rightful and honored place. Jesus, who knew the Father's will, said, "It is not the will of your Father which is in heaven, that one of these little ones should perish,"—not even one poor straying sheep.

The psalmist tells us of the wonder and glory revealed to him when he looked up into the starry heavens and saw written there something of the divine order and all-pervading harmony. Then he asked himself, "What is man?" and it were well for us to compare the working out of the divine will in our own lives with what our revered Leader says in "Retrospection and Introspection" (p. 87), where we read: "The poet's line, 'Order is heaven's first law,' is so eternally true, so axiomatic, that it has become a truism; and its wisdom is as obvious in religion and scholarship as in astronomy or mathematics."

Much of the failure experienced by mortals is due to their lack of order either in things temporal or things spiritual. The impelling thought back of all effort should be spiritual, which always makes demand for perfection; and if order be made the "first law" of our activity, we shall do the right thing at the right time. This would of course mean that the spiritual shall have priority in all things, and if we begin with the spiritual, that which is true, honest, just, pure, lovely, and "of good report," following St. Paul's classification, the lowliest duty must be well done, because God's will is done. If we would "make our lives sublime," we must never lose sight of the will that ever makes for good. Tennyson says, "Our wills are ours, we know not how;" then he goes on, "Our wills are ours to make them thine." As this desire becomes the controlling influence in our lives, we shall lose sight of doubt and fear in keeping close to omnipotence, and knowing that "none can stay his hand."

ANNIE M. KNOTT.

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Among the Churches

Current Notes

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

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

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CONCORD, N. H.—Governor Spaulding has approved House Bill No. 410, an act providing for the practice of medicine. In the act is the following clause, exempting Christian Science practice from restrictions: "Provided, however, that this act shall not be construed so as to interfere in any way with the practice of those who endeavor to prevent or cure disease or suffering by spiritual means or prayer."

The bill was proposed and offered by the legislative committee of the New Hampshire State Medical Society, through Prof. Charles F. Emerson of Hanover College, a member of the House. Dr. Duncan, state chemist, represented the Medical Society at two hearings before the House committee on public health, at which there was pronounced opposition to the bill in its original form. The amendment offered by the Christian Scientists of New Hampshire, through counsel, was finally agreed to by the promoters of the bill, and its passage through the House and Senate was accomplished without further delay. The bill as signed by the Governor is satisfactory to the Christian Scientists.—*Correspondence.*

ALAMEDA, CAL.—The Unitarians and Christian Scientists of Alameda have arranged for joint occupancy for a time of the fine building of the Unitarian church. Each church has one service a day, and for the present the Scientists meet in the morning and the Unitarians in the evening. The spirit of Christian fellowship is cordial, and pending the time when they will be ready to move into their own quarters, it is probable that the cooperative arrangement will be continued.

Pacific Unitarian.

HEREFORD, TEXAS.—There have been distributed in this community of only two thousand for the entire city and county: 169 *Sentinels*, 15 *Journals*, 753 *Monitors*, 194 reprints from daily and weekly papers, 6 Christian Science lectures, 12 *Quarterlies*, 5 copies of Science and Health, 2 of "The First Church of Christ, Scientist, and Miscellany," 3 of the Manual, 1 of "Unity of Good," 6 of Mrs. Eddy's other works, making a total of 1,166.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Fort Worth, Texas

The remarks of J. F. Wellington, in introducing Jacob S. Shield, who lectured on Christian Science in the Chamber of Commerce auditorium, were in part as follows:—

I believe that the great desire of mankind today, the world over, is for a religion at once simple, reasonable, practical, demonstrable, spiritual; a religion not so much concerned with getting men to heaven when they die, as in bringing heaven, harmony, to men while they live; which teaches that God, good, is indeed with men, and He dwells with them; that they are His people, and He is their God. You know that this age is intensely materialistic; but materialism never has satisfied and never will satisfy the final longings of the human mind. Above the rattle and rush and roar of industrial activity, in the midst of the wild dash for wealth and fame and power, and amid the crumbling creeds and the loosening hold of the churches on the masses, I believe there are more people than ever before who are saying down deep in their hearts, "Oh that I knew where I might find him [God]!"

To such an attitude of mind Christian Science comes with its message of healing, proclaiming the allness of God, good; His all-power, all-presence, all-intelligence; that He made man in His own image, and gave him dominion over all the earth; that He is Principle, and the source of all life; that He is Life, Truth, and Love; and because God is all this, there is no other power or mind, and sin, sickness, and death have no real basis or law, but are mistaken beliefs of human consciousness. What Christian Science teaches and what it does for humanity are best set forth in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. However, for the benefit of those who wish to see and hear a personal witness, Mrs. Eddy many years ago wisely established a board of lectureship, and we have with us this afternoon one of its members, who is well qualified to discuss this subject.—*Correspondence.*

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Kearney, Neb.

A good-sized audience listened to a lecture on Christian Science by Virgil O. Strickler, at the Opera House. The lecturer was introduced by Frank W. Brown, editor of the *Times*, who said:—

I feel deeply privileged to find that I am to introduce the lecturer of the evening. Though I am not a Christian Scientist, almost times without number it has been my good fortune to come in contact with Christian Scientists and the work they are doing; and because of the words of the Master, "By their fruits ye shall know them," I have learned to have a deep love and respect for them. It speaks well for them that in a few short years the movement has grown from nothing to be the sustaining religion of unnumbered people. The wonderful woman who discovered the age-old truth has had the satisfaction that comes to the reaper as he stands among the garnered sheaves. As times goes on more and more people will doubtless learn of the truth that is theirs for the asking.—*Kearney Morning Times.*

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Nottingham, England

Under the auspices of the Nottingham Christian Science Society, Col. William E. Fell delivered a lecture on Christian Science in the Albert Hall. There was a large audience, and Lady Victoria Murray officiated as introducer. She said:—

Christian Science is of enormous interest and importance to every one. Everybody wants health, happiness, and peace, and Christian Science teaches us how we can attain these blessings here in this present world. For centuries men have looked into matter for these blessings but have not found them there. Though only on the threshold of Christian Science, I have experienced many of its blessings, and it is a great privilege to bear testimony to what the new-old understand-

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ing of the Christ has done for me; and what it does for one it will do for all, since "God is no respecter of persons." More than twenty years ago I was healed of serious diseases when *materia medica* had failed to cure me and I had before me the life of an invalid. Instead of invalidism I have been enabled to lead a useful and happy life, and I owe this entirely to the study of the Christian Science text-book "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the reading of that book I gained some knowledge of God, and I am still studying it. Christian Science has been my only physician these twenty years.—*The Trader.*

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Taunton, Mass.

A large and attentive audience listened to a lecture on Christian Science in Odd Fellows Hall by William R. Rathvon. Representative Joseph E. Warner introduced the speaker as follows:—

The American public is distinguished for its intelligence and for its fairness. It digests considerations of much magnitude; it carefully weighs the passing affairs of the world in general. It has ceased to be intolerant, and with open mind welcomes the diffusion and dissemination of doctrines calculated for wholesomeness of mind, body, and spirit. Within two generations a wonderful ethical movement, the basic principle of which is righteousness, has deeply appealed to the "rank and file" of the thinking public. This movement, Christian Science, which has enlisted the devotion of myriads of Americans, is worth not only cursory review but careful consideration.

Of Christian Science I observe that it teaches its apostles to think; that it banishes many ills and much mental disquietude; that it purposes a high type of citizenship; that it illumines life with the thought of ever present Deity; that it urges quiet example in place of pharisaical display; that it regards the spirit and not the letter; that it places Principle above person, and prefers practice to profession. It will be a pleasure, then, for us to listen attentively to an exposition of Christian Science.—*Taunton Gazette.*

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Lectures to be Delivered

Aberdeen, Wash.—William R. Rathvon, Grand Theater, 8 p.m., May 10.

Alton, Ill.—Jacob S. Shield, Temple Theater, 3 p.m., May 9.

Batavia, Ill.—Clarence W. Chadwick, First Baptist Church, 8 p.m., May 11.

Big Timber, Mont.—William D. McCrackan, Auditorium, 8 p.m., May 14.

Birmingham, Ala. (Society).—Willis F. Gross, Lyric Theater, 3 p.m., May 9.

Bloomington, Ill.—George Shaw Cook, Church Edifice, Monroe and Prairie streets, 8 p.m., May 14.

Bridgeport, Conn.—Dr. Francis J. Fluno, Lyric Theater, 8 p.m., May 9.

Cadillac, Mich.—Prof. Hermann S. Hering, Congregational Church, 8 p.m., May 10.

Canton, Ill.—George Shaw Cook, Princess Theater, 8 p.m., May 11.

Chicago, Ill. (Fifteenth Church).—Virgil O. Strickler, Masonic Temple of Austin, Central avenue and Fulton street, 2:30 and 4:30 p.m., May 9.

Conneaut, Ohio.—Jacob S. Shield, City Hall, 8:45 p.m., eastern time, May 14.

Detroit, Mich. (First Church).—Prof. Hermann S. Hering, Arcadia Hall, corner Woodward avenue and Stimson place, 3 p.m., May 9.

Dixon, Ill.—Jacob S. Shield, Peoples Church, corner Hennepin avenue and Second street, 8 p.m., May 10.

Elmira, N. Y.—William D. McCrackan, Colonial Theater, 3 p.m., May 2.

Goshen, Ind.—Jacob S. Shield, Jefferson Theater, 8:15 p.m., May 11.

Grand Rapids, Mich.—Col. William E. Fell, Powers Theater, 8 p.m., May 11.

Hamilton, Ohio.—Bicknell Young, Jefferson Theater, 3 p.m., May 9.

Hoopeston, Ill.—George Shaw Cook, Church Edifice, Third and Washington streets, 8 p.m., May 10.

Independence, Mo.—Col. William E. Fell, Lewis Theater, 3 p.m., May 2.

Kalamazoo, Mich.—Col. William E. Fell, Church Edifice, 8 p.m., May 13 and 14.

Kirkwood, Mo.—Clarence W. Chadwick, Church Edifice, 3:30 p.m., May 9.

La Grange, Ill.—Clarence W. Chadwick, Church Edifice, corner Cossitt boulevard and Catherine avenue, 8:15 p.m., May 14.

Lexington, Ky.—Willis F. Gross, Woodland Auditorium, Woodland Park, 8 p.m., May 11.

Los Angeles, Cal. (Fourth Church).—Bliss Knapp, Highland Park, Ebell Club House, 131 Avenue 57, 8 p.m., May 8, and 3 p.m., May 9.

Morrison, Ill.—George Shaw Cook, Auditorium, 3:30 p.m., May 9.

Muskegon, Mich.—Clarence W. Chadwick, Woman's Club Building, 8 p.m., May 13.

New Castle, Ind.—Bicknell Young, Alcazar Theater, 8:15 p.m., May 14.

New York, N. Y. (First Church).—Dr. Francis J. Fluno, Church Auditorium, 96th street and Central Park West, 8 p.m., May 14.

Oroville, Cal.—Clarence C. Eaton, Exposition Building, 8 p.m. May 14.

Portland, Ore. (Fifth Church).—Clarence C. Eaton, Edifice of Second Church, E. 6th street and Holladay avenue, 3 p.m., May 9; also Princess Theater, Arleta, 8 p.m., May 10.

Salem, Ore.—William R. Rathvon, Grand Opera House, 8 p.m., May 13.

Seattle, Wash. (First Church).—William D. McCrackan, Moore Theater, 2 p.m., Church Edifice, 8 p.m., May 9.

Springfield, Ohio.—Bicknell Young, Fairbanks Theater, 8 p.m., May 10.

St. Joseph, Mo.—Col. William E. Fell, Church Edifice, Twelfth and Felix streets, 3 p.m., May 9.

Traverse City, Mich.—Prof. Hermann S. Hering, Grand Opera House, 8:15 p.m., May 11.

University of Michigan, Ann Arbor, Mich.—Bicknell Young, Sarah Caswell Angell Hall, 8 p.m., May 11.

Victoria, British Columbia.—William R. Rathvon, Pantages Theater, 3 p.m., May 9.

Warsaw, Ind.—Jacob S. Shield, Circuit Court Room, 8 p.m., May 13.

Wheeling, W. Va.—Willis F. Gross, Court Theater, 8:15 p.m., May 7.

Winchester, Ky.—Willis F. Gross, Opera House, 8 p.m., May 10.

Yreka, Cal.—William R. Rathvon, Peters Opera House, 8:30 p.m., May 8.

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Testimonies of Healing

All that I am and all that I have I owe to Christian Science. Many years ago I was healed in a short time of a form of lung trouble which develops very rapidly, and I was in the last stage of this disease when I began to have Christian Science treatment. I have also been cured of the liquor and tobacco habits in their worst form. The understanding of God as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is showing me how to "put off the old man" and "put on the new man," and in doing this I find my disposition is just the opposite from what it used to be. I have learned that evil is impersonal and unreal, and I am therefore able to love those whom I could not love before, and with a love that helps them.

Christian Science has never failed me when I have done my part, as our text-book teaches us to do. I have proved to my own satisfaction that God is all-power and all-presence, that He is able to and does supply our every need, and that there is no limitation in Truth. Our Leader says, "Remember, it is personality, and the sense of personality in God or in man, that limits man" (Miscellaneous Writings, p. 282). I try to know each day that there is no material poverty or material wealth to separate me from true substance, which is spiritual and not material. Jesus once told his disciples to be "wise as serpents, and harmless as doves," and this is what Christian Science has taught me to be: to be wise, and first of all to see whether it is truth or error that is influencing me, but never to fear evil, rather to rejoice ever, because I have enough understanding of Christian Science to do the work that comes to me each day. It also teaches me to be harmless in my thoughts toward every one. Is it any wonder I am grateful? I find more to be grateful for each day, and thankful always to God and to His faithful and loving messenger, Mrs. Eddy.—Ralph Myers Wilson, Chicago, Ill.

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One of the greatest privileges that Christian Scientists have is the opportunity afforded them to acknowledge through the *Journal* or *Sentinel* the benefits they have received from the teachings of Christian Science. About five years ago I was one of the most miserable persons the sun ever shone upon. To outward appearances I was all run down, as some express it, and our family physician, also my parents, thought I needed a tonic. My parents did everything they could think of to make me happy, but I now see that nothing, save being at-one with God, satisfies. The tonic was taken, but the misery continued; it was peace of mind for which I was hungering, and material remedies could not give it.

I talked with ministers and other good people, seeking light, feeling that surely there was a religion which could be understood, that could be applied to our daily lives and would be a support in every trying circumstance. These dear people tried to lead me in the path of righteousness as they saw it. They did comfort me somewhat, and I am truly grateful for their efforts; but I did not find peace, the peace "which passeth all understanding," until I began to interpret the Bible in the light of the teachings of Christian Science.

Since coming into Science I see that Jesus' command to "preach the kingdom of God, and to heal the sick," cannot be divided. In fact, when the truth is preached it heals the sick, for the psalmist says that God "sent his word, and healed them." The same word is as powerful today as it was nineteen centuries ago, when voiced by Christ Jesus. Jesus said, "Ye shall know the truth, and the truth shall make you free." The truth that he knew and spoke did free from both sin and sickness, and the same truth is here today, fulfilling its mission. This "pearl of great price" is plainly taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. An unprejudiced perusal of this book is sure to make one love the Bible, and study it with a greater joy and satisfaction than ever before. I am deeply thankful to God for the gift of Christian Science to this age. We love Mrs. Eddy for being brave enough to stand against the world and give to us in simple words the truth revealed to her through the study of the Scriptures. As God is the giver of every good and perfect gift, I feel entirely safe in relying on Him for health, for since I began the study of Christian Science attacks of sickness have come up only to be banished by the word of Truth, the power of God.

For physical health I am indeed thankful, but for spiritual awakening I am more thankful, and for the knowledge that these two are inseparable I am most thankful. I send this testimony in the hope that some one hungering and thirsting after righteousness may find peace and health as I have found them.—Vivian Sanders, Weldon, N. C.

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As I read in our periodicals each week the gratitude expressed for the relief which Christian Science brings from trouble and disease, a longing fills me to tell something of the great benefit this religion has been to me and mine. I became interested in Christian Science some ten years ago, not so much through the physical healing (although I had heard and seen that it did heal the sick), but through the truth lived by the Christian Scientists with whom I had become acquainted. Here let me say that my gratitude is very deep to those faithful witnesses who helped to start me on my upward journey. I had never found much comfort from religion, and there were times when I even doubted the existence of God. My little girl was then nearly three years old, and she was beginning to question me about God. I felt that a serious problem faced me, for how could I teach her what I myself did not understand or believe? I therefore began the study of Christian Science for a better understanding of God, and now it seems impossible to express the joy and thankfulness I feel for the daily unfolding of this glorious truth, which comes from a study of our Leader's writings, together with the Bible.

With this light thrown upon the Scriptures, and a right concept of God, have come the "signs following." We have had many instantaneous healings of colds, burns, headaches, and bilious attacks, and many times our little daughter has had the symptoms of some contagious disease only for it to pass away to its native nothingness before it had time to cause much suffering, thus proving the promise that God's loving protection will never fail us. All my life I was considered delicate, but now I am strong and well; indeed, we all enjoy wonderful health. We know it is ours to realize here and now something of that peace which comes from sin forsaken, hence forgiven. We have found a religion which can be used in every detail of our lives, and which, if we honestly apply its teachings, will purify every condition of human existence. Christian Science has never once failed to heal all our diseases and bring us comfort in times of trouble. There is nothing this world could offer for which I would exchange this truth, which frees us from human bondage and teaches us how to help others to be free.

Beatrice M. McKay, London, England.

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It is with much joy and gratitude that I ponder the thought of what Christian Science has brought into my life. In every time of physical illness I have turned to Christian Science for help, and have never failed to receive it. Of far

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greater value to me, however, than any physical healing, has been the spiritual illumination which has come to my consciousness through the continual study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

While seeking for employment in the summer of 1913, I experienced through my application of the teachings of Christian Science, a convincing proof of the nothingness of the material sense of limitation, and for this I desire to express my sincere appreciation, in the hope, too, that some other seeker for employment may be strengthened by knowing of my experience. At the beginning of the summer vacation from college I applied at various places for work in my own line during the next few months. Every employer told me that business was bad, that he could hardly afford to keep the men he had already, and that the hiring of new men was out of the question. In most places they said they could not afford to employ new men for so short a time. They also maintained that my university training would have very little value in a practical way, and that I would therefore have to start at the bottom, and receive a very low wage.

During the two or three weeks which I spent in this way, I was trying to know that there was a right place for me, but I was not freeing myself from the host of limitations that were constantly knocking for admittance at the door of my consciousness. One day, when I was trying earnestly to solve the problem, the thought came to me very clearly that these seeming limitations had no foundation in Principle, or in the spiritual facts of being, and that they were not in any way performing any function of Love. I knew then that they could not hinder me from obtaining the employment which would be the best for me to have. The result of the mental illumination thus gained was that the next company I applied to gave me a job, which proved to be better than any I had formulated for myself, and they paid me higher wages than I had asked for from any other concern. I feel very grateful to know that even though we seem to be held on every side by limitations, we can still turn our thought to God, the divine Principle of all, and He clears the way.

I give the full credit to Christian Science for whatever my services may be worth today. It has given me my highest aim in life,—to know God, and to demonstrate His eternal laws.

Selden L. Stebbins, Champaign, Ill.

In September, 1910, while at Ocean Grove, N. J., the power and presence of divine Love was proven to me by the healing through Christian Science of injuries received from a fall. My ankle was badly sprained; it quickly became discolored and swollen, and I was unable to bear the slightest weight on it, while the pain was very severe. A Christian Science practitioner was notified, and she began her loving work for me at once. In less than twenty-four hours the pain had left, never to return. My arm was also seriously injured, so that it was completely helpless; from the shoulder down it was quite black from the bruised condition, and much swollen. I was pillowed in a chair, unable to move without intense suffering. The pain was overcome in a few hours, but I was not able to raise my arm freely for some weeks. Friends feared I would never have the use of it again, but through the knowledge of God as revealed in Christian Science, I was perfectly healed, and have never experienced the slightest inconvenience or discomfort from it since. I am very thankful to God, and grateful to Mrs. Eddy, who has given us this beautiful truth.—H. M. Souder, Vineland, N. J.



[Translated from the German]

Among the many blessings and benefits that have come to me through Christian Science, there is a demonstration which I remember with special gratitude on account of the lesson it conveyed. About four years ago I found myself facing a serious business difficulty, and as there seemed to be no way out of it, humanly speaking, I made up my mind to work out the problem in Christian Science. I asked a member of the Christian Science church for advice and help, but when after a week conditions seemingly grew worse, I refused her assistance and sought for light and guidance in the Bible. I saw that whenever Jesus' disciples failed in a case, the Master would rebuke them for their unbelief, and I held fast to the thought that divine Love is all-power and that Truth would do the perfect work.

I spent weeks and months in earnest prayer and meditation, and endeavored to keep my thought in harmony with Truth and express truth by my actions, while trying to exclude the testimony of material sense. A creditor threatened to annul a contract signed by me (relative to a piece of land which I had been influenced to purchase through false promises made to me by a land-agent), by which I was bound to make payment, unless I fulfilled my obligations at an appointed time. All my endeavors to obtain the necessary sum remained unsuccessful. I had spent all my time, had worked and used the rest of my property, in improving the land and converting the place into a nice home, and now it seemed that I must lose it all. This certainly could not be the will of God. I tried to find a buyer, but new difficulties arose, as the buyer was not able to give full satisfaction to my creditor, and I received the letter informing me of the annulment of my contract.

No human help could preserve my home, and feeling that my understanding was not equal to the situation, I applied to a Christian Science practitioner, who promised assistance. When I left her, and while on my way home, my consciousness



I used to doubt the statements of the apostles, prophets, and great men of the Bible, wherein there was any claim of miraculous events, although it was not in accord with the teachings of my church to question these things; but I loved the achievements of these great men.

A few years ago I moved to the country, where my church was not represented, and I felt quite isolated. It, however, seemed that God came to me through the finding of a *Christian Science Quarterly* tucked in a drawer of a piece of furniture I had purchased, and I began to study it daily, as it seemed to fit a need. I already had a copy of "Science and Health with Key to the Scriptures," but I had read it as I would read Aristotle or Emerson, as a philosophical work. Now the new light of religion illumined its pages, as well as those of the Bible, and I have become an earnest student of Mrs. Eddy's wonderful scientific statements of the truth about God and man.

Formerly I was obliged to recline on a couch most of the time on account of the pain I suffered, but I am now well, happy, and strong, helping others instead of always applying for help. I know the change is due to my obedience to the immutable laws of God as revealed to us by our dear Leader, Mrs. Eddy, and I feel deeply grateful. It is three years since I found her teachings to be practical and of every-day use. I have been healed of chronic bowel disorder and an internal rupture. I no longer use drugs or material remedies of any kind, but apply Christian Science as occasion arises, and I have never failed to get relief.

Lydia S. Sheets, Los Angeles, Cal.

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was suddenly illumined, and the words came to me as an admonition: More faith, more gratitude for the good received, is needed. I felt the spiritual uplift and knew that I was being helped. Two days later, when I was expected to appear at the lawyer's office, I was informed that everything had been adjusted and that my creditor would accept the terms which the buyer was able to make. The lawyer handed over to me the sum deposited by the buyer. This experience taught me that no problem, no matter how difficult it may seem, ought to make us feel discouraged; that "with God all things are possible," if we but set our trust and faith in Him and gratefully remember the blessings already received.

David's words in the Psalms, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," have always greatly impressed me, but much more so since I have been able through Christian Science to demonstrate the truth of this assurance. I have been helped frequently when, according to human sense, no possible means of help and no supply was in sight. About two years ago, when I settled in a new locality and started a little business of my own, I received among other orders one without prepayment from an unknown customer, living outside the place. I filled the order, and a week later received word from the lady that the goods were satisfactory, but that her husband had been suddenly taken ill, and she would have to be excused for a while with regard to the payment. As Christian Scientists we know that man who is God's idea, or image, reflects the qualities of God, and I tried to realize this truth in connection with the above case.

I heard nothing more about this customer until three months later, when it was mentioned incidentally by acquaintances that these people had the reputation of making purchases on credit but did not pay, and that even in cases where creditors had claims upon them, they were very adroit in evading their obligations. I immediately replaced this suggestion with the declaration that man as God's idea can never be dishonest, unjust, or selfish, that God is the only activity and power, and that man can do nothing of his own self, neither could a person of his or her own self make or withhold payment. At the same time I sent in my bill to this customer with the remark that I would be pleased to have the matter adjusted. No answer was received to this letter, and I left the matter in God's care, putting all recollection of it out of my thought. About two weeks later I found myself under financial stress, and turned to divine Love, the only source of supply, for help. In about three days a letter came, the writing of which seemed familiar to me, and upon opening it I found, to my great surprise, that it contained a money order in payment of the goods delivered. I am not personally acquainted with the people in question, nor have I ever seen them, but one thing was sufficient for me to know,—that man as God's idea reflects His qualities, and that divine Love is the only and never failing source of supply.

Crescentia Van der Does, Spokane, Wash.



I wish to express my gratitude for the many blessings which have come to me and my family through Christian Science. I became interested in this teaching, not because of physical healing, but because I was hungry for the truth. I have learned during the short time I have been studying it that God does heal the sick and sinning, and restore peace and happiness where there is discord; that divine Truth destroys fear and discouragement, and is surely "a very present help in trouble."

I will tell of one incident out of many which prove to me that God is ever present and heals. My little daughter fell on the lawn-mower and cut the end of one finger nearly off. I was frightened for an instant; then I remembered that God is our life, that He is always present, and I need not fear. Very soon I was calmed, and the child also. I bound the finger in place, and in less than ten minutes she was on the floor playing blocks with the other children. Through the work of a faithful Christian Science practitioner the finger was soon healed. There was no inflammation or suffering, and no time was lost from play during this experience.

I also desire to express my gratitude for the privilege of sending my children to the Christian Science Sunday school, where they are learning the truth about God and man. This will mean everything to them in the years to come. My little boys have gained a very clear understanding, so that they were able to help me one day when I was taken with a severe pain in my side and unable to help myself. I am indeed thankful to God for this great truth which is making us free, and grateful to Mrs. Eddy for her untiring efforts in behalf of mankind. My highest desire is to be a loyal Christian Scientist.—Mrs. R. A. Whitney, Alhambra, Cal.

If I were to attempt to tell of all the blessings I have received since I became interested in Christian Science, they would cover considerable space in our *Sentinel*, so I will mention only a few of the most important healings. When Christian Science was first brought to my notice by a very dear cousin, mortal sense declared that it would be far easier to lay off this miserable existence than to try to drag on any longer, for I had been afflicted several years with rheumatism, severe headaches which lasted a couple of days at a time, painful felons every few months, very serious abscesses, and many other ailments. These all disappeared while I was reading Science and Health, and they have not returned in the five years I have been studying this Science. While I am not entirely free from one ailment which hinders my getting around as I would like to do, I am sure that in time I shall be all right. I am indeed thankful that I have been freed from fear.

I have been healed morally as well as physically, but my greatest blessing has been the spiritual uplift. For over forty years I had not looked into the Bible; now it is my daily companion, and I find it the most interesting of books. Words cannot express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, who gave to this age the true religion that was taught by Christ Jesus over nineteen centuries ago. My daily prayer is that I may live worthy to be called a Christian Scientist.

Frances C. DeCelle, Portland, Conn.

In March, 1913, I was taken with a sudden and to mortal sense critical illness, which might easily have terminated fatally, according to the beliefs held previous to my acquaintance with Christian Science. At the time of this illness I had been a student of Christian Science for five and a half years, having first become interested through the benefits derived from it by my daughter, who was the only surviving member of my family besides myself. As I had liberally overlapped the "threescore years and ten," the presumption, according to average mortal thought, was largely adverse to a successful combat with such a sickness.

Being an ardent Christian Scientist, I had no medical diagnosis, but the discord appeared to be a sort of acute asthmatic bronchitis, which made it impossible for me to breathe in any other than an upright position, and even then with the greatest difficulty. One phase of the experience was that my right

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hand, with which I am now writing, became entirely useless. There was no sensation whatever in it, and on attempting its use, it crumpled up like a withered leaf.

One night, physical life appeared to be hanging by a thread. I was propped up near the fire, while my daughter read continuously to me from Science and Health for three hours, from twelve midnight until three in the morning, and life returned. The next day my hand began to feel normal again. The Christian Science practitioner who had helped us at other times was absent during my illness, but we got in telephonic communication with her and her treatment was prompt and effective, for it resulted in restoring to my consciousness God's gracious healing of all the discordant conditions, and brought about a resumption of normal health within a week from the time of my first attack. I have since continued to have robust health and vigor.

Some were inclined to regard my healing as remarkable, but it did not seem so to me. On the contrary, I regarded it as the most natural and logical result of an effective trust in God and of claiming man's inherent birthright. I am very thankful to almighty God for His gracious dealing with me and mine, and also very grateful to Mrs. Eddy for her practical exposition of primitive Christian truth, and its application to our physical and spiritual experience and consciousness.—FITZHUGH DIBBELL, Sea Cliff, N. Y.

I am glad to certify to the truth of the testimony sent you by Fitzhugh Dibbell. The experience occurred as he has related it; and if Science and Health had not contained the truth concerning man's relation to God, my father would not have lived through the night of which he tells, for to mortal sense it seemed that every breath he tried to draw must be his last. I am the daughter who read to him its words of life.

EDNA MAY DIBBELL.

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I feel that in gratitude to God I ought to acknowledge what Christian Science has done for me. I was a partial invalid for a great many years, frequently lying in bed for six months at a time, and often never stepping outside of the house for a year, sometimes a year and a half. The doctors said my condition was due to female weakness, and at times they would advise an operation; then again they would think I could not survive one.

After my husband passed on, my son, then a young man, thought we had better move to Toronto. I had lived there about two years when a friend asked me why I did not try Christian Science. I replied that I had never heard of it. She inquired if she should send a Christian Science practitioner to me, and I said certainly, for if there was anything which could help me I wanted it. I took treatment just three months and was perfectly healed. That was nearly eight years ago, and I am truly thankful to God and grateful to Christian Science for the health I enjoy today. I have been cured of several ailments since then, and my son, who still resides in Toronto, has been healed of some very serious attacks of illness, one being typhoid pneumonia. His family of three children have been helped many times. We have both taken class instruction and are helping others as well as ourselves. For this I am indeed thankful to the Giver of all good and perfect gifts.

EMMA AINSWORTH, Belleville, Ontario, Canada.

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Duty is duty, conscience is conscience, right is right, and wrong is wrong, whatever sized type they may be printed in. "Large" or "small" are not words for the vocabulary of conscience.—ALEXANDER MACLAREN.

From Our Exchanges

[*The Advance*]

Christ did more than teach a doctrine; he lived it. As the teaching of Socrates is mightily enforced by the calmness with which he awaited death, conversing the while of immortality, so, and far more significantly, the teaching of Jesus found reenforcement in what he did regarding life and death, and in his authoritative assurance of a continued life. Did Socrates die confident that he would live in another world? Jesus died confident that he would live eternally in the lives of those he loved; that his life, still present, would be in them a mighty influence for righteousness.

[*The Standard*]

The religion of too many Christians is little better than ancestor worship. We look back to Palestine instead of looking up to heaven. We think of Jesus as he was nearly nineteen hundred years ago and forget that he is with us today in an even more real sense than he was with the disciples then. It is not the dead Jesus of Matthew Arnold "in some lone Syrian town," but the living Christ who reigns by the right hand of God that should be brought to a waiting, hopeful church at Eastertide.

"The living Christ" may, of course, become an outworn phrase, like many other stock expressions the frequent use of which often robs them of their meaning and significance. It may be used with no more content than a general observation which includes Jesus in the general immortality of the race, or it may not even go so far as that, but simply refer to the posthumous influence of Jesus as one of the world's greatest teachers.

In a very true sense every great character of the past continues to work in the world after he dies, through the truth he leaves either in written form or, what is far better, in the lives of his disciples.

[*Northwestern Christian Advocate*]

So hardened has the age become that serious doubts are entertained whether the natural order was ever penetrated by divine forces and heavenly visitors actually came within earshot or pressed feet by the side of earthly graves. Many believers in a divine Christ have stopped their ears to such stories as mere babbling of vision-possessed. And thus the world goes on, content to reason that in all probability there is a light supernal on the other side of the universe, that there is a spirit world which we some day shall enter, but which until then we cannot see or hear or feel. And it is susceptible of proof that this divorcement from spirit is comparable with the spread of materialism as exemplified in the ideals of the age. That is why the sons today are farther removed from mysticism than their fathers.

We are in a material age. We have no time for poetry; no leisure for contemplation; no disposition for quiet waiting with our windows opened toward heaven. From morning to night we fasten our gaze upon a growing materialism. We figure; we count; we weigh; we measure. Our young men see no visions; our old men dream no dreams. We are outwardly rich but inwardly poor.

With our accumulation of wealth, our acquisition of scientific knowledge, the deeper revelations of life are gone. We have all but crushed the soul. Like the dog in the fable, we have dropped the meat to grasp the shadow in the water because it seemed bigger, and found it was but a shadow. We are attempting to form a philosophy out of this materialism that gives meager room for the play of divine forces.

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We have excluded the very thought of a superforce, content in the belief that the human mind is well able to master the situation and solve the riddle alone.

But it is all so disquieting, it is all so unsatisfactory. The age possesses little peace or happiness. Our ideals have brought us into the most stupendous materialistic conflict of all time.

[*The Christian Register*]

Every brave and hopeful person is a prophet of God,—or shall we say, of good. The neighborhood that has the largest number of these inspiring people is a good neighborhood, a fine place to live in. It is spiritual ozone that we need. These cheerful inspirers have a great work to do in the world, especially at this time. As the sky grows darker it is their duty to radiate more light. They counteract the sodden, depressing temperaments who are sure everything is going to immediate destruction, who see not the sunshine except through fog, and are cold and clammy even on the warmest days. As days grow darker and our spirits are more and more racked by sympathy, we can only share at arm's length in the safety of good homes.

We have one paramount duty, and that is to look on the sun-illumined side of the great shield of destiny, and to go so far in trusting God as to believe not that He is on the side of the heaviest artillery, but of the bravest, most enduring, most courageous souls, who with Luther can sing, "A mighty fortress is our God,"—souls that flinch not and fail not in the hour of dread disaster. Not in the spirit of vengeance does God sit in the judgment-seat of the universe, but to make manifest those great, glorious, unconquerable qualities of human nature that are the glory and the priceless heritage of the race.

[*The Living Church*]

It is one of the commonplaces of human life that we are prone to one-sidedness. The history of Christianity has been, on its intellectual side, largely a clash of partial views. One group saw one truth and insisted upon it; another group saw another truth and maintained it with like insistence. One age has exaggerated one aspect of Christianity, another age another aspect. The nineteenth century was an age of individualism; the twentieth bids fair to be a socialized age. The Christianizing of the social order had scarcely been attempted in the former; the sanctity of individual life, the necessity for a deep personal experience in religion, may easily come to be crowded out by the stress laid—and rightly laid—upon social religion today.

Similarly have we wavered between partial conceptions of the scope of our religion. The enemies of Christianity taunt us with caring only for another world. We are lukewarm—so we are told—concerning the things that tend to improvement in this earthly life.

[*Zion's Herald*]

There is hardly an individual whose life is so prescribed that there is not the possibility of doing better tomorrow. The battle may have gone most wretchedly today—we may have been driven from the field most ingloriously, and our colors may even now be torn and trailing in the dust; but what of that? There is to be a tomorrow—we may do better tomorrow.

A tomorrow is always fraught with marvelous possibilties. Today has written its record; tomorrow's portion is a clean page whereon each one of us may write nothing but courageous deeds and noble efforts. Tomorrow may be the best day we have ever lived!

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

"Friede auf Erden" (Peace on Earth), a new German pamphlet containing translations of three articles on this subject is now ready for distribution.

"Then the Full Grain in the Ear." This pamphlet contains three articles dealing with *The Christian Science Monitor* and its mission.

Both of these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $5. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local newsdealer, 12 cents a week, payable to the newsdealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

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

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

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

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

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

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 36

Boston, May 8, 1915

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

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

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

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Items of Interest

Sixteen thousand union carpenters in Chicago, striking for an increase of five cents an hour, were under the ban of a lockout order by their former employers a few days ago. Painters, lathers, plasterers, and sheet-metal workers found themselves in similar circumstances, and enough allied trades were affected to bring the total of idle men beyond seventy-five thousand. Contracting painters and decorators have decided to substitute strangers for nine thousand union men who were locked out, because three thousand of their number struck in protest against the antistrike agreement which all members of the Building Constructors Employers' Association were pledged to exact from all building crafts. Work was virtually tied up on building operations valued at thirty millions of dollars. The strike, ordered by union leaders, was declared after a demand for an increase in wages from 65 to 70 cents an hour had been refused by the Building Constructors Employers' Association. The association had offered the men an increase of two and a half cents an hour for the last eighteen months of the three-year agreement. Contractors estimated that the amount of building operations which would be affected by the extended strike will reach a figure close to one hundred million dollars.

In connection with the water-power leasing bill, which was passed by the national House of Representatives during the last session of Congress, but which failed to pass in the Senate, Secretary of the Interior Lane states that the bill will again be introduced immediately upon the convening of Congress, and expresses the hope that it will be speedily passed. As showing the necessity for such legislation to safeguard the public interest, he calls attention to the rumor of consolidation of the Western Water Power Company in Colorado, Utah, Idaho, Montana, and Washington, and points out that if consummated it will place under a single corporate control about 50 per cent of the developed water power of the western states. Such a consolidation, involving widely separated power plants, inter- and intra-state transmission lines, and federal questions beyond the scope of state utility commissions, he says, emphasizes the necessity of federal control and regulation in the interest of the people. It is apparent, the secretary says, that if the water-power sites of the West are allowed to pass into private ownership without restriction, it will be practically impossible to regulate or control monopoly in this important resource or to regulate this product in the interest of the consumers.

Up to March 1 the earnings of the Panama canal fell short by $261,098, or 10 per cent, of meeting the expenses of operation and maintenance. During March, however, there was a considerable increase in the number of vessels using the canal, with the result that on April 1 the loss was only about one hundred and twenty-five thousand dollars, or 4 per cent. These figures cover the nine months the canal has been in operation. From July 1, 1914, to March 1, 1915, eight months, the total expenditure attributed to operation and maintenance was $2,595,613.33. The total earnings during the same period were $2,334,515.24.

The operation and maintenance items, as figured in the official accounts, include all the expenditures necessary to keep the canal open and in order, and the work of handling vessels through; and to such expenditures have been added a prorated part of the expenses of the civil government, of the sanitary work, and of general administration. These three latter items have amounted to $574,570.82 during the nine-month period.

The annual inquiry of the Canadian government as to the stocks of grain and other crops remaining in the hands of farmers on March 31, and the proportion of the harvested crops which turned out to be of merchantable quality, shows that of the total estimated yield of wheat last year, 12 per cent, or 20,247,000 bushels, remained in the hands of the farmers. At the rate of one and three quarters bushels an acre for seeding, this quantity will allow the sowing of about 11,570,000 acres this spring, or 1,522,000 acres more than were sown last year. This estimate is independent of the quantities stored in elevators, a portion of which is likely to be returned for seeding purposes. The quantity of wheat remaining this year in the hands of farmers is smaller than in any previous year on record. Last year it was 38,858,000 bushels, in 1913 it was 50,234,000, and in 1912 it was 62,188,000. Out of last year's wheat crop of 161,280,000 bushels, 150,793,000 bushels was of merchantable quality.

Three hundred and twenty miles of shade-trees on a highway circuit, starting and ending in Boston and passing through fifty-seven towns and cities of Massachusetts, is the aim of a movement to be launched by the Massachusetts Forestry Association at a conference in Worcester May 8. Much of the distance is already improved state roads or city streets, and sections of the roadsides are already planted with shade-trees. The association aims to connect these sections by planting trees in the intervening distances. At the conference will be delegates from the fifty-five cities and towns, city and tree wardens, representatives of local women's clubs, boards of trade, and granges.

Complete preliminary estimates from all internal revenue collection districts, received at the treasury department, indicate that the individual and corporation income tax this year will not only come up to the original estimates of eighty million dollars, but probably will exceed that sum. It is understood that the year will show more individual taxables than last year, when about three hundred and fifty-seven thousand persons paid. Secretary McAdoo and Commissioner of Internal Revenue Osborn have made it clear that they propose this year to pursue all persons suspected of tax dodging, and this is believed to have had an effect.

Following its policy of completing as rapidly as possible the trunk routes of state highway that are most used by road travelers, the highway commission of Massachusetts has recently let a number of contracts, which when finished, will add several more all-macadam main routes to those which are already available. The regular appropriations amount to $2,150,000, which with the special appropriation of $2,000,000 and the $500,000 from the counties, if the western roads bill goes through, will make available a total of $4,650,000 to be used on the roads this year, the larger part of it being for construction work.

Massachusetts farmers won a distinct victory when the House passed to be engrossed the bill authorizing the incorporation of farm land banks in the commonwealth. It provides that ten or more persons resident in the state who have associated themselves by a written agreement with the intention of forming a farm land bank for the purpose of promoting rural mortgage credit, may, with the consent of the board of bank incorporation, become a corporation upon complying with all the provisions of the proposed act.

The Illinois legislature is considering linking Chicago with the Mississippi river by means of an eight-foot channel utilizing the Illinois river and the old Illinois and Michigan canal. If favorable action is taken, barges with a capacity of from seven hundred and fifty to one thousand tons will be able to load on the Chicago water-front and transship at New Orleans to any points desired. Engineers estimate the cost of the connecting link between Chicago and Utica at $8,075,000, mostly for dams and locks.

Within a short time the railroads entering Indianapolis, Ind., expect to have a large number of men at work on the track elevation project. The plan is to raise the tracks of the steam lines, to convert a natural watercourse into a cement-cased drain, and to enlarge the passenger train sheds. The whole plan, as entered into by the city and the various transportation companies, involves the expenditure of seven million dollars, and cannot be completed under three or four years.

In 1913, it appears, two hundred and seventy-five million dollars was paid by the general public in the United States for admission to motion-picture houses throughout the country. In the same year twenty-five million dollars was paid for rental of films. More than one hundred and twenty million dollars is invested in motion-picture theaters in the United States, and eleven million persons visit those places daily.

The canalization of the Magdalena river and the Loba and Mompos branches, in Colombia, is to be undertaken, and two engineers of known reputation are to be engaged for that purpose.

The third annual conference of the American Association of Agricultural College Editors will be held at the University of Wisconsin on Thursday and Friday, June 24 and 25.

Motoring will be permitted in Yellowstone national park, beginning Aug. 1, thus opening the last of the great government reserves to automobiles.

The coinage of two million dollars in silver of the denomination of one peso has been decreed by the government of Colombia.

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Christian Science Sentinel

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

Vol. XVII | May 8, 1915 | No. 36

"If ye abide in me"

ROBERT NALL

THERE is nothing more beautiful in the Scriptures than the records of the Lord's supper, the spiritual breakfast, and the unfoldment of truth to the disciples on the way to Emmaus. "Did not our heart burn within us, while he talked with us by the way"? they said to one another. These were times of refreshing from the divine presence. It is on such occasions that faith is uplifted and strengthened, that the "tabernacle of God" seems indeed to dwell with men, and that the asserted power of evil and sin wilts before the glory and goodness of infinite Mind.

One can readily suppose that these early disciples of the Master were thinking that if Jesus would only be with them in person always, guiding them by his example, his life, his words, his manifestation of power in healing, how easy it would be to follow him, and in the strength of the Spirit to be faithful, obedient, loving, and sincere sons of God! Yet how much better, after all, was his personal disappearance, since they soon learned by revelation and experience that the Christ, the Comforter and Wayshower, never left them! Their eyes were opened and they saw, and seeing, they rejoiced in spiritual ascendency and power, as we read time after time in the letters to the churches. Not spasmodic, not here today and gone tomorrow, but simply and surely, as the tithes of love and gratitude and fidelity and receptiveness were brought into the storehouse, the Father fulfilled His promises, full and rich and free, in making them valiant, Christly ambassadors, stalwart representatives of their Master's teachings.

Were these men more favored than we of today? Because Truth is always being revealed to humanity, are we not better able to apprehend many things relating to God and man? Each one who is gaining that consciousness of spiritual selfhood which is salvation from sin and death, is adding to the sum total of the only knowledge that can redeem humanity. This is the knowledge of divine Principle. Now it is impossible to conceive of Principle as being intermittent; if it were, then there would be moments when men would be hopelessly astray and the theory of an absentee God would be proved true. It is the glory of Christian Science that, humanly speaking, it has brought God nearer to men, and though the ministry of the divine allness and omnipresence is sometimes misunderstood, it is making its sacred appeal to the world with such an insurgent and joyous force that it must inevitably dispel ignorance, displace false concepts with truth, and ultimately transfigure every human purpose and endeavor.

Thoughts such as these came to one at least at the close of a communion service. We had sung, with deep gratitude, our Leader's "Communion Hymn" (Hymnal, p. 212), and rejoiced once again that in and through Christian Science we had found Truth, bringing to us such wonderful freedom "in the life and the love of our Lord." We had touched the very holy of holies in some realization of our spiritual integrity in God, so that we could say from our hearts in the words of another hymn (Hymnal, p. 194):—

> And as we rise, the symbols disappear;
> The feast, though not the love, is passed and gone;
> The bread and wine remove, but Thou art here—
> Nearer than ever—still my Shield and Sun.

"Thou art here"! Shall we not learn to say this always? Is it not the secret of power and progress in abiding in Love? Was not this just one of the greatest lessons Christ Jesus taught: "If ye abide in me, and my words abide in you,"—what then?—"ye shall ask what ye will, and it shall be done unto you." Was this promise ever known to fail? What is abiding? Is it not knowing that we have our being in God, infinite good; that He is our Life; that because of our eternal individuality nothing can separate us from Him; and that when the tempter comes with the suggestion of failure or relapse or discouragement, we have a sure defense in God's word? How one remembers those vital, heart-searching questions that our Leader asks in the chapter on Atonement and Eucharist in our text-book, "Science and Health with Key to the Scriptures"! They are a trumpet-call to the highest devotion, based upon her experience of the uplifting and sustaining power of Truth.

The Lesson-Sermon had exemplified the fertility of spiritual ideas, multiplied as they always are by divine Mind. From consecration, as exemplified in the basic truths of the first verses of the twelfth chapter of Romans, beginning with the appeal to "present your bodies"—or as one translation gives it, "your faculties"—"a living sacrifice, holy, acceptable unto God, which is your reasonable service," we had been lovingly counseled to be obedient to the Master's commands, to be sincere, to be prayerful; to rest on demonstration rather than profession, if we would progress; to be pure in heart and in deed, if we would "ascend into the hill of the Lord" (the place of divine holiness); to apprehend that the way of Life is by self-abnegation and by self-examination, that we may be worthy of our high calling; to be spiritual lights, burning clear and bright; and last of all, to be grateful for every blessing, that we may be ready to receive more. To those who had come "with the upper chambers of thought prepared for the reception of Truth . . . to receive into their affections and lives the inspiration which giveth victory over sin, disease, and death" (The First Church of Christ, Scientist, and Miscellany, p. 156), there was a sense of quietness and peace that, added to mental exaltation, made one of those Elims by the way that God, infinite good, provides for those who love Him.

We could not remain there, however. Hope may perhaps tell a flattering tale about the diminished formidableness of error; but error's pseudo claims are craftily exerted, sometimes in a manner which gives us a shock, unless we are on the watch-tower. It was good to have been on the mount, but we must descend to the plain, where for the present our work lies. We have to magnify good everywhere, but in doing so, we shall go through a testing time. Would we be spiritually rich? Then how much are we giving

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Reflection and Reflection

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Lessons of Every Kind

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live. We assumed that the people around us did not want Christian Science, so there was no use in taking the trouble to hold services. We lived a very Utopian kind of life, and thought we were blessed in having such an existence allotted to us; but it gradually dawned upon us that our Utopia was, in plain parlance, positive laziness, a lethargy that mortal mind was holding over us, keeping us from doing our part, no matter how small, in the vineyard where the work is so abundant and the laborers are so few.

We at last awakened from this self-satisfied sleep and held services in the schoolhouse for over a year without missing a Sunday. There was never a service without some one in attendance, although the congregation was always small. We had to go a mile through snow and storm to hold these meetings, had much opposition from some sources, and were annoyed in every way possible by certain phases of mortal mind; but we also had some beautiful demonstrations during the time, and were repaid an hundredfold for the effort made. We found that it was not to others we were doing the most good, but to ourselves; for the work imposed on us by having to prepare the services, the Bible readings to correspond with the Lesson-Sermon, the hymns to fit the Lesson, took all our spare time, and many nights we worked late in our study. How we grew, and how we grasped the meaning of the Lessons, as we had never done before in our years of lethargic study with no incentive but our own advancement! When we had to read to an audience, we were put on our mettle, and made to feel that we must understand the subject presented, if the truth were to be understood by those who listened. We found, too, that the Church Manual must be studied so as to have the service correct, the benediction must be fitting, and in fact everything must be harmonious. As our Leader has pointed out to us, "We must form perfect models in thought and look at them continually" (Science and Health, p. 248).

Our whole life in the quiet little place became one of happiness and of busy effort, for we desired to excel in our work, even if our audience was small, and we found there was plenty of work "for willing hands to do" when the hands were once awakened to the need of effort on their part. In spite of the small surroundings, there were opportunities for good that had been lying idle through some years of lethargy. Thus we have found by experience that it matters not how far one is removed from the busy world, how small are his surroundings, how limited is the apparent field for his labors, there are always those who are reaching for the truth, hungering for a kindly thought, waiting and longing for some one to hold out to them the hand of fellowship; and our Master said that to give a cup of cold water to the least of these would be to do his work.

To any sincere Christian Scientist we would say: No matter how narrow your surroundings appear to be, how few people live in your community, or what opposition there seems to be to your efforts, let it not hinder you in any way. Do not permit any form of evil to have power over you, but just do the work carefully and knowingly, following the Manual as closely as if one were reading to a thousand in a church. Thus you will find, as Christ Jesus said, that "where two or three are gathered together in my name, there am I in the midst of them," and that your bread when cast on the waters will return to you, though perchance after many days. It is not necessary to fall into the lethargy of believing one's self isolated from others by small or narrow environments, for there is no narrowness in Mind, no smallness in Truth, and no place where love is not needed. We must remember that there was a time when our Master was alone, so far as human companionship counts, and our Leader also was alone, without a helping hand or thought (except from above); but there is nothing to show that either of them shrank from their task. Let us then emulate their example. Let it be said of us all, as Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" (p. 355), "Their thoughts are upward; their way is onward, and their light shines."

Spiritual Demand

AGNES MORLEY CLEAVELAND

In talking with an older student, one who had just turned to Christian Science for the solution of his problems remarked: "If my supply is from God, I do not see how God is going to pay my rent and my grocery bill. I must have material things so long as I am in the flesh." It was the statement that supply is spiritual which led to this expression that a spiritual supply could not meet a material demand.

This question was fully answered by Jesus of Nazareth. In the sixth chapter of Matthew one finds a clear, positive statement of this question and its answer. Mankind has read this teaching for sixteen hundred years or more, and yet has closed the Bible only to go back to the old joyless struggle for what is termed "a living." And only when Mrs. Eddy with spiritual vision saw the true import of Jesus' teaching and declared it to the world, did men begin once more to prove the truth of his words. Mrs. Eddy shattered the fallacy which had obscured the truth, by her revolutionary statement on page 468 of Science and Health, where in answer to the question "What is substance?" she says: "Substance is that which is eternal and incapable of discord and decay. . . . Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit."

It is because mortal man has been indulging in the Adam-dream that he has misconceived the spiritual universe and called both it and himself matter. When we seek to apply this to our particular problem as to how we are to meet our apparent material demands, we see at once that the only real demand is that we shall reflect God's image and likeness; not that we shall "make a living," but that we shall spiritually live; that we shall be what God means His children to be. Is it conceivable that God's demand is not eternally met? Certainly not. Man as God's image and likeness is already the recipient of all godliness or goodness, but this man is not the Adam-man which Mrs. Eddy characterizes as "an inverted image of Spirit; . . . the usurper of Spirit's creation" (Science and Health, p. 580).

What, therefore, is the process whereby we can solve our immediate concrete problem of food, clothing, and shelter? It is by applying the truth as taught in Christian Science, and thus discerning the spiritual fact, no matter what may be the material evidence. It is learning to know God, and thereby to recognize one's self as His idea, governed by spiritual law, and to unsee one's self as mortal and material. As we do this, "here a little, and there a little," we begin to find ourselves freed in some measure from the tyranny of the miscalled material demand, and at the same time in possession of more of the things of the spirit, or the spiritual sense of things. We are in this way laying up for ourselves "treasures in heaven," we are seeking "first the kingdom of God, and his righteousness," and therefore may claim the promise that all these material needs will be supplied. When we thus stand firmly on the metaphysical fact, human thought

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will give up its sense of lack and will accept the evidence of reality in terms of its own comprehension.

A sublime expression of this truth on page 494 of Science and Health reads, "Divine Love always has met and always will meet every human need."

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Light in Our Dwellings

GUSTAVUS S. PAINE, PH.M.

In spite of darkness so thick that it was felt for three days throughout Egypt, the land of bondage to false conditions, the Israelites, as we are told in Exodus, "had light in their dwellings." In Science and Health Mrs. Eddy speaks of the children of Israel as "those, who through earnest striving followed his [Jacob's] demonstration of the power of Spirit over the material senses;" and again she refers to them as "governed by divine Science" (pp. 309, 583). Thus all who are striving to be governed in every activity by the Principle of Christian Science and to prove the power of Spirit over the testimony of the material senses, should let their light shine—should be able to show to the whole world that they too have light in their dwellings.

Christian Science is proving that many who have been in bondage to discord in their households, to petty jealousies, limitations, disorderliness in details, can receive such divine illumination and guidance as to dispel all these beclouding faults. The light of God's loving-kindness replaces any sense of morbid depression, irritation, or selfishness, with the expression of intelligence, the right idea of activity, wholly unselfed endeavor. When any human desire turns toward the light of Truth as revealed in Christian Science, the manifestation sooner or later is freedom from friction and ability to work with quiet rejoicing. Light and joy are the gift of God to *all* who sincerely seek the essential and reject the non-essential.

The light in our dwellings must, of course, ultimately shine for the benefit of others as well as for ourselves. In proportion as we prove daily that Christian Science heals disease, or better still, prevents it, and makes us more loving, happy, and amiable, we are letting our light shine, and we are approaching the time when the reluctant permission, "Go ye, serve the Lord," shall be given by even those who have most strenuously resisted the demands of Truth. Every temptation to relax somewhat the practice of genuine Christian Science must be overcome before we can hope for perfect harmony. Coughs, colds, headaches, mental or physical laziness,—to none of these do we have to submit and for none do we need mere human sympathy. All we need is the practical understanding that the normal activity of reflected intelligence takes the place of the particular belief in inactivity or overactivity which we call a physical ailment or any other trouble; and then we may go about our work of helping others with freedom and joy.

The way out of seeming turmoil is first of all upward into the light above the clouds, and the help needed for the ascent is always mental,—the knowledge that "wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute" (Miscellaneous Writings, p. 288). Thus, if others who seemingly turn away from Christian Science are sick or in distress of any sort in the household, the Christian Scientist may find that it is wisdom for him simply to free himself from all doubt or fear and then lovingly do for the others whatever may seem humanly necessary. For such the Christian Scientist has that truest sympathy which heals the sick and removes his fear, knowing all the while that the real man is the expression of infinite intelligence, which causes no sickness or trouble. Only by unlimited kindliness in every situation in which we may find ourselves can we hope to overcome prejudice and bring others to the light.

Man's eternal dwelling-place is the boundless divine consciousness, of which so-called mortal mind, with its beliefs of lack, discord, sickness, and discouragement, knows nothing. It is truly reassuring to know that the divine Mind is the only consciousness, and that in it man can dwell securely. Man, dwelling "in the secret place of the most High," rejoices in the endless unfolding of the ideas which reflect divine Principle, and thus is altogether harmonious. To live wholly with God is man's glorious privilege; and certainly whenever mortal thought turns toward good, the manifestation must be that of brethren dwelling together in unity, in a peaceable habitation, the all-inclusive consciousness of Love.

I remember that once on a stormy night on the top of a high mountain in the Sierra range, we were cheered by a glimpse of a tiny light from the cabin of a sheep-herder. The light meant to us warmth, comfort, peace,—all mental qualities primarily, for the appreciation of good is always mental. At another time we ourselves spent the night in the little observatory embedded in the rocks at the very summit of this mountain; and here, though again storm and darkness were all-encompassing, we had light in our dwelling. By the light of the lamp we rested after our climb of six thousand feet; and as we rested, thought turned naturally to the wonderful rock-founded truth which we call Christian Science. With the wind howling outside and rattling the flat rocks piled up around the cabin, we yet saw the truth so clearly that we felt no sense of discord could ever trouble us again.

Truly it had been good for us to be on the mountain top; and just as the sheep-herder's light had cheered us in the previous experience, and just as the lamplight was now shining out through the storm to cheer whosoever might see its ray, so the clearer light of spiritual understanding would go out to the world below us. We had to go down in the stormless morning to use in the world what we had learned on the mountain, realizing how good it is to dwell in the consciousness of Truth forever.

So it is that in Christian Science the light of Spirit transfigures every human experience which seeks this light; and the Christian Scientist whose experience has been softened and transfigured should rejoice day by day that he has the light and can reflect its radiance.

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[Written for the *Sentinel*]

Divine Causation

MINNA MATHISON

Not from the soil doth spring the glowing rose,
But from th' eternal source of beauty.—Hark,
What harmony emits the mounting lark,
As music forth from music's fountain flows!

The rippling woodland stream, the whisp'ring tree,
The tinted pageantry of field and glen,
Reflect the perfect love of God to men,
For those who, seeing, hear, and hearing, see.

Not from the human bosom, falt'ring, rise
The ministries that bless the needy earth;
Divine abundance gives them gracious birth
Whene'er the fitted channel ready lies.

Oh, for the seeing eye, the hearing ear,
Attuned to sense the higher harmonies;
For in Truth's seed the perfect blossom lies,
And answer is enfolded in true prayer.

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Selected Articles

[Judge Clifford P. Smith in *The Scoop*, Chicago, Ill.]

The reprinting by *The Scoop* of an article from the *National Press Reporter* containing a harsh criticism of the Christian Science Board of Directors, the directors of The First Church of Christ, Scientist, in Boston, has been the occasion for no little surprise. The article in question was published by the *National Press Reporter*, and reprinted by *The Scoop*, without any inquiry to ascertain the facts of the case from these persons, and there is no basis in fact for the aspersion which it contained.

The Christian Science Board of Directors have neither made an objection, nor caused an objection to be made, to the presence in a public library of any book whatever. They know full well that there are books in circulation which are openly or covertly hostile to the welfare of Christian Science, but they have not attempted the impossible task of putting bars between these books and the people who may want to read them. They have simply endeavored to make it possible for inquirers who may desire to read an authentic biography of Mrs. Eddy, or authentic literature on Christian Science, to get it.

The purpose of the Christian Science church is to restore original Christianity with its spiritual power over evil, including disease. For this purpose, a correct presentation of this subject to all who may become interested is naturally of the utmost importance; and the printed word is the means chiefly employed. Therefore the works on Christian Science written by Mrs. Eddy, as well as certain other books and periodicals, are published under the supervision of the church which she founded, and they are furnished to public libraries free of charge.

All that any person who is authorized to speak for this church has asked of libraries is that the literature thus provided shall be catalogued or designated in such a manner that it can be found by the patrons of libraries who look or inquire for the authorized literature of Christian Science. Surely no one can justly complain of this plan. It has been adopted by the librarian of Congress, and by most of the libraries to which it has been presented, including the Chicago public library.

Individual Christian Scientists have sometimes objected to the acceptance by public libraries of certain books, particularly those containing wilful misrepresentations of Mrs. Eddy, and those whose authors pretend great loyalty to Mrs. Eddy or her teachings while trying to tear down what she built up. It is hardly to be expected that Christian Scientists, knowing the actual character of such impositions on the public, will always refrain from protesting against their circulation by public libraries. Such protests, however, have been comparatively few, and in most instances they have been made where these obnoxious books were pressed upon the attention of persons who did not ask for them. This was the case in the single incident specified by the *National Press Reporter*, and this fact was plainly stated in the published letter which was the pretext, rather than the reason, for its article.

Mrs. Eddy was a religious leader who learned to work and to wait. She had faith in God. She was ever confident of the ultimate triumph of good over evil. She believed in the intelligence and the justice of the people. The affairs of the church which she founded are conducted in accordance with the policies which she determined. Its directors are men whom she proved and approved. They are likely, therefore, to know what she meant, and to heed what she said, in one of her messages to The Mother Church (The First Church of Christ, Scientist, and Miscellany, p. 130): "Correct the false with the true—then leave the latter to propagate."



[Ezra W. Palmer in *Cripple Creek* (Col.) *Times-Record*]

Pamphlets misrepresenting Christian Science have been extensively circulated recently in your city, and I beg the courtesy of your space for brief comment. The method of attack will hardly commend itself to fair-minded persons. To attempt to poison the public mind by innuendo and far-fetched insinuations, with no personal responsibility for the falsehoods circulated, will hardly bear the test of the golden rule.

A favorite mode of attack of these pamphleteering critics is to compare isolated passages of Scripture with extracts from Mrs. Eddy's writings removed from their context, thus attempting to convey the impression that Science and Health perverts the teachings of the Bible. The unfairness of this proceeding is apparent to every unbiased thinker. Such a parallel can be employed to show that the Scriptures themselves are contradictory. The honest investigator strives to grasp the spirit and intent of the writer, not to distort his meaning by tearing statements from their context in order to bolster up a preconceived interpretation.

Another of these circulars asserts that Christian Science denies certain propositions deemed orthodox by the writer. Christian Science does not deny the personality of God, the atonement of Jesus Christ, or the efficacy of prayer. Beyond doubt, Christian Science presents a different concept of these fundamentals of the Christian life from the views held by the writers of these pamphlets, but that does not necessarily prove Christian Science to be false.

Christian Science denies the reality of matter, the reality of sin, and the reality of Satan, or evil. Hostile critics frequently stumble on the meaning of the term reality as employed in Christian Science, assuming that the term includes that which seems real to the corporeal senses; whereas it applies the term only to God and His creation, the spiritual universe, including man. "Reality," Mrs. Eddy writes, "is spiritual, harmonious, immutable, immortal, divine, eternal" (Science and Health, p. 335). Are matter, Satan, and sin "spiritual, harmonious, immutable, immortal, divine, eternal"? By no means; they are the antipodes of these attributes. Matter, sin, evil, are discord, chaos, without law and without order. They have not a single attribute of reality as defined in Christian Science, and are what Jesus declared the devil (evil) to be,—"a liar, and the father of it." On the other hand, God and His creation embody all the attributes of reality as defined by Mrs. Eddy.

Since God is infinite Spirit, the creator of all things, His creation is like Him, spiritual, and alone has reality. The carnal mind, the belief of life in matter, of a creation separate from God, evil, sin, poverty, death, are erroneous human beliefs, which a right understanding of God first rightly classifies and then destroys.

[George A. Law in *New Haven* (Conn.) *Union*]

The fees which Christian Scientists pay to their lecturers may be a proper subject of friendly interest, but there is nothing connected with it which can be distorted into an occasion for adverse comment. The insinuation that Christian Science lecturers may not be sincere because of what they are paid, would impeach the sincerity of every man or minister who is paid for first-rate ability. If your correspondent's

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argument were justifiable, it would prove too much. None of the Christian Science lecturers ask or often receive one hundred dollars for a lecture, but they are men who made good in other vocations before entering upon this work. They earn what they receive, and their work is done for the benefit of the whole world. No one is obliged to hear our authorized lectures, but the life of many a man has been transformed for the better by reason of what he heard at one of these lectures, and cases of immediate healing are not unusual among those who attend them.

Since your correspondent who shrinks from disclosing his name has seen fit to quote an unfavorable opinion of Christian Science by a minister, the results of another minister's inquiry into this subject must be in order. If it is worth while to mention the fact that one minister or many ministers are as yet hostile to Christian Science, surely it is more significant that other ministers have adopted Christian Science in preference to their former beliefs. The following public statement was recently made by a clergyman of Brunswick, Ga.:—

"I have been an earnest student of Christian Science for something like three years, and have been gradually and increasingly convinced that it represents the true interpretation of Biblical Christianity. I have exercised the right which belongs to every man in a similar situation, to keep my own counsel during the period of investigation, and not to sever my connections with the old until I had become thoroughly convinced of the truth and value of the new.

"As I pondered the situation during the last few years, it has become increasingly evident to me that true and vital Christianity requires the healing of the sick by spiritual means, as well as the casting out of evils or devils, the overcoming of sin, and the preaching of the gospel. The command of Christ Jesus to his disciples to do the one was quite as explicit as it was to do the other. If any modern Christians are under the impression that this command of Jesus applied to only his immediate followers, and could be successfully obeyed only by those who lived while Jesus was with them in the flesh, modern Christian Scientists, under the instruction and leadership of Mrs. Eddy, who derived her knowledge of Christian Science wholly from a close study of the Bible, have proven by their works the utter falsity of any such impression.

"I am persuaded that there is no known form of disease, whether classed as organic or inorganic by the medical profession, which has not been healed by the administration of the power of God through Truth as realized in Christian Science. To the fuller and more practical administration of Christianity, as brought to the attention of the modern world by the Christian Science text-book, 'Science and Health with Key to the Scriptures,' written by Mrs. Eddy, I have determined henceforth to devote my thought and work."

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[Avery Coonley in *The Beacon-News*, Aurora, Ill.]

In *The Beacon-News* of recent date Captain —— includes in his remarks some observations regarding Mrs. Eddy and Christian Science, inspired by what he admits to have been a superficial reading of her works. In recommending that Christian Science and *materia medica* be fused "into one harmonious system," he has evidently not stopped to consider either the remarkable record made by Christian Science as a healing agency in less than fifty years, or the fact that a science is not susceptible of adjustment to suit individual preferences. It is either true or it is not science.

The most uncompromising demonstrator of God's omnipotence was Jesus, the great Physician, the only one in whose record there is no failure, and Christian Scientists have unbounded confidence in the wisdom of following his example. In striving to do so, they have had abundant proofs of God's ability to heal all manner of diseases, as well as sin, sorrow, and misfortune, and have experienced such manifold blessings that they are not tempted by proposals to compromise. Such proposals serve to show rather an increasing realization of the soundness of Mrs. Eddy's declarations, on the part of the proponent, than any need for readjustment of that Science which is proving that the promises of Jesus were intended to apply not "a million of years" hence, as your contributor intimates, but here, now, and always. As Mrs. Eddy pointed out, the realization of the absolute supremacy of Spirit is not a question of years, but wholly one of understanding and demonstration.

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[S. T. Downs in *Rockville* (Ind.) *Republican*]

The evangelist whose meetings are reported in a recent issue of your paper did not state what in his judgment constitutes a Christian, so it is not possible to see why he says the word should be dropped from the term Christian Science. Christ Jesus said his followers should "preach the gospel" and "heal the sick,"—not preach alone, but both preach and heal,—and in the last chapter of Mark's gospel, healing the sick is given as a sign that "shall follow them that believe."

Christian Science has healed every disease known to mankind through the Science of divine Mind as taught and demonstrated in the life and works of the Master, and it is turning men from sin of every nature by creating in them a desire to be more godlike. These are its proofs of discipleship: They show that the writings of Mrs. Eddy correctly present Bible truths, and in the language of an early defender of the faith, Christian Science says, "Show me thy faith without thy works, and I will show thee my faith by my works." The belief that Christian Science is limited to healing certain forms of physical or mental disorder only, is simply a notion of those who have not taken the trouble to investigate.

The line of reasoning that would preach the gospel to the world and confine the healing of the sick to the one spot where the Master performed some of his works, is extraordinary, to say the least. It certainly would have been too bad if the thousands upon thousands who have felt the healing ministry of Christian Science had been compelled either to continue in their suffering or journey to the pool of Bethesda, as our brother suggests, to learn of God as omnipresent, omnipotent, divine Truth, Life, and Love, and man in His image and likeness.

The growth of Christian Science seems phenomenal to the average person, and it seems to bother some of the leaders in the orthodox church considerably; but it should be remembered that this growth has not been brought about through any form of soliciting, urging, or in any way striving to get people to accept its teachings. Christian Scientists are anxious to give a reasonable, rational opportunity to every person who wants to learn the truth about God and man, and beyond this Christian Science simply points the way to a feast of inexhaustible divine Love, and whether we partake or let it alone must be decided by each individual for himself.

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[W. J. Tucker in *Richmond* (Ind.) *Journal*]

In a recent issue you record under large heading the death of a child in Philadelphia from diphtheria, and the heading states that the death was "due to Christian Science," because the child had been under Christian Science treatment. Not long ago a lady of my acquaintance died, after having diphtheria, from the effects of the antitoxin used, according

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to the physicians who administered it. No public statement was made that her death was "due to regular medical treatment," although consistency would have so required, if it is the proper thing to lay every death to the means employed in trying to save the patient.

In your same issue you record the death of a Virginia gentleman following an operation performed in Baltimore, and state further that at the time of the operation he had been in apparent good health. Why did you not head the article, "Death due to modern surgical methods"? Every system of healing extant records some failures, due to the inability of the practitioner of that system to bring out its fullest possibilities, although they may do the best they can.

A few years ago the New York *World* published a list of all the deaths in the United States of children under Christian Science treatment that it could rake up for a period of thirteen years. The total was thirty-two, of which ten were due to diphtheria. During one year there were in New York city, under the care of doctors, 1,715 deaths from diphtheria, nearly all of whom were under fifteen years of age. There was no record made in the papers of these deaths being due to regular medical treatment, or of any arrests of parents or physicians because they did not use some other method of healing.

We may not and do not all think alike, but we can be and should be tolerant and just to the other man's convictions.

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[Editorial in Minneapolis (Minn.) *Jewish Journal*]

I wish that every Jew would heartily endorse the plea of Henry Deutsch, made by him in the daily press, for "the equal right of every individual to worship and practise his religion as it seems best to him, without harm or injury to, or interference with, his neighbor." I wish that every Jew would stand by him in his efforts to defeat the attempted legislation in our state capitol against Christian Science healers.

The law should not interfere with any man's belief, especially as in all matters the Christian Scientists are law-abiding, and comply with all prescribed sanitary measures, as vouched for by Mr. Deutsch. In my humble opinion Christian Scientists are the most consistent Christians, and it ill becomes the Christian members of the legislature and other Christian gentlemen to interfere with them. If any one wishes to be an honest follower of Jesus, and in his name to "cast out devils," and "speak with new tongues," and "take up serpents," and "drink any deadly thing" without being hurt, what right have we to hinder him?

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[Anna Rasch in *Hamar Stiftstidende*, Christiania, Norway]

The Rev. Mr. —— some time ago criticized Christian Science in a way that causes me to ask for space for a brief correction. He says that "it is difficult to understand how a movement containing so much error and humbug has been able to enlist so many," but he entirely fails to explain the nature of this error. He very correctly says that "Christian Science is healing by knowledge," and it is by the correct knowledge of God, according to Jesus' own words: "Ye shall know the truth, and the truth shall make you free." What must mankind be delivered from, if not from sin, sickness, and death, and of what did Jesus' works consist?

Christian Science is an interpretation of the religion taught and practised by Jesus, a spiritual understanding and a practical application of his teaching. Jesus commanded that all people should be made his disciples, telling them to "preach the gospel" and "heal the sick," and the healing should prove the understanding of his teaching: "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Christian Science has taken the full consequence of Jesus' teaching, and declares that preaching and healing must follow each other and not be separated. This healing is not founded on will-power or suggestion, but on the absolute truth of divine law and power.

The mission of Christian Science is not primarily to produce the physical healing, but the physical healing is an effect of the spiritual, the result of a higher understanding of God and the Christ. Thousands of thinking men and women in every walk of life have joined this movement, and all these people have come because of spiritual and physical healing. Unnumbered people owe life and happiness to Christian Science, having failed to get relief through any other means.

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[F. Elmo Robinson in *The Oregonian*, Portland, Ore.]

In *The Oregonian* of recent date a writer makes a very misleading reference to Christian Science. Our friend conveys the impression that Christian Science teaches us to ignore "warfare, crime, poverty, and suffering" because they are declared by this Science to be unreal. The word unreality, as used in Christian Science, has reference to that which is not God-created. The Scriptures teach that God made all things good, and further, that he is "of purer eyes than to behold evil," and cannot "look on iniquity." From the divine standpoint, therefore, all forms and phases of human discord are unreal, even as from the standpoint of the science of numbers the statement that two and two make five is non-existent—unreal. The mathematician progresses not by ignoring his mistakes, but by correcting them, and a clear perception of the truth is the means by which they are corrected. Christian Scientists do not ignore evil and discordant human conditions, but they endeavor to correct them by knowing the truth about God, and man in His image and likeness.

In regard to the question of war, the Christian Scientist's attitude is well expressed by Mrs. Eddy. She says: "For many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow-beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves" (The First Church of Christ, Scientist, and Miscellany, p. 286). Again, on page 279 of the same book she says: "God is Father, infinite, and this great truth, when understood in its divine metaphysics, will establish the brotherhood of man, end wars, and demonstrate 'on earth peace, good will toward men.'"

From what has been set forth in this article concerning God and His creation, it may be seen that Christian Science teaches that "God's will" is always good; that He never wills nor sends evil or suffering upon any living creature. On page 140 of Science and Health we read: "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

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The love of beauty which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher, and that love and those prayers by which some devout and ardent soul tends in its moral purity toward perfection,—these are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the infinite, who shines out as from the deeps of the soul.—PLOTINUS.

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Editorial

Orderly Progress

In view of the present rapid growth of Christian Science and the interest taken in it by people of all classes, it is well to remember that the formation of churches and societies for the promulgation of this religion is the means which Mrs. Eddy provided for the orderly progress of her work, and for the extension of her teachings to as many as should be ready to receive them. The organization and maintenance not only of The Mother Church, but of branch churches as well, are very definitely provided for in the Church Manual, and Mrs. Eddy herself has said it is in the by-laws and rules laid down in this book that we shall find the "help that must be supplied to maintain the dignity and defense of our Cause" (Miscellaneous Writings, p. 148); therefore the importance of church organizations subject to these rules and by-laws cannot be too greatly emphasized.

It is self-evident that in the forming of such a church as is contemplated by the Manual, divine Principle must be the basis of organization; and that all self-will, all exaltation of personality, all strife and emulative ambition should be put aside. There can be but one legitimate reason advanced for the new organization, namely, to provide for the community that is ready for it, a more thoroughly organized presentation of the gospel which is "designed to commemorate the word and works of our Master," and "which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). A Church of Christ, Scientist, stands for the promulgation of Christ's Christianity, for the preaching of the Word and the healing of the sick through the teachings of the Master, whose "great commission" was given to his followers for all time.

This church also stands for the manifestation of divine Love in the affairs of men, and for that unity of action and harmony of purpose which always accompany consecrated effort to do the will of the Father, even as it was done by the Master. A church organized on this basis is certain to be a power for good in the community in which it is formed, and as time goes on it will prove to be a part of "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583).

The sturdy growth of a church properly organized can but tend to the increase and prosperity of the cause of Christian Science and of its individual members, and it is incumbent on every member of such a church to give his best efforts to its upbuilding, so that it may amply fulfil its mission. When this is done, when through the healing work and the consistent living of its members, it is demonstrated that the practice of Christian Science does make for better citizens, better fathers and mothers, more upright youth and more obedient children, then the time will surely come when such a church will be unable to accommodate all who wish to attend its services, and it will be time to consider the question of organizing another church in the same community. This should not be done, however, until there is a legitimate and well-defined need; otherwise, instead of having one strong and prosperous church, there might be two weak and struggling ones, neither of them able to meet the problems which present themselves in every church and in every field of labor, and which call for united and vigorous action if the church is to maintain that prestige and influence for the uplift of humanity which is its rightful office.

On page 226 of Science and Health, Mrs. Eddy, in writing of her early experience in Christian Science, says: "I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." It is this same faith which must animate those who would take part in the work of serving their fellow men through their membership in a Christian Science church. The history of Christian Science and of its churches certainly proves that such faith in God is still extant.

ARCHIBALD MCLELLAN.

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"In deaths oft"

ST. PAUL'S statement of various experiences through which he passed, as found in the eleventh chapter of II Corinthians, includes these startling words: "In deaths oft." Now it is commonly believed that we can only die once, yet Paul seems to challenge such a belief; and as his words deal with vital truth, it is surely worth while to seek their meaning. The ordinary reasoner would probably say that Paul meant he had ofttimes been in perilous situations where death was imminent, but it is very evident that his words have a deeper meaning than this supposition would convey. He tells of "weariness and painfulness," of vigils, of "hunger and thirst," of "cold and nakedness;" nor is this all, for he tells of shipwreck, imprisonment, of "stripes above measure." But this heroic recital of things endured for Truth's sake, is given because the apostle evidently desired others to know what were the experiences in which he gloried.

From the view-point of Christian Science, man as God's idea, His reflection, never dies; and very few thinkers would venture to dispute this statement, although few if any outside of Christian Science would say it in this way. They would be more likely to say that an intangible something called the soul lived on when the body died. Mortals, however, do not claim to know much about this immortal essence, or substance, and defer their acquaintance with it as long as possible, though all the time aware that sooner or later they must face either spiritual existence or extinction. The great mistake is in supposing that spiritual things are unsubstantial, when only Spirit and things spiritual are substantial, indestructible, and they alone represent life without beginning or ending. On page 491 of Science and Health, Mrs. Eddy says, "It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator."

Reading Paul's epistles in the light of Christian Science, it becomes very clear that he had proved in his most crucial experiences the supremacy of Spirit and the continuity of life; indeed he learned in this way what he could not have learned so quickly when the belief of life in matter was undisturbed by the insistent demands of spiritual law. That Paul did not cling to the belief of life in matter is evident from his declaration, "I die daily;" and again, "For to me to live is Christ, and to die is gain." In other words, he willingly gave up the belief of life in matter for the Christ-life, and this demanded of him, as it demands of us, the forgetting of the things that are behind, and a constant reaching out for spiritual realities, wherein alone is life.

When Paul healed the lame man at Lystra and fearlessly proclaimed the divine Principle of this cure, some heeded the message gladly, until they were confused by certain Jews,

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who persuaded them to stone Paul. When they did this, leaving him for dead, then it was that he proved the truth of his Master's words, "If a man keep my saying, he shall never see death," and from that hour he might well say, "I live; yet not I, but Christ liveth in me." We are told that the other disciples, who also knew the life-giving power of Truth, stood around Paul as he lay there apparently dead, and soon he rose up and went with them into the city, not mourning over this test of his understanding, but confirming them in their faith and exhorting them to continue in it.

Our revered Leader speaks of Jesus and Paul as "colossal characters" (Miscellaneous Writings, p. 360), and adds, "Philosophy never has produced, nor can it reproduce, these stars of the first magnitude—fixed stars in the heavens of Soul." Both taught and demonstrated the life which is spiritual and which knows no death. Paul gloried in his Master's achievements, and also in his own, for when mortal mind would have overshadowed him with "deaths oft," he sought and found life "more abundantly," and that strength which was made perfect in his weakness. In this he gloried, as shall we when the flesh is dominated by Spirit.

ANNIE M. KNOTT.

"The Lord is my rock"

PERHAPS no symbolism of the Scripture writings is more forceful than that attached to the word rock, which stands first of all for demonstrable Truth, the Christ-idea. It is also frequently used with the personal possessive to express the individual realization of this idea, and the distinction between the two measures the contrast between preaching and practice, between conviction and conversion, between the perception of truth and the acceptance and utilization of truth, between seeing and doing.

The writer was much impressed recently, in talking with a doctor of divinity, a man of noble nature, to find how promptly and fully he endorsed the great fundamental truths of the Master's teaching as apprehended in Christian Science, and how insistently he maintained propositions which are entirely at variance with these truths. He unhesitatingly averred that God is infinite Spirit and wholly good, the only source and support of being, and that man is His image. Nevertheless he declared for the reality of matter, and that man is constituted of both flesh and spirit. The infinite Truth and Love was recognized as the rock basis of Christianity, and yet in the realization of the healing power of this verity he frankly expressed regret that he had no part. He could say unhesitatingly that God "is the Rock, his work is perfect;" but he could not say, "The Lord is my rock, and . . . my salvation," in the logical and saving sense which floods St. John's great declaration: "As many as received him, to them gave he power to become the sons of God."

The perception of divine Truth is great, but the realization of Truth is effectively greater, for this alone solves the life-problem. This is the heart of the gospel, the good news which Jesus preached and practised, and this is the distinctive teaching of Christian Science, that "the substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin" (Science and Health, p. 241). Any faith that does not measure up to this ideal certainly falls short of that of St. Paul when he shook off the viper into the fire "and felt no harm." It falls short, too pitifully short, of the pressing human need. All truth is ours potentially, but it becomes ours kinetically and effectively only as it is embraced in consciousness. God is "my God," only in so far as the divine life and law are manifest in and through me. Only as we "know" God do we "lay hold on eternal life." Moreover, this alone establishes the Science of Christianity, and saves men from professionalism and prejudice.

We know that nothing ill or unseemly can belong to the infinite Artist's work, to man as God-created, and yet we have been educated into the belief that many a contradiction of good belongs to us. Sometimes men even pride themselves upon the fact, and this universal habit of self-identification with sin, disease, and death gives hint, through reversal, of the true attitude toward Truth. How intimate has been our averred relation to certain distinctive ailments and imperfections! We have called them ours,—our cough, our temper, our poverty,—and would find it rather difficult to think of ourselves as separate from them. We have talked about and coddled them in lust for pity, and thus wrought them into the very texture of our sense of self—and now what transformation would be chronicled were we to acquire this habit with respect to all that distinguishes man, the focus and fact of the divine radiation! What a stupendous gain, what uplift of thought and possibility of well-doing, would be realized by you and me if God thus came to be "our God," if Truth became our wisdom, our inspiration, and our command, if Love became our companion, our impulsion, and our joy, if Life became our strength, our freedom, and our delight!

This is the endowment and end of Science: to attain to true self-consciousness, to apprehend all that for which we are "apprehended of Christ Jesus." This is our calling and election, to give up voluntary self-identification with the unideal, with imperfection, weakness, and want, and link our selfhood to the infinite good. This is the travail of aspiring sense, the urgency of that faith which rejoicingly and prevailingly cries, "The Lord is my rock."

JOHN B. WILLIS.

Among the Churches

Current Notes

EL SEGUNDO, CAL.—Although their building is not quite complete as to paint and cement work, the Christian Science Society of El Segundo held the first service in their new chapel, corner of Concord and Mariposa streets, last Sunday morning [Feb. 21]. A few people interested in Christian Science held the first service in El Segundo last September at a private residence, and immediately made arrangements to rent the reception room of Hotel Grand for services Sunday and Wednesday evenings; but it was soon necessary to plan for more commodious quarters. The lot upon which the chapel stands was very kindly donated for this purpose by the El Segundo Land and Improvement Company. The building is of redwood, chalet roof, 24 by 32, with an addition in the rear for a reading-room, which it is expected will be opened in the near future.—*El Segundo Herald.*

DETROIT, MICH.—Kenilworth Hall, 2120 Woodward avenue, has been leased for five years by Third Church of Christ, Scientist, for its church home, and the former quarters of the organization at 1495 Woodward avenue have been vacated. This hall has a seating capacity of six hundred and eight, while the old home seated but three hundred.

Detroit Journal.

CINCINNATI, OHIO.—The Christian Scientists are organizing a church in Norwood. First Church on Park avenue, Walnut Hills, has been overcrowded, necessitating an overflow. The new organization starts out under the happiest auspices and will hold its first service Sunday morning [Jan. 31] at Ideson Hall, South Norwood.

Cincinnati Commercial-Tribune.

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BROOKLYN, N. Y.—Today [March 21] the congregation of the new Christian Science church, Third Church of Christ, Scientist, of Brooklyn, will hold opening services. This church has been formed because of increased overcrowding at the services of First Church, New York avenue and Dean street. Because of this overcrowding, the church decided at a special corporate meeting on March 1, that all of its members who lived in the Flatbush section should withdraw so as to form Third Church. A committee of arrangements was appointed, and it reported that tentative arrangements had been effected to hold services in the Fourth Unitarian Church, Beverly road and East Nineteenth street. The services will be held at three o'clock in the afternoon and at eight in the evening, as the Fourth Unitarian church holds its own services at eleven o'clock in the morning.—*Brooklyn Citizen.*

COLUMBIA CITY, IND.—Articles of association for First Church of Christ, Scientist, of Columbia City, were filed for record Saturday [March 13] in the county recorder's office. This association some time ago purchased the John Adams property at the corner of Chauncey and Jefferson streets, which is at the present time being fitted up as their headquarters.—*The Columbia City Commercial-Mail.*

SAN BERNARDINO, CAL.—At the fifth national orange show held Feb. 17-24 inclusive, a booth for *The Christian Science Monitor* was maintained under the auspices of First Church of Christ, Scientist, of this city. Many hundreds of pieces of literature were distributed. The booth was also provided with conveniences for those who wished a few minutes' rest or desired to read. How well the public appreciated this, was attested by the fact that the booth was constantly filled, and visitors seldom left without expressing gratitude for the privilege.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

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

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

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The Lectures

Fresno, Cal.

In the White Theater, before an attendance of one thousand people, Clarence W. Chadwick spoke on the topic, "Resurrection and the Life." The speaker was introduced by Ernest Klette with the following remarks:—

When Jesus trod this earth nineteen centuries ago, one of his greatest works, if not his greatest, was that of healing the sick. The gospels are filled with recitals of where he healed mankind of all manner of sickness and disease. The great powers expressed through him were also expressed, although to a lesser extent, through some of his disciples, and even St. Paul, living more than half a century after the time of Christ, was able to heal the sick. After about three centuries the great power of healing expressed through Christ and his immediate followers was lost to the world, and the world came to look upon it as belonging to Christ and his immediate followers only.

However, in our own day and age there lived a great student of the Bible who believed that the command of Christ to his disciples to go forth and "heal the sick, cleanse the lepers, raise the dead," did not apply to that day and the disciples alone, but that the command was given to all mankind for all ages. She believed that the statement of Christ Jesus, "He that believeth on me, the works that I do shall he do also," was not an idle one, but meant what it said, and that he who believed in Christ could do the Master's works. Mrs. Eddy believed that if the disciples, who before becoming his followers were but plain, simple men from the humble walks of life, could do the great works which they did, so all mankind that believed and understood could do the same; and believing these things, she set about to demonstrate them. That she did prove to the world that our Lord's message of healing was a message for all mankind and for all time, is today established by hundreds of thousands of authentic cases of healing. The world owes to Mrs. Eddy a debt of gratitude for the discovery of the great truth of Christian Science.—*Fresno Republican.*

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Chambersburg, Pa.

A good audience assembled in the court-house to hear the lecture on Christian Science by Virgil O. Strickler. George A. Fleming, editor of the *Mercersburg Journal*, introduced the lecturer. He said:—

Christian Science is no longer considered a fad or a fancy; it has become an established fact. This splendid audience warrants these statements. Everywhere mankind are seeking the truth, and Christian Science is helping them to find it. The Christian Science Principle of metaphysical healing is divine, and this is daily being proved by the fact that the percentage of cases healed is greater than in any other known system practised for the healing of disease.

Public Opinion.

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Cincinnati, Ohio

George Shaw Cook delivered two lectures on Christian Science in the edifice of First Church. At the first of these, Frank Ottermann, first reader, in introducing the lecturer, said:—

This opportunity of again partaking of the uplifting and healing tone of a Christian Science lecture is appreciated by a number of us. With their simplicity in imparting the word of Truth, and their freedom from the sense of worldly promotion of the activities of Christian Science, these lectures give a convincing answer to the earnest seeker of the truth.

The wisdom of our revered Leader, Mrs. Eddy, comes to our realization more and more when we contemplate the full scope of a Christian Science lecture. For one who is qualified to do so, it is the opportunity to correct any misunderstanding of the workings of Christian Science; while it leaves with any community a broader impression of the aims of this Science, and arouses a deeper interest in the question "What is God?"

At the second lecture Miss Lilian Carroll, second reader, in her introduction, said:—

Many centuries ago there came to listening humanity those wonderful words: "Glory to God in the highest, and on earth peace, good will toward men." That message was the key-

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note of the selfless life of him who said, "Heaven and earth shall pass away, but my words shall not pass away." He performed many great works, but he truly gave all glory to God, in that statement fraught with so much meaning: "I can of mine own self do nothing;" and the legacy he left for all mankind is summed up briefly: "This is my commandment, That ye love one another, as I have loved you;" "Peace I leave with you, my peace I give unto you." The world has not heeded that admonition, and as a consequence is still sighing for peace and seeking a panacea for its numerous ills. But there is an ever increasing number all over the earth today who with humble, grateful hearts are learning of the fatherhood of God and the brotherhood of man, and this knowledge is a transforming power in their lives.

Some one has said that sorrow makes the whole world kin, but all who are treading this pathway of victory over evil conditions have found that there is no bond of unity like the joy of living and expressing good.—*Correspondence.*

Brooklyn, N. Y.

The remarks of Miss Clara S. Hill in introducing the Hon. Clarence A. Buskirk, at the lecture on Christian Science given in First Church, were in part as follows:—

In the gospel according to Luke it is related that on a certain Sabbath day Jesus went into the synagogue at Nazareth, "and there was delivered unto him the book of the prophet Esaias," from which he read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." And Luke continues, "He began to say unto them, This day is this scripture fulfilled in your ears."

Christian Science is reiterating the Christ-message; it is fulfilling the Christ-mission. When the great Teacher was bidding farewell to his disciples, he promised that the Father should send "another Comforter, . . . even the Spirit of truth," who should teach them all things. Thousands of grateful hearts all over the world bear loving testimony that the ministrations of Christian Science have proven to them that the Comforter has indeed come, for whereas they were once in bondage to fear, disease, sin, or sorrow, they now enjoy to a large degree the blessings of health, happiness, and prosperity.—*Correspondence.*

Lectures to be Delivered

Ashland, Ohio.—Bicknell Young, Opera House, 8:15 p.m., May 21.

Batavia, N. Y.—George Shaw Cook, May 20.

Battle Creek, Mich.—Hon. Clarence A. Buskirk, Masonic Temple, Main street, 8 p.m., May 13.

Billings, Mont.—William D. McCrackan, Babcock Theater, 3:30 p.m., May 16.

Bisbee, Ariz.—Bliss Knapp, Orpheum Theater, 8 p.m., May 18.

Bloomfield, Neb.—Clarence W. Chadwick, Pospeshil Theater, 8:30 p.m., May 20.

Chicago, Ill. (Tenth Church).—Clarence W. Chadwick, Rosalie Hall, 5704 Harper avenue, 8 p.m., May 17 and 18.

Danville, Ill.—Clarence W. Chadwick, Armory, 3 p.m., May 16.

Detroit, Mich. (First Church).—Prof. Hermann S. Hering, Arcadia Hall, corner Woodward avenue and Stimson place, 4 p.m. and 8 p.m., May 9.

Dunkirk, N. Y.—Prof. Hermann S. Hering, Drohen Theater, 8 p.m., May 14.

Fort William, Ontario, Canada.—Hon. Clarence A. Buskirk, Orpheum Theater, 3:30 p.m., May 16.

Hackensack, N. J.—Virgil O. Strickler, Oritani Hall, 8:15 p.m., May 17.

Hagerstown, Ind.—Bicknell Young, I. O. O. F. Opera House, 8:15 p.m., May 13.

Hornell, N. Y. (First Church).—Col. William E. Fell, Woodbury Universalist Church, 8 p.m., May 20.

La Fayette, Ind.—Prof. Hermann S. Hering, Fowler Hotel Auditorium, 3 p.m., May 16.

Leavenworth, Kan.—Bliss Knapp, Church Edifice, corner 6th and Spruce streets, 8 p.m., May 21.

Little Rock, Ark.—Clarence W. Chadwick, Kempner Theater, 8:15 p.m., May 7.

Lorain, Ohio.—Prof. Hermann S. Hering, The Broadway Theater, 642 Broadway, 7:30 p.m., May 20.

Lynn, Mass.—Dr. Francis J. Fluno, The Auditorium, 3 p.m., May 16.

Marshall, Mo.—William R. Rathvon, Keys Auditorium, North street, 8 p.m., May 21.

Montesano, Wash.—William D. McCrackan, Iris Theater, 8 p.m., May 18.

New Castle, Pa.—Virgil O. Strickler, Opera House, 8:15 p.m., May 20.

New Rochelle, N. Y.—George Shaw Cook, Loew's Theater, Main street, 3:30 p.m., May 16.

Oakland, Cal. (Third Church).—William R. Rathvon, Oakland Municipal Auditorium, 3 p.m., May 16.

Oakland, Cal. (Sixth Church).—William R. Rathvon, Claremont Photo Theater, Telegraph avenue and 51st street, 8 p.m., May 17.

Orange, N. J.—George Shaw Cook, Church Edifice, 8:15 p.m., May 17 and 18.

Oswego, N. Y.—George Shaw Cook, Church Edifice, 173 W. 2d street, 8 p.m., May 21.

Paterson, N. J.—Jacob S. Shield, High School Auditorium, 8:15 p.m., May 17.

Peoria, Ill. (Second Church).—George Shaw Cook, Shrine Temple, 207 N. Monroe street, 8 p.m., May 13.

Pittsburgh, Pa. (First Church).—Col. William E. Fell, Carnegie Music Hall, Schenley Park, 8 p.m., May 17.

Plainfield, N. J.—Jacob S. Shield, High School Auditorium, West 9th street and Arlington avenue, 8:15 p.m., May 20.

Richmond Hill, N. Y.—Virgil O. Strickler, Garden Theater, 3 p.m., May 16.

Rockford, Ill.—Bicknell Young, Church Edifice, 8:15 p.m., May 18.

San Bernardino, Cal.—Bliss Knapp, Opera House, 3 p.m., May 16.

San Diego, Cal. (First Church).—Clarence C. Eaton, Church Edifice, 8 p.m., May 17.

San Diego, Cal. (First and Second Churches).—Clarence C. Eaton, Edifice First Church, 8 p.m., May 18.

San Francisco, Cal. (Fourth Church).—Clarence C. Eaton, Municipal Auditorium, 3 p.m., May 16.

Shelbyville, Ind.—Bicknell Young, City Opera House, 3 p.m., May 16.

Sterling, Ill.—Bicknell Young, Academy of Music, 8:15 p.m., May 17.

Three Rivers, Mich.—Col. William E. Fell, Three Rivers Opera House, 3 p.m., May 16.

Warren, Ohio.—Virgil O. Strickler, Armory Building, 8 p.m., May 21.

Watertown, N. Y.—Jacob S. Shield, City Opera House, 3 p.m., May 16.

Youngstown, Ohio.—Prof. Hermann S. Hering, Masonic Temple, 8:15 p.m., May 18.

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Testimonies of Healing

I do not think it possible to find any one whose antagonism to Christian Science was more pronounced than was mine; in fact, I was really afraid of people who called themselves Christian Scientists, for I had heard ridiculous stories, flavored with spiritualism and hypnotism, and so I preferred to keep at a distance from these people. The first time, I visited their place of worship much against my wish. I was with one who was having treatment and could not go alone; but I would not go without a third party, as I feared I would need protection. I therefore persuaded a friend who was also antagonistic to what we thought were the teachings of Christian Science, to go with us. The hymns, we admitted, were very beautiful, and a great sense of peace filled the auditorium; but when the readers started the Lesson-Sermon, and we saw a little lavender ribbon falling down under the desk (it was used by the second reader to mark the places where she was to read), we both thought this most significant, and became quite nervous, watching for developments. After the service we were greeted by so many intelligent looking people that we were surprised.

I accompanied the same patient to the practitioner's office day after day, where I heard some of the beautiful quotations of the Bible explained so differently from my former teachings, that I agreed there was more real Christianity in Christian Science than I had supposed. After I had followed this course for some time, I was seized with an old trouble, which usually caused me to be in bed for hours with hot applications. As I could not get a substitute to accompany the patient, I decided, though with an air of defiance, to ask the practitioner to relieve this great suffering before treating the patient, thinking I might thereby learn something of the mystery surrounding these people.

On entering the office, though with assistance, on account of intense pain, I found many patients ahead of me, so I tried to bear my suffering and say, "I am not sick," repeatedly, as I understood Christian Scientists did. In a few minutes one of the visitors came over to me and asked if I believed in Christian Science. She said she was desperate, and had decided she might as well end all and get out of this world. I was touched at her grief, yet I did not know how to answer her question. I said that I knew very little about this teaching, but from what I could gather in hearing the practitioner's explanations, Christian Scientists believe that God is our life; we cannot end it; that He is our strength; He is divine Love, and "in him we live, and move, and have our being." I talked to her until the busy practitioner had time to receive her, and to my astonishment my own pains had disappeared. I told the practitioner of this, and asked how I was healed. He smiled and said, "By giving out love." This sounded beautiful, but was not satisfactory, so I decided to read the text-book, "Science and Health with Key to the Scriptures," myself.

Soon after starting to read the book, another of my former ailments appeared in the form of a rectal abscess, which caused much pain and discomfort. This seemed to be an opportune time to test absent treatment, so I called the practitioner by telephone, and mentioned the condition, telling him that I must lie down, although I had been informed that patients were not permitted to do so. I was surprised when he said, "Make yourself comfortable and rest in divine Love. There is nothing impossible with God," etc.; and before I left the telephone the pain had vanished. This convinced me of the healing power of Truth, so I then asked for treatment to eradicate the trouble which the doctors had diagnosed as hemorrhoids, and had operated on months before, but could not cure. I am thankful to say that after a few months' reading of Science and Health, with help from the practitioner, this ailment also disappeared entirely.

I was very thankful for these proofs, by which all doubt and antagonism were replaced with perfect faith in Christian Science, and a desire to know more of the healing power of Truth. After studying Mrs. Eddy's book in connection with the Bible for several years, I was impelled by Truth to remove an artificial support which I had been unable to be without for fifteen years, and which had become very uncomfortable and painful. I had it removed by the same physician who adjusted it and who had said I would never be able to go without it; but I have not needed it since. I have relied on God, as revealed to me through the study of Christian Science, for the overcoming of all discord, and I have found in this teaching a "sovereign panacea" (Science and Health, p. 407).

Words are inadequate to express my gratitude, and I advise all sufferers to try Christian Science, which is the law of God that governs man and the universe harmoniously, and which teaches us how to apply divine Principle in our daily experiences.—Mattie P. Garber, Wilkinsburg, Pa.

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In June, 1909, the teaching of Christian Science was unfolded to me when I was greatly in need of help. For many years I was a semiinvalid and tried physicians of different schools, as well as hygienic rules. I also went to a sanitarium, where the doctors were sure they could relieve me, but utter failure followed their efforts. I was then brought to the hopeless thought that there was no relief for me, and that my earning days being past, I was about to become a burden on my adopted children. I called one of our best physicians, and asked him to give me a careful examination and freely and fearlessly tell me the result, saying that he need not fear, for if I knew that I could go to sleep and never wake I would be happy. He informed me that I had organic heart disease, which could not be cured, also bowel, stomach, and liver troubles. This I thoroughly believed, and felt that any one of them was of such a character that I might pass away in consequence. A few days later he said there was no use in my coming again, as he could not help me.

At this time a Christian Scientist called, and as a result of her call she sent me a list of the Christian Science practitioners in Pasadena, and after about two days I managed to get to the telephone and ask for treatment from one of them. A few hours later a practitioner came. The result was that all symptoms of heart trouble were overcome, and the healing has been permanent. All the other ill conditions have also been healed, and I am a vigorous, healthy man at sixty-eight years of age. Different ailments have now and then presented themselves, but they have been promptly banished.

I have been, and am now, free and happy, and grateful beyond any words at my command. I have been healed of imperfect hearing, and my sight is much improved. I had worn glasses for several years, but now I use them only for very fine print, and not always even for that. My healing from a severe attack of acute lung trouble was most interesting. At noon on Wednesday I was very weak, and the congested condition and high fever induced a friend to insist on my calling a practitioner, who came and was with me about two hours. I said, "This is Wednesday, and it will be the first Wednesday evening meeting that I have missed since I came into Science." The reply was, "Your place is at the meeting." About twenty minutes after the practitioner and my friend had gone, I got out of bed, dressed, got myself

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something to eat, then took the street-car and went to Pasadena. I took my place as usher in church and gave my testimony of the healing. The next morning I was at my place of business.

This testimony is given in grateful recognition of the loving care of our heavenly Father, and as an expression of my gratitude for the understanding of the healing truth as given to us in Science and Health.

RICHARD T. GREENE, South Pasadena, Cal.

[Translated from the German]

For years I have received blessings through Christian Science, and I feel it is high time that I gave expression to my gratitude. I became acquainted with this teaching through my mother's healing, for with three treatments she was completely cured of the effects of a very serious stroke, which she had had about three years previously. When we came to Christian Science, my mother was almost entirely paralyzed; her thought was darkened, and she often seemed unable to follow our conversation, but after the practitioner's first visit she walked around the room, and after the third visit she was able to attend a Wednesday evening meeting. Her strength quickly returned, and with the help of Christian Science she overcame all other ailments which tried to manifest themselves as formerly.

When Christian Science found me, I was a grieved and unhappy woman, as there was a very difficult family problem to be solved. In Christian Science, however, I found comfort and peace, for which I am very grateful. I have also been healed of physical ills through the understanding of God's love and omnipotence. Three years ago serious poisoning manifested itself on my hands, making it impossible for me to use them. Our dear helper treated me, and after six weeks had elapsed I was completely healed of this distressing condition. Christian Science also healed me two years ago of inflammation of the middle ear, and has proved a constant help in my business dealings. I wish to give special thanks for the translation of our text-book, "Science and Health with Key to the Scriptures," which makes plain to us the teachings of the Bible and leads us to discern the nature of Truth and of man.

For all the benefits received I am deeply thankful to God, and grateful to our dear Leader, Mrs. Eddy. It is my sincere desire that I may gain a constantly increasing understanding of Christian Science.

FRAU LUISE SCHMERBACH (née ZÜHLSDORFF), Berlin, Germany.

Gratitude impels me to write of my experiences in Christian Science. Many years of my long life, now nearing eighty-seven years, were spent in active service in an orthodox church. In common with many others, I suffered from physical ailments, with their whole brood of ills, in the belief that they were sent upon me for my good; yet notwithstanding that belief, I resorted to medical treatments in connection with physical exercises to bring better health. It was all of no avail, however, as was to be expected if the difficulties were sent upon me by a higher power. I had long been trained to place my trust in but one half of the great Master's teaching,—that of possible salvation, without the healing. With others, I "indulged a hope" that some time in the far-off future state I should be saved, drop my ills and rejoice.

Then Christian Science came to my notice. At first it was misunderstood, and did not appeal to me, but a member of my family who had suffered much, and been operated on in a hospital with only partial relief, was healed very quickly and permanently through Christian Science, and this led me slowly but surely to consider its teaching. Some other remarkable cures fixed my attention, so I began to read, study, and finally took treatments. My healing came slowly but completely. I thank God, and am grateful to our revered Leader and guide, for good health, entire relief from the old ailments, and for some knowledge of Truth, Life, and Love, bringing to me heaven here and now,—no longer indefinite and distant, to be hoped for or pleaded for, but tangible, cheerful, worth living for; not something which one must longingly wait for and finally die to realize.

I am indeed thankful for the healing, but much more so for the spiritual uplift, for my almost complete immunity from fear of impending evil. A knowledge of divine Principle as ever present fills me with joy unspeakable. I have passed through the "dark ebbing and flowing tides" (Science and Health, p. 566) of affliction, but my daily prayer for health, strength, and courage sufficient for the day, always brought an abundant supply. I know that God is my life, my health, my strength, for I have proved it beyond a doubt. Prayerfully I strive daily to attain to the Mind that was in Christ Jesus. The reading of the Scriptures was formerly more or less intermittent, with comparatively little real understanding and relish; now the Bible and our text-book, "Science and Health with Key to the Scriptures," are my daily companions.

Our beloved Leader, under divine inspiration and guidance, together with her loving obedience to God's requirements, her devotion to the truth that makes free, and her love for humanity, has accomplished a work for a suffering world's uplift unequaled since the time of Christ Jesus. Unnumbered thousands are today, as a result of her inspired teaching, in the enjoyment of "health, holiness, and harmony" (Science and Health, p. 392). I thank God, and revere Mrs. Eddy's memory, for the truth she has so clearly and lovingly placed before the world. I am not yet a member of the Christian Science church, but having stated my present spiritual convictions to the membership of my former connection very frankly, and asked for such a dismissal as their rules would permit under the circumstances, I have received a remarkably kind release, and so I trust that in due time I shall, if found worthy, become a member of the church in which my affections are already centered.—B. F. QUINBY, Los Angeles, Cal.

Several years ago, while I was studying at the university in Oxford, England, with some American friends who were Christian Scientists, my physical condition, never strong, grew worse, until I finally came to the conclusion that I would have to return home or seek relief in the warmer climate of southern Italy. Knowing my friends had great faith in Christian Science, I hesitated to say that on account of my health I would have to leave them, lest they should recommend that I have treatment, and this I did not want to do, so I postponed my decision from day to day.

After three months of concealed misery I knew I could not go on longer in that way. I would have to leave my friends and let them think that I wanted to leave them, or if I went without trying Christian Science, that I considered them foolish for relying on it. I had the most intense distaste for what I thought this teaching to be, and the mental struggle was fierce until a "still small voice" whispered "obstinacy." Relieved to find something I could meet, I knew that if obstinacy had anything to do with my reluctance I should and could settle that at once, and within an hour I was on my way to the home of a Christian Science practitioner. As I went I planned to depart from England the last of the week, feeling that now I could go without hurting

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my friends; the thought that I might be helped was not entertained at all. In spite of this, I was helped immediately, and with the physical freedom came the inward assurance that God was the healer.

I was astonished beyond words that there should be so much more to Christian Science than the wisdom of the world had credited. In three days I was cured of chronic ailments, backache, bowel disorder, and kidney trouble, whereupon I began the study of Science and Health. This turned me at once to the Bible, and with the reading of the well-known verse beginning, "No man can serve two masters," the spiritual interpretation came like a shining light, the assurance that the Bible was and always has been true, that Jesus meant exactly what he said. This could only mean that the world for centuries had failed to interpret him aright,—an almost incredible fact, but I felt it to be undeniably true in the light of proof and revelation. Absolute reliance on the understanding of God, spiritual power, to overcome material conditions, I saw to be not only possible but imperative, here and now.

For years, lack of health had spoiled both work and play, and chastened me until I helplessly prayed, "Thy will be done;" yet after all this I was still resisting the truth. Now I can see how I was being led aright, and in accord with Mrs. Eddy's prayer, I am "glad for every scalding tear" (Poems, p. 4). I have spoken particularly of the struggle which led me to Christian Science, for its lesson made a deep impression on me,—the lesson we all must learn,—that in spite of human resistance, divine Love is directing and guiding every step of our way. God's work is already done, and done perfectly; we have only to set aside our own plans, or our own doubts and barriers, to find this eternally true. Christian Science teaches us to know we are not helpless, that "we have strength in proportion to our apprehension of the truth," and that "truth is revealed. It needs only to be practised" (Science and Health, pp. 80, 174). This understanding should and does make the happiest people on earth.

I want to express my deep gratitude for Mrs. Eddy's consecrated life-work, and for all earnest Christian Science workers.—Mabel Kelly, Sioux City, Iowa.

Since I have been a student of Christian Science I have had more peace and joy than in all my previous life. I am truly thankful to God and to Christian Science for the healing of one of my children. One Saturday, shortly after midnight, my little girl was taken quite ill with severe stomach trouble. Her fever seemed very high, and there was continuous vomiting. Early Sunday morning I called a practitioner, and by noon the child was resting comfortably and had no fever. About seven in the evening she fell asleep and slept soundly all night, without once awakening. The next morning she arose without being called, and went to school bright and happy. She was perfectly healed. Her quick recovery was certainly wonderful to me, as before knowing of Christian Science I had seen her in bed at least a week with this same ailment. The child was not only healed physically but spiritually, for she was left with a pleasing disposition, which she had never had before. I am very grateful for this.

One Wednesday, just before the evening meeting, I was taken quite ill with all the symptoms of influenza, but I did not call a practitioner until about eleven o'clock. I was treated that night, and by the next day was feeling all right and went about my work as usual. In the old way of thinking, I had often had this same trouble and been confined to bed a week or more, suffering very much. I am thankful for this quick healing, and for many others. Christian Science has taught me to know more of God, and has made me a different woman toward everybody. I have been able to overcome many ailments myself, and have learned to trust God in all my daily work.

Margaret Mettler, Mattoon, Ill.

During the past fourteen years Christian Science has been a great help to me in many ways. I write this testimony in the hope that it may help some one who is having experiences similar to mine. In Science and Health (p. 231) Mrs. Eddy writes, "Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered." This statement was proven to me.

About seven years ago I gradually became deaf. There was a discharge from the ears, and I was unable to hear any ordinary conversation. A Christian Science practitioner worked faithfully for me, but though my hearing was better at times, the trouble would always return. I had, however, received so many proofs that Christian Science could and did heal "all manner of disease," that I did not doubt I could be healed. This went on for two years, while I continued to take treatment and study Science and Health, together with the Bible.

In the fall of 1908 another problem presented itself. It was the question as to whether I should stay and work for the man by whom I was then employed, and where I felt well satisfied, or whether I should take a position where I seemed to be more needed. This problem seemed so important to me that I asked God to show me the way. I made the change, and at the same time I formed a resolution that I would obey the "still small voice" which spoke to my conscience, and fear nothing. From that day I ceased to worry, and my thoughts were ever that I was going to work for God. In less than two weeks my hearing was restored, and I have had no further trouble in this respect. I have been a free man in every sense of the word. For this I am very grateful. I have also been healed of stomach disorder and a bowel difficulty.

Christian Science certainly is a demonstrable religion. To all those who are studying it and who do not seem to understand it at once, I would say that if you will trust God, He will lead you to understand all His ways; and His ways are beautiful, though they may seem altogether different from what we expect. I thank God, and am grateful to Mrs. Eddy for this wonderful truth.

A. A. Kuehl, Milwaukee, Wis.

It is nearly three years since I became interested in Christian Science, and I wish it were possible to tell to all the joy, peace, comfort, and health which result from this new understanding of God and His manifestations.

Several years ago I slipped on an icy sidewalk, and in trying to prevent a fall I threw out my right arm, but at the same time twisted my back with such force that bones in both my back and shoulder were misplaced. The physician who was summoned, diagnosed the case as a bad sprain and recommended complete rest, rubbing, etc. After about six weeks I was able to be about, but could do only light work, as any sudden stooping would cause a catch in my back which would result in extreme suffering and confine me to bed for days at a time. It was impossible for me to raise my arm above my head; in fact, it was practically useless.

This condition lasted for three years. A number of physicians were consulted, but I received little and only temporary relief. Finally a specialist in another city put the bones in their proper places, and for a few weeks I was

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greatly relieved. Then one day I raised my arm and the bone in the shoulder again slipped out of place, and the suffering was greater than ever. The specialist adjusted the bone a second and a third time, but finally informed me that the condition could not be cured, as owing to the long misplacement, another groove had been formed into which the small bone would easily slip.

At this time I visited a friend, and was greatly surprised to find Christian Science literature on her table. I glanced through a little pamphlet and found it contained the most beautiful thoughts I had ever read. I borrowed a number of pamphlets and read them through carefully. The desire to know more of God as explained therein grew rapidly, and led me to the Sunday services. For a number of weeks I attended these services only, fearing that to hear testimonies of healing which I could not believe would destroy my desire to know more of God as explained by Christian Science. When I did attend a testimony meeting, the honest gratitude so lovingly and convincingly expressed, destroyed the thought that this healing was "too good to be true," and assured me that it was our divine right. I sought a practitioner, and in about three treatments was entirely healed. I have also been able to lay aside heavy glasses, which had been used for street wear from the age of six; indeed, it was impossible for me to venture on the streets alone without them.

For these demonstrations of the healing power of divine Love I am truly thankful, but I am even more grateful for the spiritual enlightenment. To know that God is an ever present help in trouble, that He is all Life, Truth, Love, all powerful, omnipresent, and hence that evil is not real and can have no power,—this is indeed to know the truth that makes men free. For the new understanding of the Bible which I have gained I daily thank God. I am also deeply grateful to Mrs. Eddy for her loving help to all humanity, as given through the text-book, "Science and Health with Key to the Scriptures," and her other writings; and also to all those who have so lovingly and patiently helped me.

ELSIE KNOBLOCH, Cleveland, Ohio.

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[Written for the *Sentinel*]

"But Love alway!"

AMY SMITH

I WANDERED in a garden sweet,
Whose quaint old-fashioned flowers
Let fall their petals at my feet
In soft and scented showers!

I paused beside an old sun-dial
And watched the sunlight shining
Upon its upturned face, the while
I marked the day's declining!

I pondered what the legend said,
And marveled at its power.
"Light and shade by turns," it read,
"But Love alway!" each hour!

"But Love alway!" I said aloud,
"No matter what the weather,—
If it be sun or rain or cloud,—
Go Love and I together!"

The sun-dial marks the hours that shine,
Dark ones are noted never,
But, sun or shadow, Love divine
Abides with us forever!

From Our Exchanges

[Rev. A. T. Bannister, M.A., in *The Christian Commonwealth*]

The ministry of the church means piloting the teeming, many-sided life around us over an unknown sea to a land which God will show. And if we are to accomplish this mission, the ship must be piloted by prophets,—men "of hope and forward-looking mind," who will set their face to the future rather than to the past, who in the years immediately to come will count it the chiefest of their religious duties single-mindedly to work for peace between the nations, between the Christian sects, and between capital and labor; men who are prepared fearlessly to apply the principles of Christ to civic and industrial life; men who will never forget that religion cannot be separated from politics any more than the individual can be separated from society.

We have had, for the present, enough and to spare of individual Christianity; enough also of institutional Christianity. What we shall need after the war is international Christianity, civic Christianity, political Christianity, which is a very different thing from ecclesiastical politics. When the Christian churches cease from their internecine strife about antiquarian issues, and begin intelligently to direct the overmastering power of religion toward the creation of a righteous human society, the kingdom of God will not much longer delay its coming.

But some timid soul may say, Will not this social emphasis in its teaching bring the church into trouble? Undoubtedly at first it will. We shall meet with that bitter antagonism and angry denial which are the higher and rarer forms of popular applause. If we are faithful and fearless, we shall rouse a storm of furious opposition and frenzied denunciation. All the vested interests which have anything to lose by social and national righteousness will be up in arms against us. We shall be opposed, too, by many genuinely good and earnest men who not only temperamentally dislike new wine, but are devoted to the very form and color of the old bottles; and some of these will quite sincerely think that they are doing God service in striving to suppress such teaching. Yet only so can the Christian church become the prophetic guide of the people, the embodied conscience of the state, the organized center of all the forces and principles which make for righteousness, which help toward social progress. Very shortly now the church must decide whether it will wholeheartedly lead the ethical revolution which must come with the new time, or whether it will make the great refusal.

[*The Christian Register*]

Bearing in mind all we read in the records about the life and ways of Jesus, and all he was remembered to have said about immortality, we try to imagine what he would say about it if he were to appear here on an Easter day. We do not have to draw upon our own opinions at all to hear what he would say. What he did say, tells us. "Why do you single me out? Whosoever does God's will belongs to Him. You are the salt of the earth. God's angels shall gather His elect from the four winds, from one end of heaven to another. I know no more than any,—no one knows the day and the hour; but God knows, and His kingdom is within you all. Think of all the faithful company who have shown His kingdom in their spirit and their life. You cannot number those who have taken up their cross in the same spirit which sustained me under mine. They are where I am."

We claim for such an interpretation of Easter the finest consistency with Christianity. It fits with the universal nature of the gospel, and with the purpose of Jesus to draw

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all men to himself. But if this interpretation be questioned and refused, we fall back on our own experience as the great sufficiency. Interpretations are disputable, but lives are facts. Faiths are contingent, but goodness is actual. The past is dim, but the present is clear. Christ is far away, but the men and women whose lives do most to assure us of him have been, and are, near us. Every day they disappear, leaving each some precious hold on those who remain to persuade them that their vanishing is of the flesh, and not the spirit. From a thousand tombs the stone is rolled away and shapes of light come forth.

[J. E. Hinds in the *Pasadena* (Cal.) *Star*]

If each generation of men as it passes could and would faithfully transmit to the generation next succeeding on the scene, to take up the work of life and the cares and management of the affairs of the world, the full knowledge they have acquired and the conclusions they have drawn from their experiences, it would be safe to say that in two or three generations, at the most, mankind would discover the utter futility of all forms of war, of dishonesty, disloyalty, immorality, dissipation, sensuousness, avarice, and injustice. For if men learn any lesson at all in passing through this world, it is that an indulgence of the baser passions inevitably brings, sooner or later, its own punishment, and that of a surety "the wages of sin is death;" that ill-gotten gains never bring a satisfaction or reward commensurate with the sacrifice of conscience, or afford any compensation for the injustice and the soul-withering avarice so often manifested in the acquirement; that a sincere cultivation of the principles of "the fatherhood of God and the brotherhood of man," "with malice toward none, with charity for all," and a broad spirit of love, and a desire to live a clean, useful, wholesome life, bring the greatest return in all ways and in all things. Would not this be the conclusion of the man who had led an evil life as a result of the natural punishment and the tortures of conscience which his course had brought upon him, and of the just man from the satisfaction derived and the rewards received from having lived in accordance with the laws of God and nature?

[*The Christian Work*]

The spiritual commonwealth is a grand democracy, and has a direct, immediate, responsive approach to the infinite. Spirit with spirit can meet; there are constant openings for our prayers and hungerings; we are always in touch with the throne. This communion has manifestly ennobled the race; the skeptical temper which doubts its genuineness is silenced by the character it has created and controlled, frequently in those who were aforetime godless and wicked. Out of it arises the possibility of worship, for we must needs revere the highest when we see it; and worship implies a common spirit, sympathy, and aim, a focus where the will to be good blends with the eternal purpose.

[*The Universalist Leader*]

There are none so foolish as not to recognize conditions as a real factor in the development of men and events and institutions; and just now from the standpoint of the Christian church, we face conditions which are beckoning with opportunity. We have missed the point entirely when we say Christianity has failed, because of the chaos into which civilization has fallen. The mighty truth is that civilization without Christianity has failed, and having failed, is bound to turn again to Christianity for salvation. Conditions therefore, frightful as they are, are not to depress and discourage Christian workers; rather do they beckon with opportunity.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

The following pamphlets, originally published in English, later as a French translation, are now issued with the English and French versions on opposite pages:—

"Christian Science: Its Advantage to Mankind" (Christian Science: Son Avantage à l'Humanité), by Edward A. Kimball, C.S.D.

"Christian Science: The Comforter of Promise" (Christian Science: Le "Consolateur Promis"), by Frank H. Leonard, C.S.B.

"Christian Science: A Religion of Progress" (Christian Science: Une Religion de Progrès), by William D. McCrackan, M.A., C.S.B.

"Christian Science: The Gospel of the Kingdom" (Christian Science: C'est l'Évangile du Royaume), Judge Clifford P. Smith.

"Christian Science: Its Principle and Method" (Christian Science: Son Principe et Sa Méthode), by Bicknell Young, C.S.B.

These pamphlets are now on sale at the regular prices shown on the opposite page.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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Pamphlets

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

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

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

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 37

Boston, May 15, 1915

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Christian Science Sentinel

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Items of Interest

The merchantable timber acquired by the federal government in the purchase of land for national forests in the White mountains of New Hampshire and the southern Appalachians amounts to more than a billion board feet, worth upward of three million dollars on the stump, according to an appraisement by the forest service. Plans for cutting some of this timber in accordance with scientific forestry methods have already been prepared, and in a few localities operations have been started. In some places it has been found necessary to remove mature trees in order to give the young growth a chance. This work is being done largely by local residents, who have bought the stumpage and are converting it into lumber. The construction of roads and trails is making more and more timber accessible to lumber operators, but the principal use of these improvements at present is for local communication, fire protection, and to open up the wild land for recreation use.

A great deal of the forest land within the purchase areas was cut over or culled before the government acquired it. Nearly all of this class of land, however, is covered now with young growth, and even the abandoned farm acreage, which forms about 2 per cent of the whole, is slowly reverting to forest. Of mature timber which could be placed on the market at once, the eastern national forests contain a total of about one billion one hundred million board feet, which includes all the common eastern hardwoods, together with much spruce, a good deal of hemlock, and some pine.

The latest business-aid service instituted by the government is a wood-waste exchange. It enables lumbermen and manufacturers in the various wood-using industries to utilize each other's waste to mutual advantage, aiming to effect a large saving in forest material as well as in money. The wood-waste exchange is being conducted by the forest service of the department of agriculture. More than forty manufacturers of wooden articles already have asked to be listed as having certain kinds of waste wood for sale, or as desiring to obtain their raw material in the rough or in semifinished form from mill or factory waste. Twice a month the exchange sends out a circular headed, "Opportunities to Buy Waste," containing the names and addresses of factories having waste wood for sale, with exact information as to species, sizes, forms, and quantities. Similarly, another circular headed, "Opportunities to Sell Waste," gives the specific requirements of wood-using plants which desire to buy waste material.

One of the first waste problems solved has been that of a furniture maker in Michigan, who wrote to the forest service asking how to dispose of sugar maple blocks and sticks which were cut off in the process of furniture making and which he had to sell merely as fuel. Samples were obtained from him, and the forest service then located a scrubbing-brush manufacturer who used small maple blocks for brush backs. The result was that the furniture maker was enabled to sell his waste at a much higher price than it had brought as firewood, while the brush maker was enabled to buy brush-back material in suitable sizes at a much lower figure than it had been costing him to buy maple lumber and cut it up.

The first daylight message from the naval radio station at Darien, in the Panama Canal Zone, to the navy radio station at Arlington, on the south bank of the Potomac, was received on Friday, April 30. It was the first official message between these two links in the chain of high-powered radio stations that the navy will have in operation between Washington and the Philippines next winter. Prior to April 30 all messages from the navy department to the Canal Zone had to be sent at night, and also relayed. In the future these messages will be handled day and night by way of the new Darien station.

The distance from Arlington to the Canal Zone is two thousand miles. The sending and receiving radius of the new Darien station is four thousand. The opening of direct communication will affect a material saving to the government in cable tolls, as it is expected that in a short time all official telegrams of the government to the Canal Zone will be handled by the Arlington-Darien radio route.

Sweden's waterfalls are being made use of to an ever increasing extent, and during 1914 not less than forty thousand horse-power, not including the great Porjusfalls for the electric railways in the very north of Sweden, was employed for various purposes. At the same time new stations, which will have a generating capacity of twenty-seven thousand horse-power, are in course of construction, and the great establishments at Trollhättan near Gothenburg are also being enlarged so as to increase their generating power. The total amount of horse-power at modern establishments is estimated at seven hundred and sixty thousand, and if to this is added the stations which are at present being erected, it brings the total to nine hundred and fifteen thousand horse-power, which is about 15 per cent of what can be generated by the Swedish waterfalls.

In presenting the budget to the House of Commons, the chancellor of the exchequer, David Lloyd George, estimated that if the war lasted during the whole of the fiscal year, Great Britain's expenditure in that time would be $5,682,170,000. He also estimated that the total revenue for the year 1915-16 would be $1,350,910,000. This is an increase of $218,190,000 over the total of last year. On the basis of a six months' war, the chancellor continued, expenditures for war, apart from advances to the Allies of Great Britain, would rise to $10,500,000 daily, and the net deficit would be $2,571,730,000. On the basis of a twelve months' war, the net deficit would be $4,811,660,000.

Recent rains have affected every river and stream in Maine, the water, which up to a short time ago had been very low for the season, being now up to freshet pitch. When the storm began, the depth of the water flowing over the Bangor dam was not much more than three feet, but this has increased to nine feet, with the pitch constantly rising. The lumbermen had begun to despair of getting out the brook drives when the rain began, but now there is water enough and to spare everywhere, the only question being as to whether there will not be too much for safety.

The international railway bridge connecting the Bangor & Aroostook railroad on the American side of the boundary with the Canadian Pacific, international and national transcontinental lines, which traverse northern New Brunswick, was formally opened to traffic May 1. The bridge extends across the St. John river, between Van Buren, Maine, and St. Leonard's, N. B., and is 875 feet long. It was built by the Van Buren Bridge Company at a cost of two hundred and fifty thousand dollars.

There are eight strawberry districts of unusual commercial importance in the United States,—central California, Tennessee, Maryland, Delaware, southern Louisiana, North and South Carolina, Virginia, and the Ozark region of Missouri and Arkansas. The shipments for the country in 1914 aggregated 14,553 carload lots, not counting innumerable shipments of smaller quantities than the carload. Central California led with 1905 carloads, and the Ozark district came last with 748 carloads.

Governor Lister of Washington has written the governors of the other eleven states represented in last year's conference of western governors at Denver, proposing May 18 to 20, inclusive, as the dates for this year's conference at Seattle. Land and irrigation problems peculiar to the western states probably will form the chief subjects for discussion. The states are Washington, Oregon, California, Idaho, Utah, Nevada, Arizona, Montana, Wyoming, Colorado, New Mexico, and South Dakota.

The Ohio statute which prohibits an employer from discharging an employee because of the membership of the latter in a labor union, was held unconstitutional in a decision handed down by the state supreme court. In reaching its conclusion the court quoted a recent decision of the United States Supreme Court in a Kansas case.

The Indian budget proposes to allot only eight million pounds sterling to Indian railway development during the coming year, which is four million short of the minimum which a committee found to be absolutely necessary if the economic and industrial progress of the country was not to be unduly retarded.

Shipments of 2,651,882 barrels of apples from Atlantic ports for the 1914-15 season, which came to a close in April, surpass by about nine hundred thousand barrels that of 1913-14.

Canada's trade in the fiscal year ended March 31 totaled $1,078,175,000. The showing is regarded as particularly favorable, considering the war conditions.

With wireless stations powerful enough to reach vessels in all Chinese waters, the government of that nation will establish a typhoon warning service.

The Chinese government has accepted the demands in an ultimatum made by Japan.

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Christian Science Sentinel

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

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The True Preventive

CLARENCE W. CHADWICK

MUCH is being said at the present time about preventive medicine. It is a subject which Christian Scientists are interested in, and one concerning which they will have something to say before the present discussion is ended. They are glad to see human thought emerging from the troublesome dream of life in matter. They, however, will not permit any half-way position in dealing with this subject of prevention, for the quest for knowledge must extend far enough to take hold of spiritual causation before it can find the true preventive.

The belief in the reality and substantiality of matter is one of the great failures of human existence. Old and young, rich and poor, learned and ignorant, have played with it for centuries, and it has failed them one and all. It has made fair promises but has not fulfilled them. It has held out innumerable inducements but has signally failed to do what it promised. Still humanity is loath to forsake it, and would, after centuries of the most heartrending disappointments and disastrous failures, even try to find somewhere within its crumbling depositories a preventive for the very difficulties for which the belief in matter is responsible. If matter has failed for centuries to solve the perplexing problems of mortal existence, the belief in it must be a mistake and not the truth of being. This point is conceded outside of Christian Science.

Christian Science is on earth today to arouse slumbering humanity from its age-ridden dream in the reality of matter, and to turn its thought into channels of spirituality whence emanates all good. Ask any Christian as to the source of everything that is good, and he will acknowledge that it proceeds from God, who is Spirit, according to Christ Jesus. But the chances are that the one questioned does not understand spiritually what is meant by his admission. Not knowing that Spirit and matter are opposites, he is wont to think that God expresses Himself through matter. Believing thus, it is perfectly consistent for him to pay homage to matter and to try to get the most out of it. Only when failure after failure stares him in the face is he willing to let Christian Science instruct him in the "more excellent way."

Truly saith the apostle, "The law was our schoolmaster to bring us unto Christ." The furnace fires of affliction do their work slowly but surely; they never leave a mortal where they found him. There is just one way of quenching these fires, and that is to give up the belief in matter for faith in God, and to learn that God uses no temporal medium through which to bestow good upon man. When the true nature of God and His mode of expressing Himself are grasped, mortals are ready to forsake materiality and to find out for the first time man's true relationship to God. A human being can hardly be blamed for believing man to be mortal, so long as he imagines matter to be the product of Spirit, or God.

In Christian Science, Spirit is declared to be the sole cause of existence, the author of a perfect spiritual universe; and the only man of Spirit's creating is God's own image and likeness, coexistent and coeternal with Him. Spirit being supreme, it is the controlling power of the universe and man. How to get in touch with Spirit, God, and to utilize spiritual power, will solve the problem of prevention, and it cannot be solved in any other way. Whatever proceeds from Spirit can never be set aside in time or eternity. Whatever does not proceed from Spirit can be prevented in just one way, namely, by knowing that Spirit is the only cause, and that Spirit can only be spiritually expressed, never materially. On page 412 of Science and Health Mrs. Eddy says, "To prevent disease or to cure it, the power of Truth, of divine Spirit, must break the dream of the material senses." This accepted, a glad awakening comes to health and harmony.

How do we approach Spirit? The master Metaphysician said, "If any man will come after me, let him deny himself." In other words, let him forsake materiality; let him learn its unreality, its falsity, its treachery; let him see it as a mistake, a failure, a tragedy, and he will turn away from it forever, and never again have "other gods before me," Spirit. The moment one is willing to deny a selfhood that is unlike the perfect spiritual nature of Deity, that moment he opens the door of consciousness to receive holy, uplifting thoughts; and as these crowd into his thinking, the transformation of the body by the renewing of the mind is taking place. There is no mystery about this evolutionary process from matter to Spirit. It is a divinely natural experience, destined to come to every human being before he awakens to spiritual existence here or hereafter. God is ready to make His presence known to any human being the moment he forsakes matter for Spirit, but not until then. Darkness is not a medium for light, nor is matter a medium for Spirit.

The would-be reformer and humanitarian should take cognizance of this teaching, if he would not be weighed in the balance and found wanting before the bar of twentieth century consistency and enlightenment. He must awaken to know that no human discord can be successfuly avoided or prevented until the true nature of causation is recognized. Cause and effect are one. If there is cause for discord, there is no law by which its occurrence may be prevented. If there is no cause for it, the knowledge of this in Christian Science is the only sure preventive.

Herein lies the secret of Christian Science healing. If it were not primarily and distinctively preventive, it could not eradicate the mental images of disease entrenched in mortal consciousness. All that faith in any so-called material remedy can do is to bring about a change of human belief. It cannot produce a result any less material than itself; it cannot deal with or influence the eternal verities or facts of being. A non-intelligent drug can make no appeal whatsoever to man's higher or spiritual nature; it cannot touch anything above the level of blind human belief. Strictly speaking, a drug is not remedial or preventive; it is little else than a human toy, and those who play with it long enough will some day let it fall upon the rock of Truth, to be shattered beyond human recognition as a remedy.

However elaborate or popular it may be, a treatment

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which does not deal intelligently with spiritual causation, is neither remedial nor preventive. The ounce of real prevention is worth more than the pound of cure,—it is the cure itself. Hasten the coming of the "day of God," when all mankind shall realize that the only cure for sin and disease is that scientific knowledge or understanding of Truth which alone can prevent their occurrence.

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Reason and Revelation

MABEL BROSTROM

IN Science and Health (p. 110) Mrs. Eddy tells us that as the truth of being dawned upon her, "reason and revelation were reconciled;" and this has been the experience of thousands who have accepted the teachings of Christian Science. Twice in my experience as a practitioner I have been asked the secret of applying the truth as we understand it in Christian Science. The first time the question came from a physician who had been observing the results of Christian Science practice, and who realized that Christian Scientists were healing those whom he and other physicians were unable to heal. He had also observed that, as he thought, the mind controls the body in some cases, and he wished to know something of its workings, that he might use it in his practice. After a brief explanation he was able to see that this was impossible, as he was working from an opposite basis to that of Christian Science, and that the two methods could not be combined.

The second inquiry came from a clergyman who was struggling with his congregation in the effort to bring them to church, but they would not come. He was also trying to get them to study the Bible, in which they had no apparent interest, and all his efforts seemed fruitless. Meanwhile some of his congregation had become Christian Scientists, and he immediately observed a deeper interest in religion on their part, and in Bible study. To him this seemed miraculous, after all his efforts, which had met with no response. One of these former members who had become a Christian Scientist took him an article on prayer one day, and after reading it the minister remarked that it was very fine, but added that there were similar articles in the papers of the church with which the Scientist had formerly been connected. This the gentleman admitted, but said that he had not read them or felt any interest in them.

The minister then wished to know the explanation of the change, and can any of us tell? Can it be put into words? No. We can only say with the blind man, "Whereas I was blind, now I see." Those who have come to the truth know the secret; they know that they never really understood life until they came to know the vital truth taught in Christian Science, of man's actual relation to God. They know that they did not understand the Bible until they read Science and Health. They realize that they now have an every-day religion which can be applied to every problem in life, whether it relate to one's business or his health, and that the answer is always there. They study the Bible because they understand it, and attend the Sunday service because they love it. They go to the Wednesday evening meeting to tell others of the truth which means so much to them, and to hear of the health, happiness, and goodness which others have received through Christian Science.

All our devotion to Christian Science is an expression of gratitude for the good which we have received, and which we know others can receive if they will but turn to God with a whole heart. In the Christian Science text-book, "Science and Health with Key to the Scriptures," we read, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (p. 1). In Christian Science we gain a demonstrable understanding of God. We know that it is lawful and right to have all good things, and that there is no mystery connected with its healing work. In the beautiful Foreword of "The First Church of Christ, Scientist, and Miscellany" by Mrs. Eddy, the first reason given for the success of the cause is that it was established "on a sound basis by healing the sick and reforming the sinner quickly and completely" (p. v). These words should be pondered by every worker in the cause, that he may give his best efforts to the undertaking, until the whole world shall come to know the secret of this great salvation.

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Man's True Constitution

VIOLET KER SEYMER

CHRISTIAN SCIENCE comes with a message of hope to those individuals who from childhood upward have been handicapped by what is termed "a poor constitution." Their state of health, though perhaps not reducing them to actual invalidism, has nevertheless interfered with their legitimate enjoyment of life and prevented them from embarking upon any definite career or profession. Christian Science directs the attention of such as these, as well as of all sufferers, toward the Scriptural assurance that God's creation is the only one that really exists, and that it is "very good." These individuals are not suffering from a poor constitution, but from a mistaken view as to the real nature of their constitution. In proportion as this false belief is corrected, they will manifest more of the true health than those who believe that they have found it in flesh and blood.

"Understanding," Solomon says, "is a wellspring of life unto him that hath it." Even a small perception of Christian Science enables one to drop some of the fears that are burdening him, for fear is always and only the result of ignorance of God or of false notions about God, and this ignorance and these false notions are alike remediable. Humanity's age-long tendency has been to look for health in matter instead of in Spirit; in hygiene, drugs, and diet, which merely serve to divert attention from the true source of health in Spirit. Man's life is no more at the mercy of flesh and blood than is God, and the baseless assumption that innocent individuals are doomed from the hour of their birth will one day be found void, for it is a man-made belief or invention and not a God-made law. In Christian Science we learn and are able to prove that "any so-called law, which undertakes to punish aught but sin, is null and void" (Science and Health, p. 441). In order to compass our legitimate freedom, a radical readjustment of one's habit of thought is required, and the way to do this is made plain in Christian Science.

Many an individual has resigned himself to the verdict that he is physically handicapped on account of the sins of his forefathers; but it is the duty of every Christian to reject and repudiate any and every evil legacy, on the ground that it does not come to him from God, to whom alone he is to look for every actual inheritance. This revealed method, carried out with divine energy and wisdom, is destined to burst the bands of evil and dissolve all the fetters of sin and suffering on earth. When Christ Jesus healed the blind man, he was thus questioned: "Master, who did sin, this man, or his parents, that he was born blind?" Instantly he rebuked this attempt of evil to handicap either generation, and replied, "Neither hath this man sinned, nor his parents: but that the

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works of God should be made manifest in him." To the disciples this seemed an occasion for condemnation,—that well-nigh ineradicable habit in mortal mind,—but to Jesus it presented an opportunity to prove the immanence and availability of Spirit as the almighty friend of man.

The rejection of error must be based upon something more than mere blind faith or the desire for release from discordant bodily conditions. This denial rests upon the allness of God, and the clear perception that "the substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation" (Science and Health, p. 516). The real and only creation being spiritual, the less an individual concerns himself with a mortal body, and the more he inquires into the health which springs from spirituality and right thinking, the better it will be for him in all ways. To the cultured rabbi, who was evidently looking to matter as the origin of man, Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This new birth, or renewal of the mind, brings to light our real constitution, our true spiritual status; it leads us to combat false theories and base our every hope upon the presence and the dominion of Spirit.

From the time of his conversion St. Paul took a radical stand on the side of Spirit, and conferred no more with flesh and blood as constituting his origin. The disciples were bidden to turn away from any material sense of origin or kinship in matter, and look to God alone as the author of all real being. This does not warrant the neglect of filial affection and duty, for it will be remembered that Jesus made loving provision for Mary during the very hour of his ordeal on the cross. The standard of perfection enjoined by Jesus will never be reached until the same radical stand is taken on the side of the spiritual creation, and against the belief in matter as a creator and in a contaminated inheritance. True health being an attribute of God, it can be found in God alone; and when found, it will be seen that it has never been invaded or in any degree threatened by disease. Nothing has ever altered the fact that there is but one health, one constitution, one life, all based on Spirit, not on matter.

Possibly one of the most striking results of this view of man's constitution is its effect upon what we call our future. The average individual would not presume to say whether his present good health would be likely to extend into the future or not; and if he wanted to find out his prospects in this direction, it is to a medical man that he would turn for the information. The answer given him would then be based upon the results of a purely physical investigation. Now, in the degree of his understanding, the Christian Scientist will be able to reply with humble confidence that health will be his so long as he walks rejoicingly in the straight and narrow way that brings him into at-one-ment with his Maker, the one Life. Under no pretext is he duped by the fallacious argument that God can be the author of sickness as well as of health; and the earnest Christian who is striving to rise above the errors of sin, materialism, and superstition, finds himself emerging by sure degrees into the light and harmony of divine reality, and he is content in striving "to be absent from the body, and to be present with the Lord."

Christ Jesus had the true understanding of creation. He knew that spiritual man is the idea of divine Mind, and that all that proceeds from God is as indestructible as God Himself. This spiritual perception of the reality of being enabled him to triumph over the "last enemy," for nothing could defeat his understanding of life eternal. It should be noted that his mighty victory in the sepulcher worked such a change in his thought that it also altered his appearance beyond recognition, and that within three days. Jesus knew for certain that man's true being is imperishable, and his triumph over the belief in death is explained by his knowledge that the Son is one in nature with the Father. He was so closely allied to the Christ that in his ascension was exemplified the everlasting fact that, as Mrs. Eddy says (Science and Health, p. 316), "Christ presents the indestructible man, whom Spirit creates, constitutes, and governs."

Reaching the Hilltop

CAPT. GEOFFREY WILKINSON

MANY of us have had the experience of climbing a hill and imagining, as each new gradation was surmounted, that the next would lead to the summit. The latter, however, evaded us again and again, until finally no further climbing remained and the highest point was reached. When passing through an experience of this nature last summer, the writer thought how closely it resembled one's onward progress in Christian Science, especially during the earlier stages. Just as the pedestrian sets before himself an imaginary summit as the goal of his endeavor, so the beginner in Christian Science has frequently one object alone in sight, namely, his own physical healing. Sooner or later this is achieved, but he finds that this is only a fraction of the work that must be done. Fresh problems present themselves, and in the solution of each he attains a higher point.

Again, in the same way that difficulties are met with from time to time in the ascent of a mountain, so in the student's progress from sense to Soul, situations are presented—such as the overcoming of some long-cherished sin or of some apparently deep-seated fault of character—which demand all the courage and determination he can bring to bear upon them. Left to his own resources, he would indeed be in a hopeless situation; but in proportion as he perceives and is obedient to the truth of man's being as taught in the Bible and reiterated in Science and Health, he is made free from the seeming thraldom of the senses. If at such times his progress should seem a veritable path of thorns, he will do well to remember the cheering utterance of the Hebrew prophet, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me;" or to comfort himself with our Leader's timely reminder that "the warfare with one's self is grand" (Miscellaneous Writings, p. 118).

"When the destination is desirable," Mrs. Eddy says elsewhere (Science and Health, p. 426), "expectation speeds our progress;" and if the climber is urged forward by the certainty of the glory of the outlook from the summit, he will find that obstacles cease to daunt him, and he will go serenely forward until at last he reaches his goal, and attains "unto the measure of the stature of the fulness of Christ." However dark and difficult the way may seem at times, if he has grasped in any way the spiritual fact of being, he will know that above it all is the eternal sunshine.

Scientific Unfoldment

CASSIUS M. LOOMIS

FOR a long time the writer has been a close observer of the changes taking place in educational methods. One has but to look back for a period of fifty years and the difference is most noticeable. Perfunctory teaching, the enforced learning of hard and fast rules, etc., was then in vogue, but during the last decade, signs have appeared which go to show that the educational system of the future must rest upon a more metaphysical basis. Man, seen in his perfection, is not a

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creature of limitation; hence every child at his best is surely endowed with the faculty for acquiring all knowledge. Education should therefore be a progressive and rational unfolding of the child's inherent capacities, rather than an effort to inject into his mentality information acquired by another. One instinctively expresses the truth according to the degree of his spiritual unfoldment. Such a worshiper needs little tutoring; and if educators were aware that an unlimited inheritance of wisdom, which comes direct from the Father's exhaustless store, belongs to every child, they would seek to awaken the learner to a realization of what he has, rather than to put a competitive premium upon what he can get.

The child Jesus affords a striking example. In Biblical history we have no record that he was taught as were other children of his time, but it is manifest that he was more spiritually awake than any person of whom we have any knowledge. Awake to what? Awake to man's inheritance of wisdom. At a tender age he was found discussing serious problems with learned doctors, the sages of his day. Throughout his ministry his words were of the Spirit and highly intelligent. Love gave him power to heal, and his teachings startled the then known world. It was asked, "How knoweth this man letters, having never learned?" Thus did the Jews marvel because a child who had been reared among them was found fully equipped, even in childhood, to preach a gospel of deliverance to the captives of sense.

Our Leader tells us: "Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love—his Father or divine Principle" (Science and Health, p. 29). Do not these words strike a chord of vital import to teachers? Along with the Master's wisdom came his demonstration of the Science of divine Love and Truth; certainly a very essential accessory to any and all spiritual attainment. Let the world love more and worship worldly wisdom less, and a higher order of intelligence will find natural access to the consciousness of those who "hunger and thirst after righteousness" and wisdom.

Prodigies have from time to time appeared who have startled the most trained ears in the musical world. These seemingly abnormal children were in fact more nearly normal than those who have to delve long to attain the same ends; and when educators accept the fact that the native endowment of the child is limitless, and only needs to be given an opportunity to unfold, even as the bud unfolds its bloom, then will greater strides be made, because more rational educational methods will be pursued.

Let us consider the matter of imitation. The growing child imitates what appeals directly to his most developed talent. Suppose this same child were sufficiently awake to evince the possession of every worthy talent, then he would not be an imitator, but would manifest a bent of mind perhaps wholly new to those around him; he would be a prophet who disclaims all precedents and strikes out into new fields of truth. The world says such a child is a genius. So he is: but since every one of God's ideas is a cosharer of all the riches of Truth, ought not each succeeding generation to produce a higher type of intelligence, a more normal race, truly awake and spiritually able to manifest the Christ by intuitive unfoldment rather than through the so-called culture of mental accretion?

Christian Science comes with fan in hand to sift the chaff from the wheat and clarify every department of thought. If the first impression of man conveyed to the child is that of perfection as his forever birthright, and he is taught in harmony therewith, then metaphysical and scientific culture is sure to be gained. When this thought of wisdom-getting shall have become the rule rather than the exception, uplifted sense will "emerge gently from matter into Spirit" (Science and Health, p. 485), and the process of unfoldment will go on naturally, without resort to the hard and fast educational order of the past. What a call and incentive to originality this thought brings us! It speaks for the possibility of a redemptive awakening from sense-apathy to lay hold upon the as yet undiscovered truths in God's kingdom. Originality, the kind for which the world pays so liberally, is but the thinker's closer touch with the wonders of the universe as they now are and ever have been.

It is of course important that we separate our thought from the belief that the talent we evince lifts us above our fellows. All of God's children are wondrously endowed, though mortals are not awake to this undeniable truth. Theory, however, never makes so indelible an impression upon the formative consciousness as practice. Note the readiness with which children absorb the truths of Christian Science. The demonstration of Truth, whether in the home or out of it, includes the healing of all erroneous concepts; and to this end it is necessary to build spiritually word on word, until our structures are sufficiently reinforced to stand every attack from without. What greater service can we render than to recognize that "every good gift and every perfect gift is from above,"—all is included in our common inheritance!

These are things worthy of careful study. Every teacher in our schools can point out this or that pupil who acquires almost without study. If education is of the Spirit, spiritual, as worship is spiritual, does not the incoming of our era of spiritual study and growth promise much? The learned student may reason clearly and outline the written law profoundly, but the alert and intuitive though perchance untutored thinker may hit upon a discovery that startles the world with its originality and force. In this day, when change is going on everywhere, even the simplest teaching of the master Christian finds new adaptability and is ever an incentive to nobler activities. As every physician should be a good Samaritan, so every educator should be a master metaphysician, capable of opening up that wealth of wisdom which every child inherits from God, and of which no human being is lacking in his true selfhood.

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[Written for the *Sentinel*]

Realities

ABBIE FOSDICK RANSOM

The way I cannot see,
But this I know,
My hand in Love's must be,
Where'er I go.

Though smooth the path or rough,
Sunshine or rain,
Love giveth strength enough,
Peace to attain.

Grief, sickness, death, and sin,—
Illusions these;
Truth, Love, and peace within,—
Realities!

Truth thus will surely meet
All need of mine;
Where'er I set my feet,
Love's light will shine.

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Selected Articles

[Judge Clifford P. Smith in *Kansas City* (Mo.) *Post*]

Pastor —— was quite right in assuming, when composing the discourse which was published recently, that Christian Scientists are not averse to truthful criticisms. It should be noted, however, that a criticism may be sincere but not intelligent, and honest but not truthful.

The clergyman's main criticism of Christian Science centered about the statement that Mrs. Eddy "settled all doctrinal differences with the dictum that there is no evil, no sin, no death; that what have been so called are merely errors of the mind." In short, he tried to make Christian Science absurd by reducing it to a set of denials. It would be as fair as this to say that the Christian teaching of man's origin rests on the negation of human fatherhood. Christ Jesus did say, "Call no man your father upon the earth;" but if these words alone were put forth as his teaching on the subject to which they relate, he would be misrepresented. The denial which they expressed was based on the affirmative truth, "For one is your Father, which is in heaven;" and the denial without the affirmation would not be understood. So also a criticism of Mrs. Eddy for denying the absolute reality of evil, without reference to the basis of her denial, is unfair and misleading.

In what manner, then, did Mrs. Eddy deal with the mystery of evil? She consistently accepted the monotheism of the Bible. "You must begin," she has written on page 275 of Science and Health, "by reckoning God as the divine Principle of all that really is." A more complete statement of her reasoning, yet short enough to be quoted here, is the following from page 472 of the same book: "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise." It may be added that the mystery of evil is most clearly dispelled when some item of it is destroyed, and cast out of one's experience, by the spiritual understanding which Christian Science confers.

The clergyman also denounced Christian Science with several harsh adjectives for teaching that God is omnipresent, and said that "nothing in the Bible so declares;" again, "An omnipresent God is not a person." These quotations contain his reasons without his epithets. As I read the Bible, it distinctly declares that God is everywhere. (See Psalms cxxxix. 7-10; Jer. xxiii. 23, 24; Acts xvii. 27, 28.) As for the word "person," it has too many meanings for unqualified use with reference to the Deity. Christian Scientists do not believe that God is like a human person. They ask with Isaiah, "To whom then will ye liken God?" They understand, as did Solomon, that God is infinite—"the heaven and heaven of heavens cannot contain him." Christian Scientists do, however, hold that God is personal in the highest and truest sense of that term. He is the deific, infinite, omnipresent Person; and as a scribe said with the Master's approval, "there is none other but he." The word "Principle," and the term "divine Principle," as used in Christian Science, have been found helpful in getting rid of finite conceptions of Deity and gaining the infinite idea of the infinite One. During this unfoldment there is need to remember continually, as Mrs. Eddy has written on page 275 of Science and Health, that "God is Love, and therefore He is divine Principle."

The clergyman was also mistaken when he said that Christian Scientists attribute their healing to "a supernatural power." The power by which Christian Science healing is done is both spiritual and natural. It is, as Jesus said, the "finger of God," which is to say, the power of God. According to the book of Genesis, the law of our creation and being includes the decree, "Let them have dominion,"—dominion "over all the earth." This is one of the natural rights of man, and it is one that exists in all its fulness as an idea to be apprehended and realized, even though the average man manifests more subjection than dominion. Christian Science declares that man's birthright of dominion is not the power to interfere with the true order of the universe, nor is it the power of one person to impose his human will on another. On the contrary, man's God-given dominion is the power to overcome disorder, to subdue discord, and to reflect the divine Life.

The acts of power done by Christ Jesus were spiritually natural. They were the demonstration of divine law. They were his answer to his own question, "Is it lawful . . . to do good, or to do evil? to save life, or to destroy it?" (See Luke vi. 6-10.) The claim that the power to do as he did was supernatural, abnormal, or peculiar to himself, was anticipated and refuted when he said, "He that believeth on me, the works that I do shall he do also;" and, "These signs shall follow them that believe." A personal and supernatural sense of the power exercised by Christ Jesus is the chief hindrance to the fulfilment of these sayings.

The clergyman criticized the publishers of Christian Science literature, and did so in a very censorious manner, on account of the prices for which this literature is sold. It can be safely said, however, that this cavil was not expressed by reason of a desire that Christian Science literature should be made more accessible to the public; hence the propriety of the criticism is at least doubtful. Christian Science literature can be obtained for a substantial price, or it can be obtained for nothing, by any one who wants to read it. It is published without profit to any person or group of persons; the difference between what it costs and what it sells for is devoted solely to maintaining and developing the ways and means by which "good tidings of great joy" shall be made known to all people. The use of the profit which accrues from the sale of Christian Science literature can be illustrated by the fact that its publishers, during the last five months, have delivered, free of charge, three hundred and thirty thousand periodicals and pamphlets of this literature, in several languages, to the armies and navies which are now at war.

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[F. Elmo Robinson in *The Oregon Journal*, Portland, Ore.]

In view of the wide-spread and earnest study of the Bible which has resulted from the publication of "Science and Health with Key to the Scriptures" by Mrs. Eddy, it has no doubt seemed strange to many of your readers that an attempt should be made, as in the case of the reverend gentleman of Vancouver, to prove that Science and Health and the Bible disagree. The reports of this gentleman's sermons, appearing in the *Journal*, contain so many erroneous statements concerning Christian Science that I am asking the courtesy of space in which to reply. While Science and Health does not agree with all of the conclusions of scholastic theology, it is in thorough accord with the spirit and purpose of primitive Christianity. It has illumined the Bible and proved it true, thus saving it from the destructive higher criticism. It is not offering humanity a doctrinal platform for acceptance, but a present salvation from sin and disease, and hundreds of thousands of grateful beneficiaries bear witness to the fulfilment of its promise.

The reason our brother seems to find disagreement between the Bible and Science and Health is due to his failure to compare "spiritual things with spiritual." It is impossible to

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harmonize spiritual things with material science and human philosophy. In the case of Jairus' daughter, for example, material sense-testimony and material science declared that she was dead, but the Master said, "The maid is not dead." When Mrs. Eddy in Science and Health denies sin, disease, and death, she does it in precisely the same sense as Jesus and his apostles did. She denies that they are God-produced, and teaches that therefore we should deny them a place in our thinking. Christian Science does not teach us to ignore material conditions, but in the words of Science and Health (p. 254), "to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual." Christian Scientists accept the entire New Testament narrative of the earthly career of Christ Jesus, including the virgin birth, his wondrous healing and redemptive works, his crucifixion, resurrection, and ascension.

In concluding one of his sermons, our brother offered five "suggestions," to which I shall briefly reply. The answer to the first question—"If she founds her system on the teachings of the Master and the lives of the prophets and apostles, how does it come that they conceded the reality of the things she denies?"—is, that the Master, the prophets, and the apostles did not concede the reality of the things she denies. Mrs. Eddy denies sin as Paul teaches us to deny it when he says, "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Mrs. Eddy, in accord with Bible teaching, maintains that sin, disease, and death will be eliminated in the degree that we let that Mind be in us "which was also in Christ Jesus."

In answer to the second question,—"Is it unlocking Scripture to deny its fundamental truths?"—I would say, Christian Science is unlocking Scripture not by denying its fundamental truths, but by making practical and available those very truths which scholastic theology long ago relegated to the dim and distant past.

In reply to the third question,—"Through what sense did Mrs. Eddy read the 'inspired page' to enable her to have a different understanding from that of the Saviour?"—it may be well said that Mrs. Eddy must have read the "inspired page" with something of the same Mind that was in the Saviour, else the fruits of her understanding, witnessed in the healing and regenerative works of Christian Science, would not so closely parallel the fruits of primitive Christianity.

In his fourth statement, our brother expresses himself as unable to see how the mystery of godliness can be revealed through Christian Science without subjecting the Bible to an "eliminating process." Critics have been mystified by the wonderful growth and spread of Christian Science. Since it is not in harmony with their particular doctrinal beliefs, they have concluded that it must be contrary to the Bible. Beginning with this assumption, they are, of course, unable to account for its almost unparalleled progress. Here is the secret: Instead of discrediting or making less of the Bible than formerly, Christian Scientists are making more of it; instead of denying the personality of God, they are declaring for His infinite personality; instead of believing in the Christ-power to save from sin alone, they are proving that the divine Christ saves, here and now, from sin and disease. Christian Science is not taking away from its adherents anything real or good; it is not iconoclastic; it has not come "to destroy, but to fulfil."

In answer to the fifth question,—"Does her system bear the marks of Jesus Christ when tested by the light of truth, science, and philosophy?"—permit me to say, Christian Science bears the "marks of Jesus Christ" when tested by his standard. The grave mistake our brother has made in this discussion is, that he has attempted to test the spiritual idealism of Christian Science by material science and human philosophy, instead of by our Master's rule. The Master said, "By their fruits ye shall know them." Nothing fundamental is repudiated by Christian Science.

In agreement with the Scriptures, Christian Science declares that the so-called material universe, and all that goes with it, is fleeting, temporary, and therefore unreal. Of it the Bible says, it "shall be dissolved," "Heaven and earth shall pass away," and "The things which are seen are temporal." Certainly things which are temporal, things which shall be dissolved and pass away, cannot be expressive of the eternal God, for what He does, the Scriptures declare, shall be forever. Therefore we look for the real and abiding, not in the material but in the spiritual sense of things which reveals the new heaven and the new earth "wherein dwelleth righteousness." Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This Christian Scientists are earnestly striving to do.

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[Ezra W. Palmer in *Limon* (Col.) *Express*]

The comment in a recent issue, in which the legislature was praised for refusing to outlaw different schools of healing, is endorsed by all liberty-loving citizens. The state has no business to have medical opinions, Professor James long ago pointed out. Certainly the state should not attempt to favor one school of healing at the expense of others. The individual in the pursuit of health should be free to adopt that system of healing he prefers, so long as its practice does not interfere with the rights of others.

Your comment, however, does not adhere strictly to this doctrine when it advances the proposition that Christian Scientists should not be allowed to have their children treated by Christian Science. If Christian Science is beneficial to the adult, why not to the child? A parent who had been healed by Christian Science when other systems failed, would naturally rely on it. He would therefore reasonably desire it for his family; and that his desire has a safe basis has been repeatedly demonstrated by the healing through Christian Science of the ills of children when all other means had failed. Can any just reason be advanced why the state should interfere and force a system of treatment distasteful to parent and child, with perchance distinctly unfavorable results?

The weak sentimentality which vents itself in tears and threats over alleged cruelties to children under Christian Science treatment has no genuine foundation. The vociferous expounders of this cruelty to children fabrication are usually those who, through prejudice or self-interest, desire some check to be placed upon the growth and prosperity of Christian Science. Beyond question, Christian Scientists are convinced of the value of Christian Science treatment, and if this to them is the road to "life, liberty, and the pursuit of happiness," who is there to deny them this priceless privilege.

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[S. T. Downs in *Hartford City* (Ind.) *News*]

Faith without works has ever cried "devil" at proof of faith through works; as, for instance, when Jesus was proving the power of spiritual law to reform the sinner and heal the sick, he was charged with casting out devils through Beelzebub. His clear and logical answer to this charge showed the impossibility of casting out devils through the chief of devils, because a "house divided against itself" cannot stand. Jesus explained that he cast out devils through the law of God. It will be seen from this that the statement by an evangelist

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that Christian Science is of the devil, as reported in a recent issue, and other unjust and untrue statements made by him, but repeat the charges the incredulous have ever made against the power of divine Mind, God, to heal the sick and every discordant condition, as well as sin.

Christian Science teaches that God is Mind, divine Love, and declares His omnipresence, omnipotence, and omniscience. It has put this teaching into practice by healing thousands upon thousands of sickness, including every disease known to mankind. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, explains spiritual law as set forth in the Word of God in an orderly and understandable manner, and each one may determine the accuracy of its teachings for himself. Christian Science is the opposite of suggestion, and Mrs. Eddy's writings set forth in unmistakable terms that the practice of suggestion would prove one's inability to heal through the law of God.

Christian Science teaches that because God is "of purer eyes than to behold evil," and cannot "look on iniquity," He cannot know sin or sickness, and that man as His image and likeness cannot sin or be sick. Christian Science teaches further that all the sin and sickness the world has ever known is from wrong thinking about God and man, and shows why a sick body or a sick mind cannot glorify God, because neither exists through the law of God. Christian Science sets about to destroy sin and sickness through the operation of spiritual law as taught and demonstrated in the life and works of our Wayshower, Christ Jesus. No Christian Scientist, however, has ever claimed to have the understanding of divine Love that Jesus manifested, but present proofs give the assurance that we shall finally "grow into that stature of manhood in Christ Jesus" (Science and Health, p. 350) by which we shall be able to fulfil all his commands and emulate him in all things, including the unfailing destruction even to human sense of everything that is unlike divine Love.

Christian Science gives the understanding that the shedding of human blood could not have been necessary to appease the wrath of God, but that the real blood of the cross is Christ Jesus' proof of the power of Love to destroy hate, the power of Truth to destroy sin, and the power of Life to annul the belief of death. Christian Science shows that it is in the life, works, and glorious resurrection of Christ Jesus that mankind finds real hope and proof of redemption. St. Paul expresses this in the fifth chapter of Romans: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Mrs. Eddy makes this very clear in the chapter entitled Atonement and Eucharist, in Science and Health, and the subject is further illumined in her book "No and Yes."

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[J. Arnold Haughton in *Blackburn* (England) *Times*]

In the review of certain books in a recent issue, the statement is made that Christian Science "is founded upon theories over which philosophers have quarreled for ages," namely, the theories relating to the "construction of mind and matter and their relation to each other."

That Christian Science is not so founded is clearly stated by Mrs. Eddy on page 269 of the Christian Science text-book, "Science and Health with Key to the Scriptures," in these words: "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none."

Christian Science is not a theory, but the truth, the truth of which Christ Jesus was a living example, and of which he said, "Ye shall know the truth, and the truth shall make you free." It teaches that matter is a manifestation or concept of the human mind, or the "carnal mind," as St. Paul has it. The adjustment of the human mind to the divine Mind, God, naturally affects the conception of the human mind, named matter, and results in the healings effected by Christian Science. This process of adjustment is Scripturally described as being "renewed in the spirit of your mind," and ultimates in the realization of what is even now an absolute fact, namely, the allness of the divine Mind and the consequent nothingness of matter. It is true some philosophers have discerned the mental nature of matter, but none have seen that the human mind itself is a falsity to be "put off," for, as St. Paul says, "the carnal mind is enmity against God."

With regard to the criticism of the testimony adduced in support of the claims of Christian Science, it is now generally conceded that Christian Science has established its claim to heal the sick as well as to save the sinning, and the general body of that testimony is not affected by isolated cases which, because of inability to perceive the infinite possibilities of God's power, seem to some persons "to make large drafts upon one's credulity." As Mrs. Eddy says (Science and Health, p. 135): "There is today danger of repeating the offense of the Jews by limiting the Holy One of Israel and asking: 'Can God furnish a table in the wilderness?' What cannot God do?"

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[Written for the *Sentinel*]

The Statue

SAMUEL JOHNSTONE MACDONALD

As servants plowed his fields one day,
Yussuf Ben Orem came that way,
And stood and watched their sturdy toil
As they upturned the fertile soil.

When, lo, one plow-share struck a stone,
That, when uncovered, seemed to own
Some grace of figure, which the man
Begged for the master's eye to scan.

He had the stone removed to where
It might be found if figure fair,
Obscured beneath the clinging soil,
Would issue from the cleanser's toil.

With patient zeal and loving care,
And tenderly lest they impair
Some line of beauty or of grace,
They toiled, the dark stains to efface.

And lo, at last, their toil complete,
A statue, fair from head to feet;
Whose beauty, form, and grace amazed
The eyes of all who thereon gazed.

Yussuf Ben Orem looked, and thought:
Nay, am I not then gently taught
That thus, by patient daily toil,
Ourselves we cleanse from mortal soil?

Until, revealed, we joyous scan
The statue of a perfect man;
And never should our hearts despair,—
The perfect man is ever there.

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Editorial

Spreading the Gospel

MUCH is being said and done these days, through the press and other public propaganda, to exploit the healing of the sick by material means, and to foster the impression that only through such expedients can they be healed. The injustice of such a claim is apparent when it is remembered that for a half century the sick and the sinning in ever increasing ratio have been finding relief from ills of every kind and nature through purely spiritual methods. It surely is time, therefore, for Christian Scientists to increase their efforts to bring to the attention of the public the fact that there is a more certain and efficacious way, a way practised by Christ Jesus himself, and which therefore bears the stamp of Christianity.

The healing practised by our Master was purely mental and spiritual. That he healed even one case in this way, breaks down the assertion that material means are necessary to the cure of the sick. The same is true of the beneficent works accomplished in Christian Science. "The physical healing of Christian Science," Mrs. Eddy writes in the Preface to Science and Health (p. xi), "results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation." When, relying upon the Principle which she believed governed the healing wrought by the Master and his followers so many centuries ago, Mrs. Eddy healed her first patient in Christian Science, she broke down forever the wall built up through long ages of unbelief, and proved that Immanuel, "God with us," is "the same yesterday, and today, and forever." The fact that thousands are being healed today through Christian Science, unquestionably proves that the work which the Founder of Christianity did and commended to his followers, was not simply a miraculous interposition in behalf of a limited number and for a limited purpose.

The prominent place which the healing work occupies in the New Testament, justifies the emphasis given by Christian Scientists to the need of similar effort today, and is a sufficient answer to those who criticize the amount of space which our periodicals devote to testimonies of healing. That Jesus gave so much time and attention to this work, and his unqualified commission to his followers "to preach the kingdom of God, and to heal the sick," leaves no room for doubt as to his estimate of the importance of spiritual healing as an integral part of his gospel and essential to the Christian life. His answer to John's messengers can be construed in no other way than that by his mighty works he hoped to establish the truth of his claim to be the long-expected Messiah.

The testimonies published in our periodicals are the voluntary expressions of gratitude from thousands of persons who have learned through experience that the healing of the sick is again being made a part of Christianity; and that Christianity in this regard is as certain in its effects today as it was in the first three centuries of its existence. When we say that Christian Scientists should increase their efforts to bring a knowledge of this fact to the public, we do not mean that they should offensively or inconsiderately thrust their views upon those who are not ready to receive them, but we do mean that they should actively support and make use of the various means which our Leader has instituted for the spreading of the gospel of Christian Science.

Christian Science must establish by practical work its right to be considered apostolic Christianity, and it is the privilege of its adherents to make known to a needy world the "fruits" of this teaching,—the sick that have found surcease from suffering, the sinning from whom the shackles of evil habits have been stricken, the sorrowing who have been comforted, and those who have found love, joy, and peace where hatred and strife once held sway. Mere intellectual or perfunctory theology is not doing and never can do the work of Christianity; something more and better is needed if humanity is to be saved. "There is but one way to heaven, harmony," Mrs. Eddy tells us, "and Christ in divine Science shows us this way" (Science and Health, p. 242).

Christian Scientists have learned that this work of spreading abroad the gospel of healing can be done, and they avail themselves of every legitimate means of carrying this message to their fellow men. The *Sentinel*, the *Journal*, and the *Herold* contain in every issue testimonies of those who have been healed through Christian Science, and every Christian Scientist can easily find opportunities for more widely distributing these periodicals, established one after another by our Leader for the dissemination of the truth that heals and saves. Let us one and all be obedient to her counsel (Science and Health, p. 570) to give to the "weary wanderers, athirst in the desert . . . a cup of cold water in Christ's name."

ARCHIBALD MCLELLAN.

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God's Ever-presence

No Scripture promise is more comforting than that which reads, "My presence shall go with thee." Indeed, Christianity would be well defined as the realization of and reliance upon this single word of God. Few men have lived a more spiritually sovereign life, one which proved a greater blessing to mankind, than did John Wesley, and the secret of both his saintliness and his song was made plain when he said, in the earthly twilight hour, "The best of all is, God is with us."

The moment one begins to think of this assurance of God's ever-presence, he is impressed with the wonder of it, since "us" so often stands for unideality, imperfection, contented and ofttimes presumptive ignorance,—and what possibility is there of any fellowship between God and these factors of the mortal make-up, between Truth and error, Spirit and matter, wisdom and stupidity, light and darkness? The answer of Christian Science to this question is unequivocal, namely, that there is no such fellowship; that there is no truth in error and no error in Truth. On page 282 of Science and Health, Mrs. Eddy points out that "eternal Mind and temporary material existence never unite in figure or in fact."

That opposites are mutually exclusive is fundamental to science; there can be no association of them, either in God's nature or in man's. Their association belongs not to divine consciousness, but to imperfect human sense. As a seeming, however, it is tragically serious. The sense of disharmony and the desire for salvation from its rule is universal. In the exigencies of experience the heart of all mankind cries out for God, even as the little child calls for its mother in every instant of need. How wonderfully interesting the fact, that the call for an ever present God is as continuous as racial life; it is both universal and imperative. Who is there that in his hours of trial has not sincerely longed for the strength or wisdom, the guidance or protection, the affection or inspiration, which he recognizes that God alone can supply? And who in the conscious possession of some such good has not said, "Thank God"?

The proof of the divine presence, however, is by no means measured by or confined to the possession of what are commonly called blessings. Love is no less surely, no less benefi-

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cently present in the rebuke of habit, the correction of false sense, the supply of our educational needs, than in the giving of the corn and the wine. Our Leader says, "Trials are proofs of God's care" (Science and Health, p. 66), and the deeper meaning of her statement begins to dawn when we realize that in the maintenance of His unvarying integrity, in refusing to compromise with unideality, God is most kind of all. The test of Truth is applied to every desire and undertaking, and in this test Truth's immutability is the supreme fact, its realization our richest possession.

Our nearness to God is measured by our sureness of His available nearness to us, and ofttimes this nearness is made manifest in our cross. To one who is instructed in Christian Science, the things that seem hardest to bear may bring a mighty increase of assurance,—yes, and of joy,—since in our loyalty of struggle it is being proved to us that God is indeed our friend, the truly faithful teacher who will not consent to our retention of any least fault. Truth is forever true, forever sovereign and safe, and in this right consciousness of being we are in that immediate touch with the infinite which when thought upon will bring uplift even in the most depressing experience. Though the causal relation between the unvarying divine law of Love and some specific test of faith may be quite beyond our ken, we can rejoicingly realize and say, as did Job at his best, "I know that my Redeemer liveth."

This is the lesson: that the exactions of divine requirement, the protests of our highest ideal, no less certainly witness to God's ever-presence, to His mindful love, than do His bestowals of humanly named good. This surely is the heart of the meaning of St. Paul's declaration that "God is faithful, who will not suffer you to be tempted above that ye are able," and this comes to be the helpful significance of much that would otherwise prove to be unendurably painful and profitless experience.

JOHN B. WILLIS.

Remembrance

A GREAT deal is said in the Bible about remembering and forgetting. Sometimes God is called upon in poetic strain to remember His covenant with His people, and more often they are bidden to remember all the goodness which has passed before them,—the triumphs of spiritual law and divine power over all the threatenings of evil. We sometimes find stern warnings, as when Jesus said to the caviling Pharisees, "Remember Lot's wife." This woman perished because she persisted in looking back to conditions from which she and her family had been bidden to flee. It may be that she had forgotten the command given by the angel: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

When the great Teacher bade the Pharisees remember Lot's wife, he was outlining the struggles of humanity when the demands of God's kingdom are pressed upon them. He made it very clear that any clinging to materiality in such an hour would cause one to lose his life, whereas he who was willing to surrender the mortal sense would preserve his life. Mrs. Eddy says (Science and Health, p. 261): "We should forget our bodies in remembering good and the human race. Good demands of man every hour, in which to work out the problem of being." In his second epistle St. Peter makes a stirring appeal to the followers of Christ to rise to the heights reached by their Master. He reminds them that all things pertaining unto life and godliness had been bestowed upon them, so that they might even be "partakers of the divine nature, having escaped the corruption that is in the world through lust." He urges them to add to their faith virtue, knowledge, patience, godliness, and other Christian graces, and says that he who lacks these things has forgotten what it means to be "purged from his old sins." His appeal is very touching, for even then the shadow of martyrdom was falling upon him. He says, "I will not be negligent to put you always in remembrance of these things," and he assures them that if they are diligent in this spiritual endeavor, they will neither fail nor fall.

Christian Scientists undoubtedly remember spiritual realities and spiritual obligations in a way they never deemed possible before they learned, through Mrs. Eddy's teachings, the truth of their own being,—that man is a partaker of the divine nature, as the apostle assures us. This fact is brought to their remembrance each time they essay to overcome evil, whether manifested as sin or sickness. If their task ever seems difficult, it is because they have burdened themselves with many things which should have been forgotten, and have not remembered daily, hourly, the blessings which divine Love has provided all through the years. Thus Whittier says,—

> O Love divine, whose constant beam
> Shines on the eyes that will not see.

The children of Israel were bidden to remember all their wilderness experiences, how even when like many of us today they were stiff-necked and rebellious, Love was leading them and blessing them with priceless spiritual lessons. Do we often enough, when "in a dark place," turn back in thought and give thanks that for us the eternal day has dawned and that the day-star of Truth has arisen in our hearts? Do we give thanks daily for the spiritual victories won by prophets, saints, apostles, and above all by Christ Jesus, not in formal utterance of gratitude, but in heartfelt thankfulness which inspires us to link our lives closer to the truth that makes all good possible?

Christ Jesus promised that the holy Comforter would bring to our remembrance all that he had taught, and Christian Scientists are daily experiencing in some measure the fulfilment of this promise. They are also satisfied that this Comforter is divine Science, revealing constantly to the one who loves Truth the things of God, and St. Peter again and again bids us to "have these things always in remembrance."

ANNIE M. KNOTT.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Jacob S. Shield, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Friday evening, May 21, 1915, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

WINNIPEG, CANADA.—Of the Winnipeg churches none is more noteworthy in many respects than that of the Christian Science denomination, known as First Church of Christ, Scientist, now located on the corner of River avenue and Nassau street. This church, from a small beginning, has gradually made its way against difficulties that might be expected in pioneering a new religious movement, until it has become permanently established as a worthy factor in the community. Whatever one's preconceived views of Christian Science may be, the personnel of the congregation of this church, and of Christian Science churches generally, is such as to compel favorable regard and to halt any hasty adverse criticism regarding Christian Science itself.

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The movement started in Winnipeg in 1894, when the first meetings were held in a hall on Main street. Two years later a church organization was formed, with twenty-two members. The work continued under varying conditions, but gradually progress was made. In 1907 a church reorganization occurred under a special government charter, under which the church has since continued. When it became obvious that the growing congregation would soon make it very difficult and inconvenient to hold services longer in auditoriums then available in the city, it was decided to erect a suitable edifice. For this purpose the corner lot where the church now stands was purchased in 1909. A year later construction work was begun on the building, which was brought up to its present state of completion in March, 1911. Since then it has been the church's permanent home.

The building as it stands at present contains, besides the necessary accessory rooms, the permanent Sunday school room, which is being temporarily used for church services. It is the intention soon to complete the building by erecting the main auditorium above the present portion. The additional portion, after providing space for organ, entrance hallway, and private rooms for the persons conducting the services, will comfortably seat about one thousand persons. The cost of the building and land up to the present has been about sixty thousand dollars, and it is expected that seventy-five thousand dollars more will be required for completion.

Farmer Tribune.

SEATTLE, WASH.—The Christian Science literature distribution committee of Seattle, Wash., reports the following distribution of literature from Jan. 1 to Dec. 31, 1914: 90,223 *Monitors*, 19,852 *Sentinels*, 2,459 *Journals*, 320 *Heralds*, 31 paid subscriptions for the *Monitor*, 32 copies of Science and Health, 2 complete sets of Mrs. Eddy's works, 8 copies of "The Life of Mary Baker Eddy" by Sibyl Wilbur, 14 copies of "The First Church of Christ, Scientist, and Miscellany," 3 copies of "Miscellaneous Writings," etc.—*Correspondence.*

SAWTELLE, CAL.—The necessary legal papers have been completed, whereby the Christian Science Society of Sawtelle becomes First Church of Christ, Scientist. Since the organization of a society at this place, the interest in the cause of Christian Science has grown steadily. The society was organized with about eighteen members, and the first services were held in Hanson's Hall, North Second street. From there the society moved to a more central location in Thayer's Hall, North Fourth street, and services were held there a short time, until the attractive church edifice on the corner of Seventh and Colorado streets was completed.

With the establishment of a church home, the congregation gained in attendance and the church in membership. When the meeting was called to organize a society, twenty-five persons responded to the call, but not all of them became members. Now the church has an average attendance of about one hundred.—*Veteran Enterprise.*

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The Lectures

Hot Springs, Ark.

Virgil O. Strickler addressed an audience of more than six hundred people at the Princess Theater on the subject of Christian Science. The speaker was introduced by Judge C. T. Cotham, who said in part:—

Truth is progressive. To each generation the honor is given of producing some tall, sun-crowned men and women who live on the mountain tops and catch the first glimpses of truth as it radiates from the throne of God, and transmit it to a grateful posterity. Some such great soul, as thousands of earnest and intelligent seekers after truth scattered throughout the civilized world today are ready with much confidence to declare, was the product of the nineteenth century in the person of Mrs. Eddy, Discoverer and Founder of Christian Science.

Dating back to 1866, the year of Mrs. Eddy's great discovery, Christian Science has had a wonderful growth, and now commands a position of wide influence and power. Today this denomination has churches and communicants in every civilized country of the world, and numbers among its adherents the high and the low, the rich and the poor, and seems to make a special appeal to those engaged in the more intellectual pursuits and vocations of life. Such a denomination or creed, taking into consideration its marvelous growth, power, wealth, and influence, cannot fail to command our respect, and entitles the exponents and teachers of its principles to a patient hearing and a fair consideration of its doctrines.—*Hot Springs Sentinel-Record.*

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Harrisburg, Pa.

Virgil O. Strickler, who lectured on Christian Science in the Majestic Theater, was introduced by Roy E. Bignall, first reader, who said:—

Over nineteen centuries ago Jesus of Nazareth taught and demonstrated the truth about God and man, healing the sick and the sinning. His followers carried his teaching and practice into the third century of the Christian era. From this time on the truth has been hidden from the minds of men by creeds and dogma, and mankind has been hampered and limited by educated beliefs and theories based upon materiality. In the year 1866 thought was again awakened to a spiritual understanding of the truth through the discovery of Christian Science by Mrs. Eddy, and today this healing Christ-truth is again offered to the world as a practical, demonstrable science. Thousands have accepted its teaching, have proved its efficacy, and have been healed of their sicknesses and cleansed of their sins.—*Correspondence.*

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Silver Creek, N. Y.

Frank H. Ehmke, counselor at law, in introducing Col. William E. Fell, who lectured on Christian Science, said:—

For many years I have studied intermittently and more or less earnestly the teachings of Christian Science. During some of this time I studied philosophy and Biblical literature, with the hope of discovering arguments or a system of philosophy that would silence this faith which has spread to all parts of the earth and won hundreds of thousands of adherents. I did not like the idea of characterizing Christianity as a science, and would have smiled scornfully at any one who would have dared claim for it the exactness of mathematics.

Mathematical principles are absolute and universal. The product of two given numbers is constant and unchangeable. The equation two times three equals six was true yesterday, is true today, and will be true tomorrow, not only upon the earth but in all parts of the universe, for all thinking beings who have intelligence enough to understand the basic law of multiplication. Mathematical principles are absolute because they are deductions or products of mind. They exist in mind, and only in mind. All geometrical figures are objects of mind. You never saw a straight line, a triangle, a square, a circle, a sphere, or any other geometrical figure except with the mind's eye.

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The point I want to impress upon you is this: If our laws of mathematics are so exact and absolute, what conclusion are we justified in drawing with reference to the laws of an omniscient God? what conclusion must we reach in regard to the laws of the all-knowing Mind? or, in other words, must we not of a necessity expect the divine Principle to be absolute, exact, and universal? The reason why we are unable to demonstrate with scientific certainty the laws of God is that we have become subject to our belief in the laws of matter and have silenced our spiritual senses, through which alone we are able to gain a knowledge of God as Spirit. Jesus the Christ, the most spiritually-minded man who ever lived, understood God's laws and proved them at all times to be swift and sure. As in mathematics the fundamentals unfold only through patient demonstration, so in the Science of Christianity we rise to the understanding of God only through the demonstration of His laws. I can conceive of nothing of more value to man than to possess such an understanding of God as will enable him to demonstrate God's allness; for in the possession of such an understanding man unifies and identifies himself with the Almighty, and in it God does indeed become his Father, the creator of all that was made, including man in His own image and likeness.

It took me a long time to remove my burden of prejudice against Christian Science, although I knew that no student is fully prepared to investigate or pass judgment upon any subject in which he is influenced by prejudice, for he cannot accurately gage the truth of his investigations or formulate a fair judgment. Light enters only the open eye; Love, the open heart; Truth, the open mind. I plead with you, therefore, to listen to the message of the speaker with honest candor and openness of mind.—*Correspondence.*

Lectures to be Delivered

Albion, Mich.—Bliss Knapp, Eagle Temple, 8 p.m., May 25.
Bath, Maine.—Bicknell Young, Music Hall, 8 p.m., May 28.
Bellevue, Ohio.—Bicknell Young, High School Auditorium, 8:15 p.m., May 20.
Boston, Mass., The Mother Church.—Jacob S. Shield, Church Edifice, Falmouth, Norway, and St. Paul streets, 8 p.m., May 21.
Boston, Mass. (Second Church).—Dr. Francis J. Fluno, Whiton Hall, Centre street, Dorchester, 8 p.m., May 27; Fauntleroy Hall, Wenonah street, Roxbury, 8 p.m., May 28.
Bradford, Pa.—Jacob S. Shield, Women's Club, 8 p.m., May 18.
Brooklyn, N. Y. (Second Church).—Jacob S. Shield, Masonic Temple, Clermont and Lafayette avenues, 8:15 p.m., May 24.
Chicago, Ill. (Second Church).—Prof. Hermann S. Hering, Church Edifice, Wrightwood and Pine Grove avenues, 8 p.m., May 24 and 25.
Chicago, Ill. (Third Church).—Bliss Knapp, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., May 27 and 28.
Chicago, Ill. (Eleventh Church).—Bliss Knapp, Logan Square Theater, 3:30 p.m., May 23.
Chicago, Ill. (Twelfth Church).—William R. Rathvon, Sholem Temple, Pine Grove avenue and Grace street, 8 p.m., May 22 and 24.
Cleveland and Lakewood, Ohio (Joint Lecture).—Bicknell Young, Hippodrome, 3 p.m., May 23.
Clinton, Ill.—Prof. Hermann S. Hering, K. P. Hall, 3:15 p.m., May 23.
Connersville, Ind.—William R. Rathvon, Vaudette Theater, 3 p.m., May 23.
Cranford, N. J.—Jacob S. Shield, Church Edifice, Springfield avenue and Milne street, 8:15 p.m., May 25.
Delavan, Wis.—William R. Rathvon, Delavan Opera House, 8:15 p.m., May 25.
Eau Claire, Wis.—William R. Rathvon, Church Edifice, 8 p.m., May 28.
Elyria, Ohio.—Prof. Hermann S. Hering, Church Edifice, 8 p.m., May 21.
Jamestown, N. Y.—Col. William E. Fell, Eagle Temple Auditorium, 320 Washington street, 8 p.m., May 21.
Kansas City, Kan.—William D. McCrackan, Masonic Temple, corner 7th street and Ann avenue, 8 p.m., May 28.
Longmont, Col.—Clarence C. Eaton, Dickens Opera House, 8 p.m., May 28.
Leavenworth, Kan.—Bliss Knapp, Lyceum Theater, 8 p.m., May 21.
Marion, Ohio.—Virgil O. Strickler, "The Marion," West Center street, 3 p.m., May 23.
Merced, Cal.—Bliss Knapp, Barcroft Opera House, 8 p.m., May 14.
Minneapolis, Minn. (Sixth Church).—George Shaw Cook, Auditorium, 8 p.m., May 27.
Nashua, N. H.—Dr. Francis J. Fluno, City Hall, 3:30 p.m., May 23.
Neillsville, Wis.—William R. Rathvon, Armory, 8 p.m., May 27.
New Bedford, Mass.—Col. William E. Fell, Church Edifice, Middle street, head of Sixth street, 8 p.m., May 27.
Newburyport, Mass.—Bicknell Young, Church Edifice, corner State and Prospect streets, 7:45 p.m., May 27.
New Philadelphia, Ohio.—Virgil O. Strickler, Union Opera House, 8:15 p.m., May 25.
Nyack, N. Y.—Jacob S. Shield, Church Edifice, 8:15 p.m., May 27.
Paw Paw, Mich.—Bliss Knapp, Colonial Theater, 8 p.m., May 24.
Punxsutawney, Pa.—Col. William E. Fell, High School Auditorium, 8:15 p.m., May 18.
Reading, Mass.—Bicknell Young, Church Edifice, 8 p.m., May 25.
Redlands, Cal.—William D. McCrackan, Wyatt Opera House, 3 p.m., May 23.
Rochester, N. Y.—Jacob S. Shield, Temple Theater, 3 p.m., May 23.
Rockland, Mass.—Col. William E. Fell, Church Edifice, Franklin avenue, 7:45 p.m., May 25.
Smith College, Northampton, Mass.—Prof. Hermann S. Hering, Carnegie Hall, Gothic street, 8 p.m., May 27.
Spokane, Wash. (First Church).—Hon. Clarence A. Buskirk, Auditorium Theater, 8 p.m., May 25, and Church Edifice, 8 p.m., May 27.
Syracuse, N. Y.—George Shaw Cook, Weiting Opera House, 4 p.m., May 23.
Vancouver, British Columbia.—Hon. Clarence A. Buskirk, Loew's Theater, 3 and 8 p.m., May 23.
Van Wert, Ohio.—Virgil O. Strickler, Auditorium, 8 p.m., May 24.
Ventura, Cal.—Clarence C. Eaton, Dixon Theater, 3:30 p.m., May 23.
Wardner, Idaho.—Hon. Clarence A. Buskirk, I. O. O. F. Hall, 8 p.m., May 28.
Waukegan, Ill.—George Shaw Cook, The Armory, County street, near Grand avenue, 8 p.m., May 25.
Wilmington, Del.—Col. William E. Fell, Church Edifice, Park place and Van Buren street, 3:30 p.m., May 23.

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Testimonies of Healing

[Translated from the German]

I am filled with joy and gratitude for the privilege of testifying herewith to my healing of a trouble of long years' standing through the power of God in Christian Science. After the birth of my daughter, now thirteen years old, I was left with a paralyzed condition of the left side, which was declared to be very serious by both physicians in attendance. Fifteen weeks later I managed to get up, though with great difficulty. The improvement was only of short duration, however, and as soon as any problem confronted me, the old trouble would manifest itself, and I had to be under medical treatment almost constantly.

Four years later I experienced a hard blow, in that I became a widow and was left with six children who were not provided for. As a consequence, my circumstances were not such that I could call in a physician whenever one was needed. Indeed, the daily hard work for a living, as well as sorrow and worry, caused the trouble to manifest itself very severely. Dizziness and spasmodic pain often kept me in bed; briefly, I went through dreadful suffering. My dear ones would often anxiously watch me, for the fear was held over us, as the result of a physician's statement, that complete paralysis might set in ultimately. This, of course, cast a shadow on all of us.

I then heard of Christian Science, and the first time I was able to attend a Wednesday evening meeting I heard a wonderful testimony given, and it became clear to me at once that I too might find healing. I listened intently to the elucidation of the teachings, and the reading of the *Herold* helped me much in gaining understanding. After a very short while the old trouble set in with renewed force. This time I knew that God is my life, that I need not fear anything, and I held fast to the truth which I had apprehended. I realized that the love of God is the only presence and power of the universe, and that we can never be separated from the fulness of joy that God bestows. When we remain steadfast and trust God unreservedly, the evil must disappear, be it worry, sorrow, or disease; it must yield to divine power.

I may truthfully say that I have been healed through Christian Science, for a whole year has elapsed and I have not been reminded of the trouble, whereas formerly I had these attacks every month. Great benefits have also been bestowed upon my family by divine Love. We are all grateful to know that God's power is a never failing help to us, and we are thankful to our dear Leader, Mrs. Eddy, for explaining to us anew the teachings of Jesus.

Frau Lucie Block, Schwerin i.M., Germany.

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It is several years since I became interested in Christian Science, and I wish I could tell all the wonderful blessings I have received through the study of Science and Health. I had been sick a great deal, and had taken all kinds of drugs, but in August, 1910, I gave up; I could not keep around any longer. I went to a doctor, who told me my condition was serious, with hemorrhoids, chronic bowel trouble, rheumatism, and dropsy, but by treatment and the taking of different kinds of medicine I could be cured. I kept this treatment up for eight weeks, but was getting worse all the time, and was unable to sleep either night or day on account of the pain. I went to another doctor on Oct. 1, and he said I would have to be operated on at once. I asked him if all the pain would be gone, and he replied that it would. I had suffered so terribly and so long that I was willing to try anything to be free from it all, and I went to a hospital to be operated on. For a few days there was no pain, but before I left the hospital it came back. I was taken home, but seemed to get worse, and nothing I took did me any good. The doctor then told me I would have to stay in bed and have my limbs bandaged, as I had inflammatory rheumatic gout. I had to diet, and every day go through a painful treatment which I was warned not to neglect.

In January I had a nervous breakdown and suffered as much in mind as in body. Then my husband brought Science and Health home and asked me to read it. I did so, but thought it did not help me. I had a good many friends in Science and I questioned them, until one day a lady came who gave me the first clear light I had ever had. This was in March. I was having hemorrhages every few days, also terrible spells which the doctor could not relieve, and the remedy used was as bad as the pain. On March 19 they worked over me five hours and finally gave up. I could not stand the treatment any longer. I had been in bed for five months, and in that time was unable to sit up at all.

I then asked my husband to call a Christian Science practitioner, and he did so on April 8, 1911. I sat up all the next day, and on the twentieth I went down-stairs to dinner. I have been gaining in health right along; every ailment has been overcome by Science, which is my only help and physician. This teaching has given me an understanding of the Bible which I have longed for all my life. The more I read, the clearer the truth becomes to me, and I know that "God is All-in-all" (Science and Health, p. 468).

My healing has been permanent in all respects, and I am more grateful every day for the great benefits received from a knowledge of Christian Science, not only in a physical sense but in the spiritual uplift.

Mrs. G. A. Benedict, St. Louis, Mo.

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In grateful recognition of what Christian Science has done for me I offer this testimony for publication. For many years I suffered from chronic and acute stomach trouble; I do not remember that I was ever free from it prior to my healing in Christian Science. A severe case of typhoid fever, treated under *materia medica*, left me in even worse condition, so that digestion meant suffering. Nearly all of my life has been spent in a mining town in the mountains of Colorado, and my work as a miner was doubly hard because of this disorder.

One cold November night I tossed on a bed of pain. Outside, the snow drifted against the window, the wind shrieked, rattled stovepipes, and threatened to blow the house away. The severe spasmodic pains seemed bent on keeping in unison with the storm without. Opiates had been used for several days, but they afforded only temporary relief. Christian Science treatment was then recommended, and a practitioner in Denver, one hundred and ten miles distant, was called over the long-distance telephone from a house several blocks away. Afterward I learned that the message was simply that I was dangerously ill from severe stomach pains. Perhaps forty minutes elapsed before the practitioner was reached, and I despaired of receiving help from that source.

I was alone in my room when a wonderful change took place,—all pain melted away like mist before the morning sun. The aching head, the throat trouble, all pain and swelling, disappeared. I was healed; and as beautiful as the physical healing, there came into my consciousness the understanding that God had healed me through the prayer of a

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devout Christian Science practitioner. On bended knee and with gratitude expressed in tears, I knew that my longing for many years had also been answered by my healing in Christian Science.

I had longed for some understanding of the nature of God, and to know what relationship exists, if any, between God and man. There was ever present an earnest desire that God would, in some manner that I could understand, prove to me that He loved and cared for me. My healing in Christian Science brought this proof very clearly, and I knew and accepted it, although I knew only a little of Christian Science. I do not find contradictions in the Bible when read in the light thrown upon the sacred pages by our beloved Leader's writings; indeed, I now love to read and study the Scriptures.

About four years ago one very dear to me passed through the dark valley. At times I would be overcome with a smothered grief and would blame some person or persons for what had taken place; but Christian Science healed me of this condition of thought, and now a lasting, peaceful love for the departed one abides with me always.

I dearly love the sweet, simple Christian Science church service, free from personality, symbolism, creed, and ritual, because these services satisfy and fill a cup that was empty many years. Our publications are indeed helpers in the journey from sense to Soul.

JOHN G. GOODIER, Breckenridge, Col.

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When I first heard of Christian Science I had been afflicted for over fifteen years with a very painful disease known to physicians as carious bones, also with rheumatism and neuralgia of the liver. The latter caused the most terrible pain for a year, and had driven me to despondency and hysterics. These ills, together with the effects of an operation which had never been properly attended to, have all been healed through Christian Science in the last two years and a half. We bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and what a revelation it is and has been to me, together with the Bible and most of our Leader's writings.

No words can express my thankfulness to God for the many blessings I have received since coming into Christian Science, or my gratitude to Mrs. Eddy for bringing to us this revelation of the truth. Not half has ever been told of the good which comes through Christian Science. I now know that the truth does set us free.

DORA B. THOMSON, Portland, Ore.

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It is with a deep sense of love and gratitude that I write this testimony of my healing through Christian Science. The subject was first brought to my notice by a dear friend in the summer of 1907. A year later, when in sore need of help, I went to a practitioner and asked for treatment, which was most kindly given. I was then advised to purchase a copy of Science and Health and told to read the "scientific statement of being" on page 468. This was about three o'clock in the afternoon. I read the book till evening, and then retired. When I arose the next morning a great load of fear had been lifted, and I realized that I had been healed of colds in the chest, as well as catarrh of the head, from which I had suffered many years. The joy of that morning cannot be expressed in words; it can never go out of my life. I was also cured of the tobacco habit, to which I had been a slave for twelve years; and although I did not enjoy liquor, I never had the moral strength to refuse when asked to take part in drinking, but thanks to Christian Science that weakness has been overcome.

For all these healings, and many others, I am truly thankful to God, and grateful to our dear Leader. In 1913 it was my privilege to receive class instruction, for which I am deeply grateful. As I study the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am convinced that Christian Science is a practical religion, and that it fulfils every one of its beautiful promises. I am grateful for membership in the Christian Science church and for the help I have received at the reading-rooms. Finally, I want to express my thankfulness for all our publications. The *Sentinel* has been my true friend and companion for nearly seven years.

AXEL W. LEAF, Chicago, Ill.

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I am very grateful for the many blessings Christian Science has brought into my life. For many years I suffered from stomach disorder and heart trouble. The doctor said I also had an abnormal growth and should be operated on, but I feared to have this done. In 1904 Christian Science was brought to our notice, and we borrowed a copy of Science and Health, which we read and reread. Then we purchased one for ourselves. We also attended the church services, although there was a long flight of stairs to climb. My husband had almost to carry me up, and even with his assistance I would have to stop to rest two or three times. In 1908 I had a severe attack of stomach disorder, different from any I had experienced before. After six weeks or more, during which I tried to help myself without success, I asked for help from a faithful Christian Scientist, and it was lovingly given. With a few treatments I was entirely cured.

In 1909 I was healed of severe heart trouble in three or four treatments. The abnormal growth has vanished into its native nothingness. A few years ago I was greatly troubled with black spots before my eyes when I read or sewed. I asked for help from the same practitioner that had treated me before, and now these spots are a thing of the past. While I was taking treatment for the eyes, a sore on one of my hands disappeared, after being there at least five months, and I had not mentioned it to the practitioner. I am now well and strong. I am thankful to God for His loving care, and grateful to Mrs. Eddy for giving this living truth to the world.—LAURA B. HARRIS, San Jose, Cal.

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It is about eleven years since Christian Science was first presented to me. At that time I was under the care of a physician, and had been for several years. God had been absent from my daily thoughts for many months, as my prayers for health had not been answered, nor had my supplication for death to relieve me of the trying days and nights which my mental and physical condition made unbearable. When the Christian Science text-book, "Science and Health with Key to the Scriptures," first came to my notice, it was read with avidity, for there I discovered a different idea of God and of prayer. Very soon I realized that my prayers had been misdirected, because my concept of God was not that of a loving Father.

A three months' course of medical treatment was just drawing to a close, and the physician informed me that he had found complications which would necessitate three months more of his treatment. I resolved to rest for a month before continuing, and said so. I fully intended to return to him, but never did, because I began to read Science and Health, together with the Bible, and at the end of a month was com-

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pletely healed, being without pain for the first time since I was a child of ten years.

I wish to state that when I began to read Christian Science literature I did it purely from a desire to find out more about God and the Bible; I had no idea of being healed in this way. My reading revealed to me that I had not been a Christian at all, because I had failed to follow the Christ-teachings. Resentment, hasty judgment, criticism, temper, and sensitiveness had held sway in consciousness until they had been "imaged forth on the body" (Science and Health, p. 411). St. Paul said, "Be ye transformed by the renewing of your mind," and as my thought began to change and these faults were diminished or exterminated, these words were proven absolutely to me, and I was transformed by the renewing of my mind.

Since that time my earnest desire has been to tell the "old, old story" to others as it was told to me.

LAURA R. JOSLIN, St. Paul, Minn.

This is to certify that the statements made by Mrs. Joslin are to my knowledge correct, and that since this healing took place our home and daily living have been more harmonious than ever before.—BENJAMIN J. JOSLIN.

✧

About five years ago, while living near Summit, N. J., I took a Christian Science treatment of a practitioner in that city for the liquor habit, to which I had been addicted for more than twenty-five years. Only one treatment was necessary to rid me so completely of the desire for drink that I have never since had the least inclination for it. At the time, I was suffering from what is known as southern malaria, in chronic form. I had been doctoring for it for years without benefit, and had given up all hope of being rid of it, often wishing when I went to bed at night that I might never wake up. Rheumatism of the right arm and shoulder was also added to my other afflictions. I had not expected to be relieved of these ills by Christian Science, but soon found myself a new man, physically and morally. I took on flesh and gained strength, and am today a living testimonial of the power of Truth to heal disease and overcome evil.

I have also to record the fact that my wife was cured of severe headaches, and many minor ailments, through a faithful study of Science and Health. My brother-in-law was cured in one treatment of asthma in its worst form; and a sister was freed from the same disease after many physicians had failed to help her. Needless to say, my gratitude for what Christian Science has done for me is most profound.

W. C. WILLIAMS, City Point, Va.

I wish to confirm all that Mr. Williams has written concerning his own healing and the other cures under Christian Science; also to express my thankfulness for benefits received.—SARAH A. WILLIAMS.

✧

It is nearly ten years since my first healing in Christian Science. I was living in morbid fear of a disease which had held me for four years, attacking me intermittently. The last attack persisted for nine months. The physicians gave the ailment no name, as it came under no particular classification, but seemed to partake of the nature of both eczema and erysipelas. They were finally agreed that there was no permanent healing for me. Then I had about six weeks' treatment in Christian Science, and in all these years have had no return of the disease. What is becoming clearer to me is the fact that the healing came through no understanding of mine, but entirely through the thought of the faithful practitioner, who was herself healed of a malignant growth many years ago. The sweet sense of security that this healing brought, carried me through many years without any serious work on my part. During this period many discordant conditions, among them a sense of bereavement, were overcome by treatment from some one else.

A few years ago I suffered from a throat affection for several days, and although a practitioner was visiting me, I seemed to grasp the fact that at some time I had to grapple with material sense myself, so I went to work to realize the truth expressed in the "scientific statement of being" (Science and Health, p. 468). In less than five minutes I received a flood of light and was able to declare myself healed. Later a severe burn was healed without blistering, and in a very short time.

In the spring of 1913, a little daughter came to us, and many discordant conditions which assert themselves at such a time were proved nonentities, the child being born harmoniously and quickly. Many minor ailments have been overcome for the little one, such as the widespread belief of colic, colds, and inaction of the bowels.

To say one is grateful seems trite, but sometimes I try to imagine what this century would be without Christian Science, which is indeed "the salt of the earth." Every individual, whether he calls himself a Christian Scientist or not, is more indebted to it than he realizes for the changed beliefs about heaven and hell. I used to wonder what sin of mine or of my progenitors it was for which God was punishing me. Now I know that the divine Principle is unchanging Love, and that any belief whatever, through which I may suffer, must at some time and in some way be pronounced unreal. All the world will some day recognize the fact that no mortal sense could mold so heroic and calm a life as that of Mrs. Eddy, and that no human philosophy, but divine revelation alone, could make the life of Jesus so perfectly intelligible.

DAISY HORTON LUTZ, Clairton, Pa.

✧

I wish to state what Christian Science has done for me. For a long time I had suffered great pain from a third attack of what my physician had diagnosed as appendicitis, and an operation was said to be necessary. I greatly feared to undergo such an operation, and in conversation with a friend who had been helped by Christian Science, it was recommended that I try this method of treatment. I did so, and in less than three weeks was entirely healed. I have also been helped by treatment for toothache and neuralgia. I am very grateful for what Christian Science has done for me.

EARLE W. SMITH, Atlantic City, N. J.

✧

About the first of June, 1910, I had signified my willingness to submit to an operation for an internal growth, since a surgeon deemed it advisable. He believed it had taken on a malignant condition, and told me that unless removed it would cause my death in six months. Upon the day set for my entrance to a hospital, at the loving solicitation of a friend I decided to turn to Christian Science for healing. I knew nothing of this religion, and for several years had been a member of another church, but nevertheless I secured a practitioner. After a talk and one treatment from her, there came to my consciousness a great desire to search for my healing in the Bible, with the help of the Christian Science text-book, "Science and Health with Key to the Scriptures," and by doing so I found the greatest blessing of my life's experience.

Inside of a month after commencing to read Christian Science literature, I found my fear had lifted to such an

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extent that I paid no attention to the symptoms which had alarmed me sufficiently to turn to a surgeon, and within eighteen months I was entirely healed through my study of Christian Science. I am truly grateful that the opportunity was large for very continuous study during this season, but most grateful that I was ready to improve my opportunity, for I have found happiness, and peace "which passeth all understanding." It is a joy to prove this demonstrable religion in the healing of my own physical condition, and to be able to understand the allness of God sufficiently to help others.

In the years since I found this "pearl of great price," I have had the privilege of becoming a member of The Mother Church and a branch church. I have also received class instruction, and last but not least, I have the great privilege of teaching a Sunday school class. Truly do I give thanks to God, and gratitude to the consecrated woman who gave to the world this new-old religion, for I have found, as our Leader says on page 293 of Science and Health, that "Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil."—JANE C. ELSTON, Seattle, Wash.

✧

Several years ago I had a fibrous corn on the bottom of my foot. For a year I experimented with material remedies, and finally went to a doctor, who said I must be idle at least a month and give the foot a complete rest. At this time I asked a Christian Science practitioner for help, and the foot was completely healed in a week's treatment. This corn had caused a great deal of inconvenience and suffering, as I had to be on my feet while at work. Later an abscess developed in my ear, and if it had not been cured immediately would probably have resulted in loss of hearing. I went to a doctor for a time, then remembering how readily the corn yielded to Christian Science treatment, I again asked a practitioner for help. In three days all evidences of the abscess disappeared, and my hearing is normal.

We have had considerable Christian Science work in our family for the last seven years. During that time I have put on flesh, and I ascribe my improved physical condition to a better mental outlook. We feel that we owe a great deal to Christian Science.—E. S. HOUGHTON, Cleveland, Ohio.

✧

For the healing that came to me four years ago, when I was freed from a very stubborn skin disease by Christian Science, I am most thankful. A hopeless case for medical specialists, it finally yielded to the power of Truth after a year of daily treatment.

I would also like to add my word of gratitude for the good the *Monitor* is doing throughout the world. It is a great pleasure to be able to hand on one's paper to persons of various nationalities, confident that therein each individual will find interesting news regarding his own particular homeland. Sailors who have journeyed around the world are glad indeed to read an open-minded presentation of the entire world's news. In our home we regard it as a daily magazine, with its excellent accounts of recent literature, the stage, art, and household helps; and used together with an atlas it broadens one's geographical horizon.

For the spiritual uplift of Christian Science, I am grateful above all else.

JOSEPHINE MARTENS KILPATRICK, Sulzer, Prince of Wales Island, Alaska.

✧ ✧ ✧

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—PHILLIPS BROOKS.

From Our Exchanges

[*Northwestern Christian Advocate*]

We made a kite for a little four-year-old the other day—we had not forgotten the art of old. From the pine board we fashioned the sticks, bound them with string, covered them with paper, adjusted the bridles, attached the tail and string, when our flier was ready for the ascent. We sought an open field, where we could run if need be, and the kite go up if it took the notion. The wind was fitful, and our patience bordered on despair, when finally she caught the steady upper current and stood as though suspended from above. Then we turned everything over to him who had followed us up and down, shouting his glee or crying his disappointment as the "white flier" rose or fell. "Here, my boy; you may hold it now."

He grasped the string and danced with intense delight; he almost screamed his emotion. And to more than one passer-by he called: "Look at me, will you, flying my kite! Look! look!" And as we stood and looked at him we thought of the hour or two of application to kite construction, and the additional half-hour spent in inducing it to stand in air. And then to hear him call out, "Watch me fly my kite," we could not refrain from thinking of children of older years—men, if you please—who lay claim to the things of God, and then call upon the world to take note of their accomplishments.

The farmer pours shelled corn into the lid of his corn-planter, drives leisurely back and forth across his field, and at evening he boasts of the accomplishment. "Think of the corn I raised," he calls. "I did it; it is mine." That's the boy again calling to his mate to watch him flying his kite. What did the farmer have to do with the seventy bushels per acre, anyway? He simply poured the corn into the hopper and drove his team back and forth, while God did all the rest. While he slept God watched over it, watered it with the dews of heaven, fanned it with His gentle breezes, and warmed it with His gentle sunlight. God was the tender of the field. God was the ripener of the corn, and when the golden ear bowed under the weight of maturity, the farmer went out with his wagon and hauled it to the granary.

But all this we fail to appreciate. Like children we eliminate the unseen, the divine factor, and magnify our own impotence into the controlling power in our individual lives. Could we but see the hand that fashions for us, that sows, that tends, that reaps, we would then in some appreciable measure understand the psalmist's declaration: "It is he that hath made us, and not we ourselves."

[*The Advance*]

There are a number of passages in the New Testament where the word way ought to be spelled with a capital. It is a proper noun. It was the very first name which the Christians gave their new religion. The prophets had spoken of a great high way. The disciples, when they first realized themselves as constituting an organic body, spoke of their religion as "the way." They did not define their faith in terms of a creed or a ritual; they merely said they were of "the way." Jesus himself gave them this term and gave them also its definition. "I am the way," he said.

The life of the gospel of Jesus is an open road. It is a safe and plain highway. It is not a labyrinth of some scholastic creed; it is not the dubitable conjecture of an esoteric cult; it is not a tortuous path through experiences abnormal to the human soul. It is a road. Jesus spoke of it once as a "narrow" way, and contrasted it with one that is "broad"

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and easy to find. Beyond any doubt the contrast is a true one, for the way of duty is one of real, severe difficulty, and often to choose the easy method is to follow the wrong. The path of virtue is far from being the line of least resistance. Only as we struggle do we gain strength.

[*The Watchman-Examiner*]

Christ's accurate knowledge of human nature did not disdain to appeal to its hidden springs of action when he said, "Judge not, that ye be not judged." Our imputation of guileful motives to our opponents naturally arouses in others a suspicion of our own familiarity with such incitements, and unfair measure is likely to be meted out in return for our own. This is a warning. But how much higher an appeal is that other command of our Saviour, "As ye would that men should do to you, do ye also to them likewise."

It is this beautiful reciprocity of brotherly kindness and love that alone can help the followers of Christ to dwell together in unity. Thus only can they be strong in one another against the assaults of God's enemies. And so impressed are we with the importance of this matter to the growth of our churches in grace and in the favor of God and man, that we believe the one most essential requirement of Christian intercourse in our day may be expressed in two words,—generous judgment. Even men of the world have an intuitive perception of this necessity in their mutual dealings, and men, at all events outwardly, grant to one another integrity of motive. To the needs of human nature add Christ's word, and the spirit of judgment cannot fail to be that of magnanimity.

[*Zion's Herald*]

There is hardly an individual whose life is so prescribed that there is not the possibility of doing better tomorrow. The battle may have gone most wretchedly today; we may have been driven ingloriously from the field, and our colors may even now be torn and trailing in the dust,—but what of that? There is to be a tomorrow—we may do better tomorrow. A tomorrow is fraught with marvelous possibilities. Today's record has been written; tomorrow's portion is a clean page whereon each one of us may write nothing but courageous deeds and noble efforts. Tomorrow may be the best day we have ever lived!

[*The Christian Register*]

Great hopes are the roots of great endeavors; holy desires are the seeds of heroic deeds; and out of great endeavors and heroic deeds come the litanies of prayer and praise, the hymns and psalms of victory. The lamentable error of the accepted representatives of religion and the church is the same as that which Jesus noted in his time, that of the men who recite long prayers, thinking that out of them will come holy lives; whereas in the true method the prayers and psalms are the outflowing of the spirit of praise and gratitude which follows the influx of the divine life.

[*The Universalist Leader*]

A revival of true religion means simply the relating of the principles of Christianity to the life of today; it means that through politics, as through every other instrumentality, religion works for good. There is no such thing as postponing the action of true religion; to be is to act, and in proportion as it is, so does it act. A genuine revival of the religion of human brotherhood would not only transform politics but make politics efficient for peace and for every good thing.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: The Resurrection and the Life," a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

❖

From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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Published January, April, July, and October

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

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

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 38

Boston, May 22, 1915

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Items of Interest

Secretary Lane of the department of the interior, in his statement of classification activities of the department for the month of March, shows that during this month the lands restored to entry exceed those withdrawn by more than one half million acres. The total restorations for March were 623,799 acres, and the total withdrawals 120,464 acres. The principal restorations were of lands heretofore held in coal and phosphate reserves. Nearly one hundred and twelve thousand acres in Colorado, more than three hundred and fifty-two thousand acres in Montana, and twenty-eight thousand five hundred acres in Utah were released from coal withdrawals and restored to unrestricted entry. Twenty-one thousand five hundred acres in Idaho and one hundred and six thousand acres in Wyoming, that had been held in phosphate reserves, were classified as non-phosphate lands and were likewise restored to unrestricted entry. Minor restorations were those of two thousand acres in Idaho and one thousand acres in Utah, that have been held heretofore in water-power reserves. The principal item in the withdrawals for the month of March was the creation of a reserve of one hundred and nineteen thousand acres in the Black Rock desert in Nevada, to be withheld from entry by the government while it continues explorations for potash that have been authorized by Congress. These lands have no agricultural value, however, and the creation of the reserve therefore does not affect agricultural development.

The net result of these actions has been to reduce the total area included in withdrawals to a little more than fifty-eight million acres; but of this total more than fifty-five million five hundred thousand acres are in coal, oil, and phosphate reserves on which agricultural entry may be made with a reservation of the withdrawn minerals to the government, so that less than three million acres are actually withheld from settlement.

Extensive deposits of alunite, a potash-bearing mineral, have been discovered near Marysvale, in southern Utah. They are high up in the Tushar range, outcropping on the crest of a ridge that leads from the main divide at an elevation of approximately eleven thousand one hundred feet above sea-level and extends down to about nine thousand nine hundred feet, the lower end being four thousand feet above the railroad at Marysvale. Capitalists recently have filed upon these deposits and are preparing to develop them; thirty-five thousand acres of potash lands have been taken up by one company, the filing fees amounting to three thousand dollars. Another company has several thousand acres in the same district.

A recent report of the United States geological survey states that outside of Germany there is no known commercial supply of potash salts. The importation of these salts in round numbers for the three years of 1912, 1913, and 1914, has averaged six hundred and thirty-five million pounds in quantity, and eleven million dollars in value. These figures, however, represent only a part of the potash salts entering the United States, as they do not include the imports of salts used as fertilizers. The quantity of this class of material imported for consumption in the United States during the same period has averaged about seven hundred thousand tons, valued at four million three hundred thousand dollars, annually.

Speaking at the annual meeting in England, of the Birmingham and District Allotments and Small Holdings Association, Frederick Impey, who presided, referred to the good results which had issued from the allotments and small holdings act of 1908. From last year's report, he said, he was pleased to notice that two hundred thousand acres of new small holdings had been secured by the act of 1908. That would equal a strip of land three miles wide extending from Birmingham to London, or nearly half the area of the county of Worcester. There were fifteen thousand tenants, and at least sixty-five thousand had their circumstances improved in consequence of the working of the act. He was glad to note, from the reports of the various county council land agents, that the unanimous view was that in almost all cases the land was better tilled and yielded more because of it being cut up into small holdings.

Recently there have been interesting tests in Washington, D. C., of a new searchlight, which it is possible the United States coast and geodetic survey may adopt for its triangulation work in the survey of large areas of land. The light is said to present several new and important features, and to be marvelous for the distance at which its concentrated rays are visible. It is also said that it develops a minimum of fifty thousand candle-power at the burner, and can be made visible for triangulation work at a distance of one hundred and fifty miles, provided it is raised sufficiently to overcome the curvature of the earth. The apparatus weighs only forty pounds, fully equipped. The gas used is a mixture of oxygen and acetylene, dissolved and compressed in tubes. The source of the light is a pastil of rare earths, which become incandescent and are reflected by a mirror through a frontal fresnol lens.

To obtain the cooperation of the public in preventing forest fires, which are doing a great deal of damage in the East this spring, the United States forest service has prepared the following ten "dont's" to be observed in the woods:—

Don't throw your match away until you are sure it is out. Don't drop cigarette or cigar butts until the glow is extinguished. Don't knock out your pipe ashes while hot or where they will fall into dry leaves or other inflammable material. Don't build a camp-fire any larger than is absolutely necessary. Don't build a fire against a tree, a log, or a stump, or anywhere but on bare soil. Don't leave a fire until you are sure it is out; if necessary, smother it with earth or water. Don't burn brush or refuse in or near the woods if there is any chance that the fire may spread beyond your control, or that the wind may carry sparks where they would start a new fire. Don't be any more careless with fire in the woods than you are with fire in your own home. Don't be idle when you discover a fire in the woods; if you can't put it out yourself, get help. Where a forest guard, ranger, or state fire warden can be reached, call him up on the nearest telephone you can find. Don't forget that human thoughtlessness and negligence are the causes of more than half of the forest fires in this country.

Russia continues to bear testimony to the good results following its prohibition of the sale of vodka. The imperial order forbidding the sale has now been in effect about six months. A statement of the sale of vodka by months from July to October, 1914, in Moscow, compared with corresponding months in 1913, shows the decrease: July, 1913, 612,686 gallons; July, 1914, 359,124 gallons. August, 1913, 667,926 gallons; August, 1914, 23,373 gallons. September, 1913, 759,947 gallons; September, 1914, 7,314 gallons. October, 1913, 707,588 gallons; October, 1914, 2,913 gallons. Labor has become much more productive than before. Formerly at the Moscow mills many workmen did not appear on Monday, and a number of those who did appear were unfit for duty because of their Sunday excesses. This, it is said, is no longer the case, as both the quality and the quantity of labor have improved in a wonderful way.

It is said that in a few years the largest walnut packing and cleaning house in the world will be in operation in California, where walnut culture has been making great strides forward for some time. The crop of that state has exceeded twenty million pounds a year for a number of years, and in one section of the state twenty-two hundred acres are just now beginning to bear, while a large additional acreage is being planted. Imported walnuts are dutiable at two cents a pound not shelled, and at four cents shelled. Imports of the unshelled totaled twenty-eight million pounds, and of the shelled nine million pounds in 1914. Their total value was four million three hundred thousand dollars.

With the opening of spring in the West, brief inspection tours were made of the different sections of the new national parks highway, the great automobile highway from Chicago and the Great lakes to Spokane and the cities on Puget sound. On May 15 the cities and towns all the way from Chicago to Seattle took part in a simultaneous inspection of the 2,315 miles of road. Trial runs were to be made from the fifty cities in the different road districts. In one month the formal dedication of the trail will take place, with appropriate ceremonies, conducted by good roads associations in each of the districts.

A million dollar peach crop in the famous Brandsville district of the Ozarks, Missouri, is predicted. It will equal if not surpass the record of 1913, when fifteen hundred expert packers and pickers harvested enough Elbertas to keep eleven hundred and twenty cars filled and moving East.

Negotiations of the Argentine government with New York and London bankers for a loan of approximately fifty million dollars in gold are progressing favorably, and it is expected a contract will be signed soon.

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Christian Science Sentinel

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

Vol. XVII May 22, 1915 No. 38

Disease Not Real

SAMUEL GREENWOOD

THE teaching of Christian Science, that disease is not real, is not always hospitably received, even in quarters where it is most needed; yet it is the best friend of the sick, for it offers them the only means of escape. If disease were real in the way that love and goodness are, it would indeed be a sad outlook, for mankind would forever be attended with its haunting fears and pains. If it were real, it would be useless to doctor it, since there is no process that can destroy reality. Christian Science, however, heals disease on the basis that it is not real, and it takes this ground because disease is not of divine origin.

It may be asked here why Christian Scientists treat disease at all, if they do not believe in its existence. It may be answered that, strictly speaking, they do not; they treat only a false belief in disease. For example: A gentleman who had lived in the South once told the writer that tomatoes, at that time called "love apples," were regarded as poisonous, and had been known to cause serious and even fatal illness. Now, would an enlightened physician, having to doctor such a case, regard the illness as a reality or as a false belief?—that is, would he set himself to antidote the imaginary poison or to dispel the patient's hallucination? From a purely physical standpoint, could a person be made ill by partaking of a suppositional poison? If man is a materially organic being, as is generally taught, how could the poison that was not there, poison the person who did not eat it but who thought he did? On the other hand, if a wrong thought caused the illness, why should not the right thought heal it and be the natural and only remedy therefor? Then if it should be discovered that wrong thinking causes all disease, would not right thinking be the rational and only effective remedy?

Let us suppose that a person in a state of delusion tells us that his house is on fire, and we know it is not: would we call out the fire-brigade in order to convince him of his mistake, or would we endeavor to dispel the delusion by proving that his house was intact? In other words, would we treat the fire, or the false belief in it? From our knowledge of the facts, would we regard the fire as real, or as unreal? Again, let us suppose that, instead of his house, this person believes his body to be on fire with fever. The doctor is called to put out the fire, and falling in line with his patient's belief, he proceeds, figuratively speaking, to turn on the hose. This was not Jesus' method. The doctor, accepting the same material sense of being as his patient, attacks the fire that, according to the spiritual truth of omnipresent good, is not there at all. The Master, understanding that God's ideas are always perfect, "rebuked the fever;" that is, condemned it as having no place there, and we read that it left the patient immediately. It is plain that Jesus did not treat the fever as a reality, but as a false belief; and he was preeminently the most successful physician and the wisest teacher the world has known.

So-called material sense, claiming that life is separate from God, affirms many falsities concerning man, and disease is one of them. It affirms that mortals become sick from natural causes and in accordance with divine law; whereas the Master said of the crippled woman, that she was bound by Satan, and Satan, or evil, he defined as having no truth in it, as "a liar, and the father of it." He thus clearly implied that disease is a lie begotten by a sense of evil, and that God has nothing to do with it. Then, since God made all "that was made," the only right conclusion is, that disease has no maker and therefore never was made; in other words, it is not there at all, any more than poison was in the tomatoes. In view of all this, Christian Scientists could not treat disease as being real without acknowledging that a power exists besides God to make it, and an intelligence besides God to feel and see it; and this no Christian can consistently do.

In the light of Christian Science we learn that the so-called mortal mind and body are one, and that this one is neither God nor His manifestation. The individual mortal consciousness, educated to believe that its identity consists of a physical body, naturally depicts its thoughts about itself upon that body. The unenlightened mortal sees only what he believes himself to be, and not discerning spiritual man, he sees only his belief in the physical. His thoughts are therefore full of the things of material sense, and he sees and feels from that standpoint. This unspiritual sense of man, being essentially untrue to God, is untrue in itself, and in all it includes or manifests. The Scriptural teaching that man is the image of God, Spirit, is not taught either in medical or religious schools, hence their inability to appreciate the fact that sin and disease are healed on that basis, and that it embodies the only truth about man today.

The so-called mortal man is educated from birth to believe himself to be wholly material, and that he suffers and becomes diseased under certain prescribed conditions; hence, when these conditions arise, his belief of physical good health changes to a belief of physical ill health. It is certain that if one believes a lie about anything, all that he sees as real is that lie, because its acceptance thereby hides the truth from him. So, if one believes himself to be a physical being, he is on that account blind to the truth that man is a spiritual being. Obviously, one sees and accepts what he holds in mind as true. Looking at himself as purely physical, believing in physical law and sensation, regarding evil and its effects as real, the frightened mortal naturally gathers to himself, according to changing circumstances, the experiences of disease, sin, and death, until he eventually awakens to a knowledge of the truth and learns "that the spiritual real man has no birth, no material life, and no death" (Science and Health, p. 288).

On the other hand, if one knows the truth about anything, he does not believe what is false about it. When the sick appealed to Jesus, he did not believe as the sick did about themselves, else he could not have healed them. His knowledge of God and the perfect man declared the impossibility of there being a sick man. Having only the perfect man in mind, he could not at the same time entertain the picture of a diseased man or admit such a condition to be real, and this enabled him to prove to the patient's consciousness the truth

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about himself. He destroyed the illusion of disease because he saw it as an illusion, not because he believed its evidence. Would any one contend that this was an improper proceeding, or that the same method is improper today in the practice of Christian Science?

Acknowledging absolutely that God is the only creator and governor of man, and that there is no other power, Christian Scientists quite logically take the ground that if God does not put pain and disease in a man's body, the pain and disease are not there. What God, the All-in-all, does not do, is not done; therefore if the divine Principle of man's being does not make him sick, does not make man capable of sickness, it can never be true that he is sick. Disease proves by its very nature that it is not a product of eternal Truth, and can pertain only to an erroneous, self-deceived sense of things.

Mrs. Eddy, the author of Science and Health, long ago made the discovery that false belief is the only cause of disease; and the application of the remedy in Christian Science, as taught by her, laid the foundation of this great movement, which is rapidly spreading to all parts of the earth. In every land today the application of right thinking is being proved the only effective remedy for all wrong thinking and its effects. If there is a God such as Christianity teaches, it is surely practical and eminently wise on the part of Christian Scientists to have such full faith in His infinite love and goodness as to look upon disease and all evil as an unreal belief, and to treat it accordingly.

❖

Thought Gardens

RUTH INGRAHAM

ONE spring morning I stood with a friend in a garden which her tireless and loving industry had made beautiful in a remarkably short time. I complimented her especially on the velvety lawn which clothed a formerly bare and weedy space. "It seems incredible when I think of how this place looked a few months ago!" I exclaimed. "How did you accomplish such results?" I asked.

"By keeping right at it," my friend replied in her brisk and practical manner, stooping even as she spoke to pull a weed out of the grass.

"That's an innocent little thing," I remonstrated, "and you pull it out as mercilessly as you would a thistle. Surely chickweed never did any harm."

"Do not believe that," returned my friend. "Look here," and she pointed to the place where the frail root had had its hold, whence the tiny plant had radiated its creeping branches. I did so, and saw that the grass was yellowish white over a circle of five or six inches in radius. "It may not absorb much from the soil, but it keeps off the sunshine," she said, "so it can have no abiding-place in my garden."

The symbolism was so evident to us both that we scarcely needed to speak of it just then, but I have pondered it many times since. How often in the garden of thought, having weeded and watered to our satisfaction for the day, we tolerantly leave some tiny error which has come up in what seems such an inoffensive way as not to challenge particular attention. It may be an incipient cold, an ache or a pain which we are only vaguely aware of, and to which we pay no heed. It may be a small sense of self,—self-righteousness, self-love, self-will, self-justification, self-pity, self-condemnation,—there are an indefinite number of plants belonging to this family, and they are pernicious weeds, every one. It may be an infinitesimal grievance not yet developed into a grudge, or a little criticism of a kind that affords us amusement and so seems to justify its existence, or perhaps a clinging tendency toward some form of materiality. Can we afford to let such thoughts, however small their beginning, find an abiding-place in our garden? Whatever their seeming weakness or inoffensiveness, they are occupying the place where only the true growth should be, and are shutting out the sunshine of Love.

The logical ultimate of leaving these weeds would be to have our fair garden overrun with them. Unless we countenance such a result, we must at some stage of their progress destroy them. Then why not do so at once, before they have usurped the place of worthier things, before we have a double work to do in first removing them, and then repairing the damage they have wrought? Even the amateur gardener knows that weeds do not die of neglect, but flourish thereby, and in the realm of metaphysics, errors seldom disappear because ignored, but rather gain strength and place, until one is forced into the recognition of their presence. Then comes the struggle to cast them out, root and branch, and a mental battle ensues, the necessity for which would have been eliminated by earlier action. Sloth, inertia, the unintelligent resistance of mortal mind to the divine activity, is the one reason why we do not take up these errors as they arise and utterly destroy them with the proper application of the truth. There is never a time to be slothful, to lapse into mere existing.

"But I was too much concerned with a graver problem to correct these errors when first they came to my notice," one may say. In the words of the Master we reply, "These ought ye to have done, and not to leave the other undone;" and a co-relative passage from our text-book "Science and Health with Key to the Scriptures," reads, "We are all capable of more than we do" (p. 89). The gardener engaged in cultivating a favorite plant will nevertheless find time to pull the weed he sees starting close at hand. Seldom, indeed, has he to search for weeds; he discovers them in the course of his constructive work, and their immediate uprooting is a part of his larger purpose. He knows, furthermore, that it would be an unprofitable task merely to keep the weeds down. The lasting remedy for weeds is a healthy growth of some good thing in the place that they would otherwise occupy. Another point for the gardener to bear in mind is that no one is required to cultivate more land than he can properly care for, or to undertake unsolicited the care of his neighbor's land. Again, if his own allotted task at any time seems too great, he is privileged to have help until he finds that it is once more in hand.

Scientific gardening does not involve worry or discouragement. We are not responsible for weeds which have not yet appeared, and we are not to borrow trouble in trying to do tomorrow's work today. However, we save ourselves much labor if we instantly cast out by denial each seed of error, each unscientific suggestion voiced by those who are still under the influence of false theology, *materia medica*, or any other mode of the old thought. As related in the parable of the tares and the wheat, it is to be remembered, it was while men slept that the enemy came and sowed the tares: and the moral is obvious. We must be ever alert, obedient to the wise by-law in the Manual of The Mother Church (Art. VIII. Sect. 6), which requires us to defend ourselves "daily against aggressive mental suggestion," whether it seems to come from without or from within, whether in its nature it is malicious, ignorant, or sympathetic.

Throughout our text-book we are admonished to meet and master error at its first appearing, thus giving it no opportunity to develop in thought. "Science must go over the whole ground, and dig up every seed of error's sowing," we

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read (p. 79). While we are engaged in this (for the present) incessant labor, let us remember that perfect activity expresses the divine Mind, and that when we learn to work as God works we shall know no weariness. We shall also learn that no resistance of mortal sense can deter us from recognizing and uprooting error of every name and nature, until naught remains that is unworthy of having a place in our consciousness, which should be as the "watered garden" of Isaiah's prophecy.

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"Skyward flight"

CAROLINE SHREWSBURY

One day, while walking, I was attracted by a small bird that was flying away from a dog. The dog pursued the bird and was gaining on the tiny fledgling, which was but a few inches from the ground; and although flying at a good speed, as long as it continued on a level with its pursuer, just so long the dog followed it.

I watched the flight of the one and the chase of the other until a corner of the street was reached, and turned with them in order to watch the outcome, being interested in the bird's safety. Suddenly the little navigator of the air darted straight up and away from any possibility of being caught by its pursuer. The dog stood still, gazing upward; but as he was unable to proceed in the direction the bird had taken, he presently trotted off, leaving the winged creature free and safe in its upward flight. It seemed as if the bird had suddenly become conscious of its ability to rise and so escape the danger that threatened it, and this recalled Mrs. Eddy's words on page 261 of Science and Health, where she says, "Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which . . . preens its wings for a skyward flight." Again on page 260 she says, "Distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings and insures failure at the outset."

Our safety always lies in rising up into the spiritual heights of Mind and dwelling there in conscious understanding of the allness of God. In Paul's epistle to the Colossians we read, "Your life is hid with Christ in God." Error cannot enter this domain of Spirit.

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"I AM"

JULIA WARNER MICHAEL

In the third chapter of Exodus we read: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

The significance of the fact that the appellation "I AM" belongs to God and not to man is worthy of careful consideration. We are led by both reason and revelation to see that since there is but one God there can be but one "I AM," and that one not mortal but immortal, not imperfect but perfect, not human but divine. The truth then is the truth now. Man as the reflection of God cannot, therefore, think or correctly speak of himself as having existence independent of God, but rather as the expressed image and likeness of "I AM." So far, however, has this right relationship between God and man been forgotten, that one constantly refers to himself as present being, while God is thought of, perchance, as relegated to a remote indefiniteness. Mortality's misappropriation of this great name to itself has brought into familiar use many utterly false statements, as, for instance, I am sick, I am poor, I am afraid, I am a sinner, I am discouraged, I am dying, etc. It becomes evident that such phraseology is inconsistent, when one remembers that "I AM" is the synonym of God, good. There is no partnership between good and evil, hence only the quality, activity, law, source, condition, and existence of good can be properly associated with "I AM." Unmindful of this truth, how continually has mankind been breaking the commandment, "Thou shalt not take the name of the Lord thy God in vain."

In Science and Health we find the following definition of "I AM": "God; incorporeal and eternal Mind; divine Principle; the only Ego" (p. 588). Confirming the Scriptures, this definition comes with power to the human consciousness, acting as a purifier of thought and speech, redeeming us from a perverted sense of self, and rendering unto God the name that is God's. Because "I AM" is Spirit, God, the being which is "holiness, harmony, immortality" (p. 492), man is clearly seen to be its individual likeness in multitudinous forms. There are then in reality no common men, no illiterates, no degraded ones, no sick, no sinners, no dead; but all true individualities are the perfect expressions of the one ever perfect "I AM."

To see and acknowledge this divine fact of equality among men in the absolute, will help us to live it relatively in far greater degree than before. Pride and prejudice fall before the glory of this truth. Remembering it, criticism and cant fail for lack of utterance; theories and therapeutics wax old and decay; and the true spirit of brotherhood, or the brotherhood of Spirit, obtains and abides among men.

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"To whom shall we go?"

CARL E. HERRING

In the sixth chapter of John's gospel we find it recorded that many of the disciples of Jesus "went back, and walked no more with him," and that when Jesus asked of the twelve, "Will ye also go away?" Simon Peter replied, "Lord, to whom shall we go?"

There are many pathways leading toward truth, even though there be but one truth, and one of the most beneficent teachings of Christian Science is that which rebukes arrogance and makes us mindful of the fact that the order of our own entrance into truth is not to be forced upon our brother. Truth can be reached by any one of three processes, —first, the inspirational, by which it is realized without the intervening footsteps; second, by daily experience, which brings us nearer and nearer to the goal; third, by the process of elimination, which through many years of hard experience finally reaches a conviction of the utter uselessness of material means of salvation. The last method might be considered of the lowest order, and yet when one has been brought from sickness to health through Christian Science, after having exhausted every remedy offered by the schools of medicine, this fact furnishes an additional safeguard when trials come and for the moment faith refuses to look upward.

From childhood to middle age, the writer suffered from a throat trouble in its most aggravated form, both sides of the throat being affected every winter, with three weeks or more of most intense suffering. It is needless to say that no alleged remedy was left untried, externally, internally, and as it seemed eternally. With the exception of infrequent trifling recurrences the cure was complete in Christian Science, and if asked the question, "Will ye also go away?"

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with the memory of drugs and gargles he could give but one answer, "To whom shall we go?" Christian Scientists do not rest their faith upon the fact of having experimented with and found futile all of the error in the world, but having gone through some of the experiences of human methods and found their utter uselessness in time of need, they do look forward, confident in the power of divine Love to heal any ill that may beset them, and rejoicing that they do not have to add to their troubles and suffering by longer experimentation with drugs and lotions.

Our Leader constantly points out that regeneration comes through suffering or Science. By this it is not meant that we should do or suffer evil that good may come, but it does mean that through experience we gain a firmer hold on the things which are eternal. Mrs. Eddy explains not only that suffering has an educational value in making for greater stability, but that "the sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love" (Science and Health, p. 322).

We should be grateful if the discipline of suffering has turned us to the fountains of eternal Truth,—that our blind efforts for relief, our drugs, our habits, our passions, our worship of self, our fear, have driven us away from materiality to spiritual reality, wherewith we build a bulwark of confidence in the truth revealed to us, that makes for constancy in the hour of trial. If the road ever seems weary or heavy, let us ask ourselves, What is there to take its place? Let us say in paraphrase of the words of Luther: Here I stand; I can do no otherwise, for Christian Science is the word of God. It is demonstrable truth: I have demonstrated it. Even if I would look back, there is for me no other pathway, so help me God. Amen!

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Sincerity

HERBERT ARTHUR HUTCHINSON

In the fifth chapter of Matthew, which gives a portion of the Sermon on the Mount, the last verse reads: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Another rendering of the word here translated "perfect," is "sincere," and sincerity is one of the fundamental requirements of Christian Science.

In our problems in business, in church work, in our ministry of healing the sick and the sinning, if sincerity be lacking, our demonstrations are likely to be protracted and difficult, perhaps impossible. The minimum of truth does wonders, but surely we want the full radiance and not just the merest glint of good. In our daily life we must learn to say what we mean as well as to mean what we say, for one of the commonest and subtlest temptations of evil is to get us to say something so as to convey to another's thought that which is not quite true. The idea of good is incapable of plotting or of guile of any sort.

Human policy is often tainted with selfish motives; it is too insincere to be at all trustworthy. If, however, we are in earnest, sincere in our desire to let God rule, we shall receive those spiritual intuitions which always direct us aright. If we hold anything wrong in thought against a brother, we are bound in all justice to go to him and present the matter in accordance with the rule given in our Church Manual, or the accusation must be sternly wiped out of consciousness in our own thought by realizing the truth about man. To hold another in condemnation without doing all we lovingly can to remove the charge against him, is sheer mental malpractice, and is forbidden in Christian Science.

We all desire peace, but we must be careful to heed our Leader's warning in "The First Church of Christ, Scientist, and Miscellany" (p. 211) against "a false, convenient peace." We cannot possibly be at peace with error, and we must handle the situation mentally and with intelligence, or the situation will handle us and make us do the work of evil. A sincere desire to have God first and foremost always, come what may, will bring us safely out of temptation, and enable us to avoid pitfalls and snares, often unseen ones.

Sincerity, innocence from guilty motives, always overcomes guile, worldly policy. As Mrs. Eddy has told us (Science and Health, p. 462), "self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life."

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Our Church Singing

KATE J. BRAINARD

Some time ago I read in *The Christian Science Monitor* an interesting and helpful article on "Keeping Time in Congregational Singing." It has been my privilege and pleasure to attend several Christian Science churches, and I was impressed by the heartiness with which the congregation sang, and also in some instances by the lack of time. In every congregation there are many good singers, also those who can readily read music and who know better than to take the time from one note and put it on another. For instance, in our beautiful Communion Hymn,—"Saw ye my Saviour?" (Hymnal, p. 212),—the last three measures are often sung so much more slowly than the rest of the hymn that the beautiful, flowing melody of these measures is sacrificed. "Whatever is worth doing at all, is worth doing well."

Our beloved Leader tells us that to understand Christian Science we must "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495); and so it should be with our church singing, which is such an important part of the service. Time makes tune. What would the hymn "In atmosphere of love divine" mean to us, or "Eternal Mind the Potter is" (Hymnal, pp. 84, 98) and many other dear old favorites, if sung out of time? Time is one thing and tempo another; and no matter how slow or fast the tune or a certain measure is sung or played, the time should not change. Also let us remember that holds, rests, and dots have a certain time or significance that goes to make up the beautiful, harmonious, and perfect whole.

The congregation should listen to and sing with the organ, and then they will not need a "precentor with his baton" or an "electrical device" of any kind, to make them keep in time or rhythm. To quote again from the *Monitor*: "If after the organ has played the music through in correct rhythm, the congregation takes it up in exactly the same time . . . there will be unanimity without these devices." In I Corinthians we read: "I will sing with the spirit, and I will sing with the understanding also."

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[Written for the Sentinel]

Angel Reapers

ROBERT E. KEY

O Lord of harvest, when the seed
Is swaying into ripened grain,
Take from its side the stubborn weed—
The sin, disease, and pain;
And on the happy harvest morn,
When reapers greet the quiet day,
Let glory gild the golden corn
With Love's celestial ray.

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Selected Articles

[Duncan Sinclair in *The Annandale Observer*, Annan, Scotland]

You were kind enough to find space in a recent issue for a letter of mine dealing with one or two points raised in a review in the *Observer* of earlier date. I notice that a note follows my letter, in which several new points are raised to which I should like to make reference.

The writer of the note admits—to use his own words—"that God did not create evil." We should have thought that the admission would have been sufficient to warrant the deduction which Christian Science makes, that evil is unreal. "And God saw every thing that he had made, and, behold, it was very good," is a statement of absolute truth from which it is impossible to deviate without stultifying the name of the altogether good and perfect Being, the omnipotent and omnipresent Mind, or Spirit, whom men call God.

But the writer of the note goes on to say, referring to the man created by God, "To make man in His image and likeness is to make him free, and the gift of freedom implies the possibility to sin." That is to say, he believes that God did not create evil, but that man, whom He did create, is capable of knowing that which was not created. The position needs only to be stated to show how utterly untenable it is. Since God is infinite Mind, all that really can exist is the manifestation of Mind; and consequently the only will that exists is the divine will. Since man exists in God, as Jesus implied in his words, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works," the only "free will" possessed by man is in doing the will of God, which is precisely the same as saying that there is no freedom in the belief in and practice of evil; the only freedom is in the knowledge and practice of good.

Perhaps the Christian Science position with regard to evil might be illustrated to make it clearer. Everybody admits that two times two are four. It is a simple mathematical fact. But two times two may be believed to be five or six or any other number. No matter, however, what any one, be he child or man, believes it to be, there is only one thing true about it,—that the two numbers added together make four. Now, every error with regard to the simple truth is unreal in a way strictly analogous to the fact that evil is unreal. Again, not so many years ago the general belief held by people was that the earth was flat; but the world is practically a sphere, as everybody now admits. Was there a trace of truth in the false belief that the world was flat, which so many formerly firmly adhered to? And it is the same with every form of error you like to take. Evil was not created by God; it does not therefore exist as a reality. It is the understanding of the omnipresence and omnipotence of good, the consciousness that discerns, amid the illusions of the "carnal mind," the unreality of all unlike good, which heals sickness and sin.

Christ Jesus did not need to save man from aught that God had created; but he did require to teach men how they could be saved or healed of the falsities to which they were bound. Jesus referred to evil in unmistakable terms when the Jews tried to corner him by a quibble. He said, "When he [devil or evil] speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The "father" of lies is the denial that God is infinitely good; from the denial springs every imaginable form of evil.

When men allow themselves to dwell on the spiritual fact that Truth and Love are ever present, that God is ever in their midst, blessing them with His ineffable presence, in proportion as they do so "evil" becomes less and less of a reality to them. As they reflect the qualities which are good, sinful desires vanish away. A sound moral character is the character of one who is knowing good and practising it. In "Unity of Good" Mrs. Eddy, the Discoverer of Christian Science, writes (p. 6): "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations."

[Avery Coonley in *Chicago* (Ill.) *Tribune*]

A communication to the *Tribune* from a gentleman in Iowa severely arraigns Senator Works for sending out under his frank, in accordance with a custom of long standing, copies of a speech delivered by him in the Senate. This speech, which the contributor characterizes as "purely a harangue in favor of Christian Science," was, in fact, a speech upon the federal Public Health Service. I have read the document, and practically two thirds of it has nothing to do with Christian Science.

The speech was a protest against forcing upon all the people of the country through a branch of our national government the theories of one school of medicine to the exclusion of every other method of curative practice. In doing so the senator stated that other systems, now ignored, excluded, and restricted by the government, were healing the sick in direct contradiction of the favored theory, and pointed out that the one among these excluded systems for which he could personally vouch was effecting remarkable cures. In proof of the statement he submitted fifty-six carefully authenticated cases of healing through Christian Science, many of them having been pronounced beyond help, according to the governmental system.

The senator also showed that the theories of a single school of medicine, to the exclusion of all other systems, are being sent out through the mails at public expense by the Public Health Service, not once, but over and over again. If it is the principle to which your contributor objects, by far the most flagrant example, that of the Public Health Service, was overlooked in favor of a relatively negligible instance which happened to offend his prejudices. The franking privilege itself may some day be withdrawn, but if it is, it will be taken from all legislators alike, and not granted or withheld as a result of individual preference or prejudice.

[Robert S. Ross in *The Sun*, New York, N. Y.]

The view-points of *The Sun* and of the Christian Scientists, regarding the constitutional right of the individual to employ the practitioner of his choice, differ so widely that I feel sure you will be glad to give space to a reply to the article entitled "The Christian Science Amendment to the Health Law," published recently, even though you may not be willing to admit the soundness of its claims.

In 1907 the medical interests of the state got together, drew up a bill to regulate the practice of medicine, and introduced it into the legislature. The bill was so sweepingly restrictive in its provisions that it aroused considerable opposition, particularly among the Christian Scientists. When it came up for a hearing, the opposition of the Scientists was so strong that all hope of passing it in its original form was abandoned. A conference was consequently arranged between the representatives of the medical interests and of the Christian Scientists. Although the latter asked for a specific exemption, the wording finally adopted was that nothing in the act should be construed to affect "the practice

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of the religious tenets of any church." It was understood by all, the legislators included, that the foregoing clause was inserted expressly as a saving clause for the practice of Christian Science.

As soon as the bill had been passed and signed, a representative of the medical interests is quoted as having said that one had been "put over on the Christian Scientists." In other words, he believed the medical interests had succeeded in having a clause inserted in the bill that would not stand the test of the courts. In order to prove it, several law-abiding citizens, Christian Science practitioners, were arrested on the charge that they were practising medicine without a license. The saving clause, it was claimed, would not protect them. One of these cases has been in the courts continuously since 1911.

In 1914 a bill intended to give Christian Scientists the consideration which the legislature of 1907 intended they should have, was passed by both branches, but vetoed by the Governor for reasons best known to him, but not made plain in his veto message. Still believing that they were entitled to a saving clause, the Christian Scientists caused the Thorn bill to be introduced in the 1915 legislature. This bill provides that nothing in the medical practice act shall be construed to affect "the practice of Christian Science for the relief of the sick or suffering, provided that no drugs or other material remedies are employed, and provided further that no quarantine or sanitary regulations are violated."

Now, if Christian Science were the practice of medicine, Christian Scientists would be only too glad to submit to medical regulations and control; but *The Sun*, and many others none the less sincere, seem not to understand that Christian Science and *materia medica* are opposites. One is wholly spiritual, the other wholly material; one depends upon the power of God to heal the sick, the other upon drugs, surgery, and kindred treatment. Why contend that all who profess to relieve human suffering should be compelled by law to submit to medical regulation? Why contend that medicine offers the only way by which one can find relief, when history shows that the one who practised the only infallible system of healing known to mankind employed no medicine? Furthermore, Christ Jesus taught others to heal by the same method. Gibbon records that for three hundred years Christian healing continued, and that the art then seems to have been lost.

Christian healing was certainly based on a demonstrable Principle, and it was this divine Principle which Mrs. Eddy claims to have discovered and explained to the world in her book, "Science and Health with Key to the Scriptures." Through the study of the Scriptures in the light which this book throws upon them, thousands are daily being healed of mental, moral, and physical deformities generally believed to be incurable.

Medicine does not enter into the practice of Christian Science, and if Christian Scientists were compelled to take a medical examination, they would forthwith have to unlearn what they had learned about medicine, in order to fit themselves to practise Christian Science. The absurdity of such a requirement would be immediately apparent, if an attempt were made to compel medical students to become Christian Scientists before they should be permitted to practise their profession. Many medical students who are members of other religious denominations would seriously object to such an arrangement, and justly.

If Jesus and his disciples received compensation for their services, why all this objection to the Christian Scientists receiving it? Is not the workman worthy of his hire? I doubt if those who are healed by Christian Science could be persuaded to withhold compensation, any more than the grateful patient of the conscientious physician could be persuaded to withhold a similar expression of his gratitude. However, Christian Scientists are ready to work "without remuneration" whenever the physicians are ready to work without it.

Much has been said of the great sanitary work that has been done in Panama. It should not be forgotten, however, that when Mr. Taft was President, he issued a special executive order recognizing the right of Christian Scientists to practise in the Canal Zone. Diagnosis may be an effective way to detect disease, but what the public is more interested in is how to get well. Christian Scientists do not pretend to be medical diagnosticians; nevertheless, there are no records in the Canal Zone or elsewhere which show that Christian Science treatment fails to cope as successfully with diseases of all kinds, at least as efficaciously, as other systems.

Christian Scientists are not at war with the medical profession. They have the deepest regard for the conscientious physician. They honor his unselfish labors for human betterment. Nevertheless, Christian Scientists fail to see where they lack consideration for the medical profession merely because they choose to turn to a system which in their personal experience they have found more efficacious than medicine. Sentiment should hardly be permitted to interfere with progress.

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[Ezra W. Palmer in *Alamosa* (Col.) *Courier*]

An evangelist in your city has been making persistent attacks on Christian Science, apparently with the intention of creating in the minds of the public a feeling averse to this church. To attack, pervert, and abuse the religious convictions of other Christians is hardly a recommendation for a religious leader who comes presumably to upbuild the kingdom of Christ Jesus on earth. In fact, a device well known among disputants is to attack another vigorously if your own case is weak. Christian Scientists have no occasion for attacking and criticizing other denominations. They can consistently point to the growth and progress of Christian Science as demonstrable evidence that if the true idea of God is presented to the people, they will rally to its support, and this without railing against the religious views of others. "And I, if I be lifted up from the earth," said Jesus, "will draw all men unto me," showing that divine Love when trusted is sufficient for all the needs of humanity.

In attempting to justify his attacks on Christian Science, this evangelist is reported to have declared that "Christian Science is not a Christian denomination." It would be interesting to know by what authority this critic thus reads Christian Scientists out of the Christian fellowship. Does he do this according to the standards of his particular creed, or by authority of the Founder of Christianity? Jesus provided a test of Christianity when he said, "By their fruits ye shall know them." Christian Scientists are willing to be judged by this test, since they have in their own lives proved that God is able here and now to heal all manner of disease and destroy all forms of sin. A classification of Christians on any other basis than that of results is wholly artificial and without Scriptural authority.

The critic did not hesitate to cast aspersions upon the Discoverer and Founder of Christian Science, Mrs. Eddy. Fair-minded people cannot agree that difference of views on religion constitute a reason for abuse or ridicule. This critic indulged this propensity of personal abuse frequently during his stay in your city. Mrs. Eddy's place in history, her blameless life, her remarkable achievements for the uplift of

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humanity, are too well known and too strongly supported by enduring benefits to mankind to be set aside by partizan attacks. The constructiveness of good works, not the destructiveness of evil, marked her career, a standard of life and character her critics might ponder upon and emulate with profit.

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[Henry Deutsch in *Proctor* (Minn.) *Journal*]

A discussion of Christian Science necessarily involves going to the original sources of information and studying them in the light of the interpretation thereof prescribed by the Discoverer and Founder, Mrs. Eddy. Therefore the writings of Mrs. Eddy must be interpreted spiritually, as also she insists must be the Bible; and while logically the premises established by Mrs. Eddy can be followed to a conclusion that is beyond cavil and cannot be disputed, yet Christian Science must be discerned by spiritual sense and not merely through intellectual apprehension. Mrs. Eddy has defined Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

The premise of Christian Science is that God is Spirit, and the creator of all; that He is Love, omnipotent, omniscient, and omnipresent. Therefore His creation must be spiritual and not material. Further, by reason of His omnipotence there can be no power opposed to Him; by reason of His omniscience He is the only real intelligence and knows all; and by reason of His omnipresence He is infinite and fills all space, therefore there is no room for any other presence, power, or intelligence.

This is also the doctrine of all other religious sects and creeds, the distinction being that Mrs. Eddy insists upon logical conclusions from these premises, and that those conclusions can be realized in daily practical experience. It follows that if "in him [God] we live, and move, and have our being," logically, when man reaches the right understanding of God and his relationship to Him and actually dwells "in the secret place of the most High," he becomes free of the discords of life,—sin, sickness, disease, and death,—and attains to the real freedom of the son of God. "Ye shall know the truth, and the truth shall make you free." Again, "Beloved, now are we the sons of God."

Christian Science has withstood for the whole of its existence of a half-century a volume of ridicule, criticism, attack, antagonism, hostility, and persecution that is paralleled only in the history of early Christianity, and like it has thrived thereon and stood unshaken, a beacon-light and a haven of rest and refuge to thousands upon thousands, who have found in its statement and practice the rest, peace, and comfort which was foretold by the Master in that beautiful promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Master never theorized about his religion or doctrine. He demonstrated the correctness of it by the proof, and that proof was always in the form of the healing, so-called miracles, or, in other words, those demonstrations of divine power which surpassed human experience. Likewise, Christian Science is not a matter for argument or controversy, but of proof by test. Were it simply a question for discussion and debate, or the exposition of a new doctrine to be analyzed and compared with those other three hundred or more sects of Christianity, it would long since have lost its force and strength and have been relegated in its proper category with the others. Instead, the fact that it is pressing steadily onward and constantly enrolling within its ranks hundreds and thousands who have been unable to find that for which they sought in other systems of religion and have found their appeal answered in it, and the fact that it is proving the promises of the Master in just the manner that he signified they should be fulfilled, indicates that it is indeed the revival and restoration of the primitive Christianity taught by Jesus, which fulfilled its claims of divine mission by the proof in "signs following."

Christian Science is neither seeking nor soliciting recognition from the mere standpoint of dialectics or intellectual analysis. It says to all, "Ho, every one that thirsteth, come ye to the waters," and it proves that its teachings are indeed the "water of life" by demonstrating their results to all who earnestly and conscientiously imbibe its fundamental teachings and practise its rules.

It would be just as sensible to study Christian Science and the life of its Leader, Mrs. Eddy, from the works of those who have written simply for the purpose of tearing down and condemning, as it would be to study the Bible from the standpoint of Ingersoll, Paine, and the other agnostics and unbelievers. The full statement of the Principle and rules of Christian Science is contained in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in other works by the same author. In "The Life of Mary Baker Eddy" by Sibyl Wilbur, is found a correct biographical statement of one who has been acknowledged by the highest authorities as the most wonderful woman of this age, if not in all history.

The question for each person to determine is, whether he desires to receive the benefits from Christian Science which he can find manifested in the lives and experiences of any number of his best neighbors and friends and in thousands upon thousands of people all over the civilized world, or whether he simply desires to indulge in the questionable intellectual recreation of finding something to criticize as an opportunity for exploiting a self-cherished opinion of his own wisdom. To the former, Christian Science holds out the hope of promises fulfilled in the salvation from pain, suffering, disease, and discord of every nature, the redemption from sin, and that ultimate regeneration which makes for oneness with the Father and His Son, Jesus the Christ.

With the latter class Christian Science is not concerned, except in the sense of a great compassion and pity that they should willingly shut themselves off from the light and classify themselves with those of whom the Master said, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

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[Written for the *Sentinel*]

Gratitude

LOUISE ELIZABETH LITZSINGER

For Truth that has dawned upon error's long night,
O'erspanning the cloud with its rainbow of light;
For Love ever present, dispelling the gloom,
Transforming earth's drought into freshness and bloom;
The balm of the healing Christ ever at hand,
Supply all-sufficient for daily demand;
For hope growing brighter, calm trust that sustains;
For strength in the conflict, sweet peace which remains;
For loved ones now walking this same narrow way,
Whose fellowship cheers in the heat of the day;—
For all the sweet joys which my footsteps attend,
I thank Thee, dear Father, redeemer and friend.

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Editorial

Uncompromised Truth

CHRISTIAN SCIENTISTS, in their endeavor to present the teachings of their religion in a way which will not too violently conflict with the views of those with whom they may be talking, are sometimes unconsciously under the temptation to color their statements or modify their practices to suit the previous concepts of their auditors. They are quite unaware that in so doing they are making a concession from the absolute line of Christian Science, a temptation they would do well to resist, even as Mrs. Eddy resisted a similar suggestion at the time she was writing Science and Health. She knew the truth she had discovered involved too radical a departure from the dicta of theology and *materia medica* to meet with ready acceptance from their exponents, but not even to enlist their interest would she or could she concede an iōta of what she had tested and found true. Hence her frank statement (Pref., p. x), "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth."

In our efforts to overcome this temptation to compromise the truth, should it beset us, we will be helped if we remember that Christian Science is an exact science, a science which proceeds from divine Principle and therefore must be expressed in words and deeds which are in harmony with this Principle. This does not mean that we should talk of Christian Science in terms which are beyond the comprehension of those whom we are addressing, but rather that we should in many cases refrain from making explanations of Christian Science that we can readily see will be misunderstood.

When Jesus told his disciples it was expedient for them that he should go away, he also told them, "I have yet many things to say unto you, but ye cannot bear them now." He preferred to say less than he otherwise might have to these faithful followers, rather than to tell them something which they could not understand at all or which they would have misunderstood. Certainly such a course was fairer to them and to himself than to have "compromised conscience to suit the general drift of thought," and to have left them with the belief that his teachings were other than they were.

No doubt there are many today who would call themselves Christian Scientists if they might be permitted to alter the teachings of this religion to conform to their opinion of what these should be; but to give way to their desires would not make Christian Scientists of them, nor would it bring the world nearer to salvation. If the world's opinion is that Christian Scientists are narrow because they conform strictly to the rules of what they have proved to be an exact science, it is much better for all concerned to let this opinion prevail, at least temporarily, rather than to adulterate Christian Science by consenting to a misstatement of it.

We may set it down as a fair inference that where concessions of this kind are sought, it is because the whole truth is unpalatable. If we are Christian Scientists in deed as well as in name, we will have left behind us forever our long-cherished beliefs in matter and all that pertains to it, because we have proved for ourselves that "there is no life, truth, intelligence, nor substance" (Science and Health, p. 468) in what we so long believed had power to bring upon us the so-called ills to which mortals think themselves victims. That is where the crucial struggle comes, and until we are ready to recognize these beliefs for the delusions they are and treat them accordingly, we cannot hope to progress far in our endeavor for the kingdom of God.

There can be no compromise with error, no mingling of the spiritual and the material. We need not look for physical relief while we hold to the practitioner with one hand and the pills and powders of *materia medica* with the other, any more than we can hope to gain salvation by outward profession and an inward clinging to "secret faults." We are bidden to love God with all—not a part—of our heart, mind, and strength, and we are not obedient to this, are not true Christian Scientists, until we are ready, as Mrs. Eddy tells us (Science and Health, p. 141), "to set aside even the most cherished beliefs and practices, to leave all for Christ." Thus only may we claim the Master's promise: "If any man serve me, him will my Father honor."

ARCHIBALD MCLELLAN.

"A thousand years"

THROUGHOUT the Scriptures the phrase "a thousand years" is many times used symbolically, sometimes to contrast the mortal sense of time with the spiritual idea of eternity. Thus does the psalmist say of the Almighty, "A thousand years in thy sight are but as yesterday when it is past;" then, after some mournful reflections upon the briefness and uncertainty of mortal experience, he prays, "So teach us to number our days, that we may apply our hearts unto wisdom."

Those who study physiology in the effort to become better acquainted with man, soon learn that a thousand years of mortal history has made practically no change in the corporeal structure of the race; indeed what change there is, indicates decadence rather than development. It is admitted by students of biology that the eye and the ear of the civilized man are inferior to those of the savage, to say nothing of the physical body in other respects, and that on the animal plane men have less endurance, strength, and agility than many four-footed creatures. From the view-point of materiality we may well ask with Mrs. Eddy, "Of what avail is it to investigate what is miscalled material life, which ends, even as it begins, in nameless nothingness?" (Science and Health, p. 550.)

Christian Science, however, neither begins nor ends with a negative view of things, whatever may be supposed by ill-informed critics of its teachings. It goes at once to the vital truth that one day of actual spiritual experience counts for more than an ordinary lifetime, thus holding by the Scripture declaration that one day "with the Lord" is "as a thousand years." There is nothing more certain than that many days and many years are wasted because men do not see that they must work with God in order to accomplish anything of value to themselves or to humanity. This does not mean that one is to do his work with the thought of pleasing a deity known to him only through creed and dogma, but that he should realize in all his activities the presence and power of the Mind that governs the entire universe.

In Revelation we read of a church, that of Sardis, which had a goodly name among men, but which, judged by spiritual sense, was dead, and the sentence against it was this: "I have not found thy works perfect before God." Could such a church have a history of a thousand years? No, for it requires true living and true activity to stem the tides of mortal sensualism and rise above them as did the ark above the deluge. It matters little to individuals, churches, or nations that they have name and fame among men, if their works are not "perfect before God," for He is the real arbiter and His decrees cannot forever be disregarded. Christ Jesus commanded all his followers to "watch," and the charge against Sardis was that it had not been watchful; but even with the solemn warning of impending doom there came a glorious promise to those who had "not defiled their garments."

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Two thousand years have gone by since St. Peter wrote his remarkable words respecting the significance of one day "with the Lord," and while we may ponder them deeply, it is not for us to pass judgment upon those who have lived and wrought in the intervening centuries. It does, however, most deeply concern us to measure our own achievements each day by the divine standard of perfection, ever remembering that "with God nothing shall be impossible." Whatever our aim, whether it be the overcoming of disease or sin, or the advance of the race toward righteousness, peace, and prosperity, we shall do well to remember that although a thousand years of human theories and material experiments accomplish nothing in the way of real progress, yet, as we are assured on page 504 of Science and Health, "the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously."

Each man's work is to be tried as by fire, St. Paul tells us; therefore we must make the moments count, so that the days shall each be marked by distinct spiritual victories, which can never be wrested from us because they are wrought in God and have their place in the realm of Truth and Love.

ANNIE M. KNOTT.

Love's Protest

WHO has not felt a shuddering recoil upon discovering that the heart of a rare, sweet rose has become the banquet hall of a loathsome worm,—that into its perfumed chambers has come this hideously stupid creature, bent solely upon the satisfaction of a grossness that with consuming leisure enters the matchless halls of a palace of purity, and leaves them reeking with foulness and decay. The pitiful helplessness of the exquisite blossom thus invaded, and the blind indifference to everything save its maw which marks the gorging beast, impel one to visit swift vengeance upon the intruder and to turn away with mingled disgust and sorrow of heart.

The incongruity of such a fact, its assault upon every sense of fitness and of right, provokes instant and abiding protest, and one pronounces anathema upon the situation with a kind of despairing gusto. It is all so outrageously wrong,—he knows that; and yet he knows he has but touched a fact which is coextensive with physical nature, and as seemingly ineradicable as instinct. What can a man do to right these things that make his heart ache every hour of the day? The query is deep, and for the many quite unanswerable, and yet all know that the wrong has no right to be, and that in God's kingdom, in that ideal which at their best all recognize, it cannot be.

But if one is thus shocked and saddened over the tragedy disclosed in the heart of a flower, who can describe the intensity of one's feeling when he finds a kindred desolation in the heart, the inner thought and habit of, perchance, a dearly loved friend or brother? Once an aspiring man was thus unexpectedly called to enter the secret place of an individual life of which he had thought as approaching the ideal. He knew abundantly that this friend expressed the noblest sentiments, that he was altogether winsome in bearing and address, given to the constant doing of the most kindly, most unselfish deeds, a lover of the artistic and the beautiful, spontaneous in his generosity and goodness, faithful in his friendships, respected, trusted, and beloved as are the few. Yet there was found in the "holy of holies" of this life, a fleshly indulgence that has ever brought degradation and death to the home and to the finer instincts of human sense. He looked into what he had thought of as a temple of Truth, only to find therein a slow-feeding monster of falsity, and when he turned away it was with a grief too deep for utterance.

It is after such an experience that one begins to pray with the psalmist as never before, "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me . . . rescue my soul from their destructions, my darling from the lions." Christian Science identifies this protest, this appealing outcry of the higher nature against the base brutalities of material sense, with the reappearing of man. It is the glowing insurgency of the Christ-idea in human consciousness, and it speaks for the possibility of human redemption. It is the truer self wrestling in every man, as it did in Jacob, for the overcoming of all that is ungodlike and untrue.

It was rightly foresaid of the Master that he was "a man of sorrows, and acquainted with grief," and this is surely explained in part when we remember that he came to his own, to the chosen people of God, to find their heritage of Truth and Love a mockery of desolation. And yet, knowing the falsity of Satan, of all evil, the Master foresaw its overthrow. To the Magdalen he brought Love's forgivingly redemptive word, and the fair fields of her nature, which had been trampled upon by thieves, were made sweet and clean; and watered with the tears of her contrition, they again blossomed as the rose. The "light of the world" came to her repentant heart, and it dispelled a dreadful darkness.

There is "none other name;" this dawning of Truth is the only hope for humanity, and this saving word is again being preached and proved true in Christian Science.

JOHN B. WILLIS.

"Well done"

IT is with sincere regret that the Board of Directors of The Mother Church comply with the request made by Mr. McKenzie in the following letter, and they wish to avail themselves of the opportunity it affords to express publicly their appreciation of his long and efficient service on the board of lectureship. Mr. McKenzie's service has continued from the inception of the lecture work in 1898, he being one of the five men first appointed to the board, as it appears in the February, 1898, *Journal*. The letter follows.

To The Christian Science Board of Directors:—

The demands of my work in connection with The Christian Science Publishing Society make it increasingly difficult to meet the calls that come to me as a lecturer. So, to be freed from this service, I ask that I be not reelected as a member of the board of lectureship; and I should be glad if a notice were given to the field, that correspondence in regard to lectures would no longer come to me.

I ask release from this work of the platform regretfully, for it has been sustained by the friendly kindness and good will of the churches, for which I shall remain grateful.

WILLIAM P. MCKENZIE.

Among the Churches

Current Notes

PHILADELPHIA, PA.—When Mary Baker Eddy passed away there was much speculation as to the future of the church which she founded. The passing of the Founder of Christian Science was viewed as so irreparable a loss to the denomination that it was believed its congregational bodies would show a lessened rate of growth, at least for the years immediately following. But a continuous development of the Christian Science organization has marked each succeeding year, and today there are more followers of Mrs. Eddy's teachings in Philadelphia than ever before.

Outside of First Church, at Fortieth and Walnut streets,

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the congregations worship in rented halls and auditoriums, but plans are being prepared for building on the lot in Germantown which Second Church of Christ, Scientist, purchased last year. The one religious edifice which they maintain, however, speaks for the prosperity of its congregation as well as for the local advancement of this religious body. Only a few years ago First Church was housed in the old Beth Eden church at Broad and Spruce streets, whence it had removed from the old Tabernacle church property which formerly stood on Chestnut street above Eighteenth, on the site which the Belgravia apartments now occupy. Before that time and within recent memory, the earlier and smaller congregations were wont to assemble on Sundays at the Mercantile Library Building on Tenth street.

The success of First Church has served to extend Mrs. Eddy's teachings. Within two years after its establishment, the second local congregation was formed; a third church came into existence last fall, and the members are now considering the forming of a fourth congregation. All told there are probably from four to five thousand followers of Christian Science now in Philadelphia, although it is difficult to fix the exact number. Whatever the appeal this teaching makes to its followers, whether it be based on the reliance upon faith and the cultivation of the hope of mankind in the mercy of God, whether part of it rests upon the democracy of its church gatherings and the semi-Quaker atmosphere which surrounds parts of its services and ritual, the local congregations have shown a continuous growth in a period when some of the older denominations have complained of the difficulty of obtaining new members.—*The Evening Bulletin.*

CHICAGO, ILL.—Fifteenth Church of Christ, Scientist, has signed a contract for the purchase of a lot 100 by 189 feet, with residence thereon, on the northeast corner of Central avenue and Fulton street, Austin, for the purchase price of twelve thousand five hundred dollars. Services are at present held in the Masonic Temple of Austin, which has one of the largest auditoriums of any church or hall in this vicinity, if not the largest. Fifteenth Church is, however, rapidly outgrowing its accommodations, and so it was deemed wise to prepare for a larger home of its own.—*Correspondence.*

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The Lectures

Sing Sing Prison, Ossining, N. Y.

Since May 11, 1913, Christian Science services have been held in Sing Sing prison, Ossining, N. Y., every week, under the auspices of Second Church of Christ, Scientist, New York city. Much Christian Science literature has been distributed to the inmates, with the result that a great many cases of physical and moral healing have taken place. So much genuine interest in Christian Science has been expressed by the men, that a lecture on the subject was delivered by Virgil O. Strickler on Dec. 27, 1914. The speaker was introduced by Charles E. von Heitman of New York city, who said:—

The object of our gathering here this morning is to hear a lecture on Christian Science, the purpose of which is to give us a better understanding of the fatherhood of God and the brotherhood of man. That Christian Science is succeeding in its purpose of making clear to mankind the great truths of the Bible, is evidenced by the fact that throughout the world today thousands of intelligent, dependable people are publicly acknowledging the benefits they have received through it. I am going to avail myself of this opportunity to say that I know from my own experience that Christian Science heals the sick, and restores hope and happiness here and now to any one who will earnestly study and practise its teachings.

It has been wisely said that the point or place at which we find ourselves is of little importance compared to the direction in which we are going, and we all know that if we follow the dictates of our highest sense of good, nothing can by any means divert us from the right course. It is a great pleasure to be present at this lecture, and I wish to thank the authorities for the privilege of holding it.—*Correspondence.*

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Middletown, Conn.

A very attentive and interested audience listened to a lecture on Christian Science by Bicknell Young at the Middlesex Theater. The lecturer was introduced by the Hon. Samuel Russell, Jr., a member of the Governor's staff, who said in part:—

The Middletown Christian Science Society has invited you here this evening to hear an address on a religious subject which for the past half-century has been discussed, criticized, believed in, and disbelieved in, perhaps more than any other Christian faith. While Christian Science has been scoffed at by many, it has gradually and steadily grown, until now it extends to nearly every part of the globe. Considering all the opposition which this religion has had, it is marvelous to see how its advocates are still moving onward, giving health and strength, in their quiet and kindly way, to mankind in general.—*Correspondence.*

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New York, N. Y.

Col. William E. Fell lectured twice on Christian Science in Fifth Church of Christ, Scientist, New York. At the first lecture he was introduced by Edmund F. Burton, who said:—

In one of his parables Jesus said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Forty-nine years ago, from a verse in the gospel of Matthew, there fell into the thought of a frail woman in New England an idea. The ground was good ground, having been prepared by years of looking and listening to God; and the seed was endowed with the vitality of eternal life. The first offshoot was the instantaneous restoration to health of the woman, who was suffering from what had been regarded as a fatal injury. The later growth from this planting has proved to be a tree whose leaves are for "the healing of the nations," for since that time hundreds of thousands of men, women, and children in all parts of the world have been healed in body, mind, and estate through its fruits. This woman was Mrs. Eddy. The seed was the practical understanding that the life of man is immortal, since man's life is God, eternal Life. The tree is Christian Science, the gospel of salvation and healing here and now.

At the second lecture, Warren C. Klein in his introduction said:—

The world may never record what is said here, but it can never forget what Christian Science has done and is doing in our age. You will agree that this is the day of efficiency in all things. Only those discoveries which are resultful, practical, and good are given a permanent place in the economy of man.

The practical good that this Science of Christianity is achieving is evidenced in healing, and in the irrefutable

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abolition of sin, sickness, fear, bondage of every name and nature, from the experience of its sincere students. If you were to ask any of them how this emancipation is being accomplished, they would undoubtedly say that they are inheriting it as a direct result of a demonstrable understanding of the teachings of the Master with respect to God, man, the incorporeal Christ, and the universe, which Christian Science is imparting to them. They are experiencing now with a measure of joy the fulfilment of the Master's great declaration, "Ye shall know the truth, and the truth shall make you free." Among the manifold blessings which have come to them, one of the greatest is the understanding of God as Father-Mother. Men have been accustomed to regard God as a mighty potentate of infinite power,—stern, unapproachable, and far distant; but through the teachings of Christian Science they are learning that God is divine, ever present Mind, who is Love,—tender, solicitous for and careful of His people. It would seem natural that this happier and more constructive concept of the creator as all-powerful Truth and all-loving Love should come through a pure woman's intuition, and this is the way it did come.—*Correspondence.*

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Winona, Minn.

Virgil O. Strickler, who lectured on Christian Science, was introduced by C. M. Morse, who said:—

Because I am not a member of the Christian Science church I consider it a particular honor to be asked to introduce the lecturer this evening. The mind of man is becoming more and more willing to welcome the truth, from whatever source it may come, and in a like frame of mind we are glad to offer our own particular creed of belief for the consideration of our brother, with the hope that he may find in it that which will be of help and comfort to him. That many have found such succor in Christian Science is evidenced by the large and earnest membership in its churches. Any agency that adds to the peace and happiness of mankind deserves every man's commendation, and to listen to an able exposition of this agency should be a pleasure and a privilege.—*Correspondence.*

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Lectures to be Delivered

Boulder, Col.—Clarence C. Eaton, Curran Theater, 3 p.m., May 30.

Calais, Maine.—Col. William E. Fell, Church Edifice, Germain street, 7:30 p.m., June 3.

Calgary, Alberta, Canada.—Virgil O. Strickler, Grand Theater, 3:30 p.m., June 6.

Charlotte, Mich.—William R. Rathvon, Church Edifice, 8 p.m., June 3.

Chatham, Ontario, Canada.—Clarence W. Chadwick, Odd Fellows Temple Auditorium, King street, 8:15 p.m., June 3.

Chicago, Ill. (Fourth Church).—George Shaw Cook, Church Edifice, Harvard avenue, corner 67th street, 8 p.m., May 31 and June 1.

Chicago, Ill. (Sixth Church).—Clarence C. Eaton, Church Edifice, 11321 Prairie avenue, 8 p.m., June 4.

Chicago, Ill. (Fourteenth Church).—Bliss Knapp, Assembly Hall, Ravenswood School, Montrose avenue and Paulina street, 3:30 p.m., May 30, and 8 p.m., May 31.

Cumberland, Md.—Bicknell Young, City Hall Auditorium, 8 p.m., June 4.

Dover, N. H.—Bicknell Young, Banquet Hall, Opera House, 8 p.m., June 1.

East Chicago, Ind.—Clarence C. Eaton, Lyric Theater, 811 Chicago avenue, 8 p.m., June 3.

Edmonton, Alberta, Canada.—Virgil O. Strickler, Empire Theater, Third street, 8 p.m., June 4.

Eugene, Ore.—Hon. Clarence A. Buskirk, Church Edifice, Oak street and 12th avenue E, 8 p.m., June 1.

Exeter, N. H.—Prof. Hermann S. Hering, Auditorium, Dow Block, Center street, 8 p.m., May 31.

Fall River, Mass.—Dr. Francis J. Fluno, Music Hall, 8 p.m., June 1.

Flint, Mich.—William R. Rathvon, Stone's Theater 8 p.m., June 1.

Fort Wayne, Ind.—Bliss Knapp, Majestic Theater, 8:15 p.m., June 3.

Geneva, Ohio.—William R. Rathvon, Armory, 8:15 p.m., June 4.

Gloucester, Mass.—Bicknell Young, City Hall, Dale avenue, 8 p.m., May 31.

Haverhill, Mass. (First Church).—Col. William E. Fell, High School Hall, June 1.

Herkimer, N. Y.—Virgil O. Strickler, Richmond Theater, 4 p.m., May 30.

Highland Park, Ill.—George Shaw Cook, Church Edifice, 125 Hazel avenue, 8 p.m., June 4.

Hoquiam, Wash.—Hon. Clarence A. Buskirk, Church Edifice, 8 p.m., May 30.

Jackson, Mich.—William R. Rathvon, Athenæum Theater, 8 p.m., May 31.

Jefferson, Wis.—Virgil O. Strickler, Opera House, 8:15 p.m., May 31.

Kewanee, Ill.—George Shaw Cook, Grand Theater, 8:15 p.m., May 28.

Lancaster, N. H.—Col. William E. Fell, Opera House, 3 p.m., May 30.

Littleton, N. H.—Prof. Hermann S. Hering, Masonic Temple, 8:15 p.m., June 1.

Lowell, Mass.—Col. William E. Fell, Colonial Hall, 8 p.m., May 28.

Malden, Mass.—Jacob S. Shield, First Methodist Church, Pleasant street, 8 p.m., June 1.

Marion, Ind.—George Shaw Cook, Indiana Opera House, 3 p.m., May 30.

Milwaukee, Wis. (First Church).—William R. Rathvon, Church Edifice, Prospect and Keene streets, 8:15 p.m., May 29, and 3:30 p.m., May 30.

New London, Conn.—Bicknell Young, Crown Theater, 3 p.m., May 30.

New York, N. Y. (Third Church).—Jacob S. Shield, Church Edifice, 125th street, near Madison avenue, 8 p.m., May 28.

North Adams, Mass.—Jacob S. Shield, First Universalist Church, 8 p.m., June 3.

Oconomowoc, Wis.—Virgil O. Strickler, Auditorium, 8 p.m., June 1.

Pittsburgh, Pa. (Third Church).—Prof. Hermann S. Hering, Palm Garden Hall, 3 p.m., May 30.

Pittsfield, Mass.—Col. William E. Fell, Masonic Temple, 8 p.m., June 4.

Rich Hill, Mo.—Clarence C. Eaton, Church Edifice, 8:15 p.m., June 1.

Riverton, N. J.—Virgil O. Strickler, auditorium Public School Building, 8 p.m., May 28.

Santa Maria, Cal.—Clarence C. Eaton, Gaiety Theater, 8:15 p.m., May 20.

Staten Island, N. Y.—Jacob S. Shield, Curtis Lyceum, Staten Island Academy, Stuyvesant place and Wall street, St. George, 3:30 p.m., May 30.

Springfield, Mass. (First Church and Society).—Dr. Francis J. Fluno, Municipal Auditorium, 3:30 p.m., May 30.

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Testimonies of Healing

I first heard of Christian Science several years ago, when I was given a copy of the *Sentinel* by a friend. Every word that I read seemed good and true, and as I had greatly desired for several years to find a true religion, I felt that here was something which seemed more substantial and better than I had ever heard of before. In reading the testimonies I had a deep longing to be able to understand this new religion. I decided to pray to God to show me, or prove to me in some way, that it was a right religion, and that I might investigate it further; but more than a year passed and my prayer had not been answered. I had almost given up hope of any more knowledge of Christian Science, when on Feb. 2, 1911, one of my children, a boy of eleven years, was stricken with convulsions just as he stepped out of bed to get ready for school.

The child had retired the night before in good health, and this terrible attack could not be accounted for. Two doctors were immediately called in, and they did all they could. The child remained in this state for about two hours, and the doctors told us that there was nothing to do, as his tongue was paralyzed and he could not swallow the medicine, also that he was unconscious and would pass away in a little while. When I heard this, I told my daughter to telephone to a Christian Science friend, the one who had given me the *Sentinel* to read. She came immediately. The boy was still in convulsions, but one of the doctors administered an anesthetic and his body soon became still, like death. I asked a doctor, "Must my child die?" He answered with tears in his eyes, "Yes, and it really will be better, for if he lives he will be an invalid." I then went out to my friend and asked her to come in and look at my boy, saying that he would soon pass away. She said that she would rather not go into the room, but that she would try to realize for him the truth of being. I did not understand this, but left her to herself. I went back to the boy, and with friends and other members of the family was awaiting the end, when to our surprise the little fellow opened his eyes. He seemed bright and was without pain, and he raised his left hand and motioned to me to come close to him. He was perfectly conscious, but could not speak a word, and his right arm and side were paralyzed. My friend asked me if I wanted a Christian Science practitioner, for if I did she would get one, but I told her I knew my husband would not consent.

The child remained in the care of one of the doctors for four weeks, and at the end of that time we were much discouraged, and told the doctor so. He summoned another physician and held a consultation. We were then told that the boy was suffering from infantile paralysis, and it would be at least two years before he would be any better; that he would probably not have any more schooling, and that there was nothing to do but wait and let time bring the healing. The physicians were discouraged, for I knew that the help we in my mind had received came through the faithful prayers of my Christian Science friend, and I asked my husband if I could have a talk with a practitioner. He was very kind about it, saying that I might if I believed anything could be done. The following day I had an appointment with a Christian Science practitioner. I asked if she could do anything for my child, and she replied, "Not I, but God can." Her faith in God seemed most beautiful to me. Everything she said about God I believed and accepted. I told her, however, that I did not altogether understand, but would have all to God, and go home and await results.

That night I went peacefully to bed, as I had not done for four long weeks. The next morning, while I was preparing breakfast, he got up and dressed himself and remained up all day. On the third day I notified the practitioner that he was healed. He has remained in perfect health ever since, and has attended school every day. He has finished the grade school and now goes to high school. My heart is full of gratitude to God for this proof of His love and power; it convinced me that Christian Science is the truth. I am truly thankful for the many blessings that have come to me and mine since that time, and that I have learned to trust God with all my problems. It gives me great joy to spread the glad tidings of what Christian Science can do, if it is rightly applied and understood.

CELIA ISAACSON, Mattoon, Ill.

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It was not because of physical healing that I first became interested in Christian Science, but a few of its fundamental teachings were told me, and I was immediately convinced that it was the truth, and that one only had to apply it to everyday experiences in order to prove all that was claimed for it. This was followed by the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; and no book I had ever read brought such satisfaction. Here was irresistible logic, and the much sought for solution of the origin of evil.

Among many experiences of help obtained through a knowledge of Christian Science let me relate one. During an epidemic in Heidelberg, Germany, where I was then living, I was suddenly seized with all the symptoms of the illness. My position was a difficult one, for a conflict arose within me between the desire on one hand to obey the regulations which would necessitate my being isolated, and on the other side my firm conviction that I could be healed rapidly without submitting to a lengthy quarantine. A telegram on my behalf was sent to a Christian Science practitioner in London, who began treatment directly. After three days the great fear left me, and I recovered very quickly. I understood that the laws of infection had no foundation, as they were no part of God's government. During the four days spent apart, no one of the household but a Christian Science friend knew anything of my suffering. This was a wonderful example of the power of Truth; indeed, we can always be sure that if there are still difficulties in our lives and surroundings to be overcome, and subtle problems to be solved, it is never Science which is at fault; Principle is all-sufficient, and every error will in time be rooted up.

Words seem quite inadequate to express one's gratitude to God for this revelation of Truth, this present-day understanding of Christianity. Only a consecrated life can testify to our thankfulness. What must have been the courage of the brave pioneer, Mrs. Eddy,—what purity and selfless devotion were hers! May we be steadfast in keeping the faith and upholding the cause as she has taught us.

ANNIE T. HAIG, Cambridge, England

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For more than thirty years I have been in the practice of dentistry, and as a consequence I was thoroughly imbued with the potency of material medics. My most intimate friends have always been members of the medical fraternity, and I looked upon Christian Science from that point of view. While I had never given it any serious study, I had thought it might be good perhaps for those who thought themselves ill or for nervous people.

On Aug. 12th, 1911, I was stricken with what was called

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the physicians "acute gastritis," and after suffering intense pain for several days, I became jaundiced. I was constantly under treatment by different physicians, most of whom were personal friends and rated as the best in their different communities; but I got worse with recurring acute attacks, which left me weaker every time. I was put on the strictest diet, and the slightest deviation from it would cause one of those painful attacks. As a last resort I left Alaska and started for California, my physicians advising change of climate and consultation with specialists in some of the larger centers.

I arrived in Los Angeles on the twentieth of November, after a week of pain under medical treatment in Seattle. I seemed to gain a little for a very short time, then the attacks returned. My physicians advised an operation, having diagnosed my case as gall-stones, and at last I reluctantly consented to have one performed. I was, however, told I should have to wait until I was strong enough to undergo the ordeal. While in this condition I was advised by a friend, a Christian Scientist, to allow her to send up a practitioner who had helped her, and I gave my consent, for my physician had refused to call any more, saying he could do nothing for me except administer an opiate, that being the only thing which would relieve me of the terrible pain.

Accordingly, on Feb. 12, 1912, at three o'clock in the afternoon, the practitioner called. I was lying on my bed almost helpless. After the practitioner had been told the history of my case, he gave me a treatment, then he bade me think of my true selfhood as God's perfect man, and he also advised me to get up and eat a hearty dinner. I knew right then that I could, and I did, and from that time to this I have eaten anything I wanted. I have not had a pain or a symptom of the old trouble, and in four months I had more than regained the flesh lost during my illness.

I am told daily that I never looked so like a picture of health as I do now. I have not taken a drop of medicine of any kind since I turned to Christian Science, nor has my wife. Through my healing there have been many inquiries by my friends and patients, many of whom were familiar with my condition before I left for California, and I have been told by dozens of them that they never expected to see me alive again after my departure. I have to tell the story of my healing almost daily, and in several of the outlying towns and villages which I regularly visit we have started little societies that meet to go over the Lesson-Sermon weekly and read the authorized literature.

While I am thankful for this healing, it is but a trifle as compared to the spiritual benefit and uplift I have had from the study and application of Christian Science, so far as I can understand it. The course of my whole life has been changed. Through the understanding I am gaining of man as the image and likeness of God, and of the divine Principle which governs all, I am striving daily to assimilate more of the divine character. Many old habits have been put off. Among other things the desire for smoking has been entirely overcome, and although a heavy smoker for over twenty-five years I have not used tobacco in any form since May, 1912, and have absolutely no wish to do so. My desire now is to grow in a knowledge of God which will enable me to help others as I have been helped.

LOUIS S. KELLER, Skagway, Alaska.

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Christian Science has done so much for me that I wish to tell something of the good I have received through its teaching. Early in the fall of 1911 I suffered from what appeared to be a general breakdown. I was examined by two physicians, who agreed that it would be advisable for me to take the tubercular cure. I began this treatment at once, and seemed to improve a little at first. It was not long, however, before I broke down completely with nervous exhaustion, and from that time on I received no help or relief from any material remedies. I was in bed three months during my illness. I suffered so much from nervousness, pain, and lack of sleep, that when Christian Science was recommended to one of the family by an acquaintance, we were glad to try it, although we knew almost nothing about it. We secured the services of a practitioner, and I experienced immediate relief, but my complete healing covered a period of several months.

For fifteen years previous to my illness I had suffered a great deal with my eyes. I was never able to use them in the evening, and could do so very little in the daytime. I invariably sat in the dark at night to avoid the pain occasioned by the light. After I began taking Christian Science treatments and was able to read a little, I put my glasses on, but I found them so uncomfortable that I took them off, and have never put them on since. I cannot express my gratitude for being free from all trouble with my eyes.

I had all my life been closely associated with an orthodox church, and had taught in the Sunday school for a number of years, but for some time before my illness I felt very dissatisfied and longed for a more practical religion. When Christian Science was brought to me and I began to understand its teachings, I realized that my desire had been fulfilled, and since then I have enjoyed better health and greater happiness than I have ever known before. I can but feebly express my thankfulness to God for this truth, and I am most deeply grateful to Mrs. Eddy that she has made it available to us in this age.

LULU MATZENBACH, Petaluma, Cal.

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[Translated from the German]

I would add my testimony of gratitude for the blessings which we have received through Christian Science. Though disease was not what led us to find this teaching, we have experienced God's love and mercy in every other way. About a year ago my wife and a friend called upon a Christian Science practitioner, who received them kindly and gave them information on the Christ-healing. I shall never forget the hour when, upon their return, they told me of a loving God who never sends evil or disease upon His children. It was as if a great change had come over us; we felt regenerated, as it were, and turned to God and to Christian Science with all fervor and confidence.

Christian Science has brought a sense of great unity and happiness into our home, and God's love is manifested everywhere in our domestic life as well as in our business dealings. The one thing that makes us feel sorry is that there are so few adherents of this religion in this part of the country, and that it is not possible for us to attend a Christian Science church or a meeting. But the frequent visits of a dear practitioner, who lovingly strengthens our faith and with whom we come together in the spirit of unity, helps us to cling to God and His idea, and results have been apparent in several instances.

On one occasion, one of our children became unable to walk with his shoes on, because of his foot being swollen; and when the swelling extended to the whole leg, we feared a serious condition and applied to the practitioner for help, which was given immediately. On the afternoon of the following day the little fellow was jumping around, and nothing ailed him. We also have a little boy who was afflicted with double hernia since birth, and the dear child wore a truss

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until he was four years of age. After we became acquainted with Christian Science and understood its teaching that man in the image and likeness of God can only be perfect, also had availed ourselves of a practitioner's assistance, the truss was discarded, and the child is free, as the trouble has not manifested itself again.

Are not these proofs of the power of divine Love for which we owe much gratitude? May the reign of divine Love be established in us! We are deeply grateful to our revered Leader, Mrs. Eddy, for helping mankind to find the right way, and we join the psalmist when he sings: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

FRIEDRICH CHRISTIANSEN, Seth per Tondern, Germany.



In Hebrews we read much about the word faith, but until I was practically forced to accept Christian Science several years ago, for the healing of an inflamed bladder, kidney trouble, fibroid growth, and milk-leg of fourteen years' duration, I realized but little of the true meaning of this word; it was brought to mind by some remarks of a niece five years old. She and her mother were living with her grandmother, a Christian Scientist. While I was suffering "many things of many physicians" and had been confined to my bed for weeks, this little girl came tripping in one day and stood looking at me. Finally she asked why I did not get up. I replied that I could not; but she said I could if I would read Christian Science. Only through this blessed truth as taught in Christian Science do we come to realize why Jesus loved little children and held them up as an example. I thank God now for the lesson of faith, loyalty, love, and purity expressed in those few lisping words spoken twelve years ago. My healing has been very slow, but all the ailments except the milk-leg have vanished, and the condition of the leg is greatly improved. I still have much of self to overcome, but I am more than thankful to divine Love for the knowledge that all things are possible with God.

When I first began to attend the testimony meetings, I always felt sorry to hear those giving their testimonies close with the remark that the physical relief was not to be compared with the spiritual uplift which had come through Christian Science. At that time I did not believe any one could be more thankful for anything than for freedom from physical suffering, but now I know that if I had not had that spiritual uplift I would long ago have fallen under the cross, for times without number it grew heavy. I always found much comfort in reading of other Scientists who had gone some distance ahead, and were calling to those still struggling with some tenacious error to come on, for it was beautiful up where they were now standing. Then I would realize that I needed more faith in God's allness.

It is surely a pleasure to testify to the efficacy of Christian Science. I only pray that I may give out as much as I receive from the testimonies of others. This is the first time I have publicly acknowledged the manifold blessings that have come to me through the applied knowledge of Christian Science. I would say with the apostle, "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

I would like to tell of one demonstration which has been a great blessing and lesson to me. I had been struggling with self for some time, trying to overcome resentment, but finally, realizing I was not making any headway, I went to a practitioner for help. I told her my story and thought she was feeling very sorry for me, but finally she asked, "Have you told me all?" I replied that I thought so; and I thought she was about to say I had surely been abused, when to my great surprise she said, "You are not a Christian Scientist." She gave me a treatment and said she would see me the next day. I returned home feeling sure she would not, if she was going to talk to me in that way when I needed sympathy. This was in the morning. The remainder of the day I heard nothing but those words ringing in my ears,—and how they rankled!

Next morning it was the same thing, and I sat down to cry over it; then the thought came that crying was not the scientific way to work out this problem. At the same time I was suffering great pain. Those words repeated themselves again, coming louder than ever: "You are not a Christian Scientist." At last, however, I was awake to the truth, so I turned on the lie, and said from my heart, "Yes, but I can be and will be." Then it grew so light; and oh, the love that I felt for that kind practitioner who wounded only to heal. Needless to say, the pain had disappeared, and I went gratefully on my way to thank the practitioner for telling me the truth.

I am learning to be thankful for all things, and to understand what Jesus meant when he said, "I tell you that, if these should hold their peace, the stones would immediately cry out." My heart goes out with great love for Mrs. Eddy.

PHEBE E. HUNTER, San Francisco, Cal.



For many years I was a miserably unhappy man, owing in great measure to my failure to find in the various denominations that religious comfort for which my soul craved. Like the dove which Noah released from the ark, I could find no sure foundation for the sole of my foot, and being absolutely without hope in the present, and seeing nothing but despair in the future, I sought the agency of liquor as a quick and certain means, as I then believed, of ending my misery in death.

Living such a shocking existence, no one could possibly have needed Christian Science more than I; but notwithstanding this fact, like the Jew "wailing in the wailing place," I fought against it for nine long years. During all this period one of my daughters was a member of the Christian Science church here. Although Christian Science was presented to me quite frequently, and while I was, like Job, continually crying, "Oh that I knew where I might find him!" it was the last thing on earth I deemed essential to stem the tide of my troubles.

On the afternoon of Sunday, March 6, 1910, I left a lovely home for the last time, as I verily believed; but even in this terrible condition of mind the everlasting arms were still beneath me, and they gently drew me back again in the evening of that most momentous day. Next morning brought the dawn of the "red-letter day" of my most turbulent life. It was the end and the beginning; the shadow of death was changed into the morning of light. Starting out as usual to go to my office, I got as far as the hall door, where for a moment I hesitated, again sought my room, and to the members of my family who had assembled there I said: "It is all over. I am ready for Christian Science or anything else. I'm through."

Quickly, like a turning of the hand, I had faced about to walk in the opposite direction, and called upon God. That evening I went to see a practitioner, with the result that for the first time in my life I was overwhelmed with the nearness of divine Love. "Beauty for ashes" was tendered me, with "the oil of joy for mourning," and I left that house, clothed and in my right mind, blessing the practitioner and praising God that at last the light of Christian Science had broken in

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upon my clouded mind. I was profoundly impressed that in accepting this wonderful teaching I had struck the "vital spark" which kindled the "heavenly flame," and that now the saving truth for which I had been searching ever since I was a boy was in my grasp.

I have been cured of the liquor habit, that most terrible of all afflictions. Christian Science has also enabled me to tone down a hasty temper; to say with a very contrite heart, "Thy will be done;" to love my enemies, and in much humility ask that my debts be forgiven me only as I forgive my debtors, for "Love is reflected in love" (Science and Health, p. 17). It has brought peace to a family in which, before, war seemed a favorite pastime. I am deeply grateful for a clearer understanding of the spiritual sense of Life.

Some time ago I was greatly blessed by two experiences, the first of which was brought about by having portrayed before me a distressingly sad scene of want and woe; and right there I could not refrain from offering up a fervent prayer that some day I might be found worthy enough to visit just such cases as this and minister to their need. Strange as it may appear, the very next day an old and extremely disagreeable ailment seemed to force itself upon me, but I knew that God did not send this error. Then these thoughts came to me: "You want to heal the sick. How can you expect to heal others if you cannot first heal yourself? Here is your opportunity. Begin."

I at once accepted these hints, and frequently during the day, even while I seemed to be laboring under a sense of severe suffering, I declared vehemently the nothingness of sensation in matter and affirmed that God is All-in-all. Like a flash the pain vanished, and the trouble which on previous occasions it had taken weeks to dispel, disappeared next day. I learned from these experiences two great and good truths,—that God is not only omnipotent, but that at the very time when we need Him most, He is omnipresent. With this invincible armor of fact securely buckled on, I know surely that divine Love will never fail. The full realization of the spiritual sense of Life will obliterate all consciousness of the existence of matter, or error, and reveal God's ideal, spiritual man. The pathway to heaven is harmony, and Christ, Truth, is the Wayshower.

Words are always ineffective to express the heart's gratitude, so I am singing my praise to God, and to His servant, the dear woman who opened the seals of the word of Truth for me that I might read and live.

MATTHEW NELSON, Cincinnati, Ohio.



[Written for the *Sentinel*]

Guidance

EDITH L. PERKINS

O GUIDE unfailing, always art Thou here!
Though earth's obscuring mists would intervene,
Through consciousness uplifted Thou art seen,
By Truth revealed in Spirit's atmosphere.
To lives Love-lighted Thou art ever near,
Abiding constantly; we dwell serene
In blessed certainty that naught can screen
Thy presence, which the Christ hath shown so clear.

Father, we thank Thee that where'er we go,
Whether the journey lead by day, by night,
Though steep or rough or smooth the path may show,
When clouds are circling low or lost in light,
Whate'er betide, this truth rejoicing brings,—
We rest within the shadow of Thy wings.

From Our Exchanges

[*The Christian Commonwealth*]

"I know that he shall rise again in the resurrection," says sorrowing Martha. "I am the resurrection," says her Lord. In other words, life in Christ is life ascending to the eternal throne, a rising up and going forward of all that has been precious and helpful in our earthly lot. There is no cessation of life, none whatever; properly speaking, there is no death; there is no suspension or destruction of any good we have ever enjoyed on earth,—there is, maybe, a temporary suspension or interruption of our apprehension of it, but only that we may possess it again on a higher and securer level. Christ bears it upward, as it were, and calls us to follow; or rather, he gently separates us for a while from the object of our regard, that he may purify the relationship from all earthly dross, all admixture of what is selfish and unworthy; and then he bids us rise in him to where it awaits us in the eternal morning, never again to be subject to death, corruption, or decay. Christ thus is himself the resurrection of all the blessing and joy we have ever dreamed of. He leaves nothing precisely as it was, no matter how good or how desirable to our yearning souls. He makes it rise again, gives it back to us, taking nothing from it, nor suffering it in any wise to be diminished, but adding immeasurably to it and rendering it immune to all assaults of evil and pain forevermore.

[Rev. A. T. Bannister, M.A., in *The Christian Commonwealth*]

In the gospels, theology and organization are scarcely to be found. We have there the pure gold of religion alone, with the very minimum of theological or institutional alloy. And to this simplicity of religion we shall perchance return, when the purifying fires of this sorrowful time have had their perfect work. Some, perhaps, there will always be to whom, whether orthodox or heretic, the faith will remain a creed, a doctrine, a dogma, a tangle of history and terminology, of subtleties and reasonings about abstruse theological truth. But to most of us, after the war, it will be first and foremost a direct revelation of present-day human duties, personal, social, and national; an enthusiasm of humanity, permeating the whole of life and dominating every department of it.

This religion is built on a rock; it cares more for duty than for dogma, more for conduct than for creed. It is never bitterly pious, because it looks at things bigly and kindly, and keeps alike the world and the church from narrowing it. To it Catholicism and Protestantism are trifling matters compared with the tremendous fact that God is, and that we may call him our Father. Many even of our Christological controversies become of little more than speculative interest, as against the demonstrable fact that the spirit of Jesus is today at work in the world, that alone saving it from corruption.

[*The Advance*]

The movements of the present day, no less than those of nineteen hundred years ago, testify to the life of God in the world. We are not content to prove that God made the world; it is little matter who made the world if God is not still making it. We deal with processes still in operation.

The channels of truth flow into one, but they have many sources. The Old Testament prepared the world for Christ, and just so surely also did some other systems, imperfect, but noble, that lifted the soul of men upward. The processes continue. Natural science, compelling us to seek unity of design and purpose, forces us to a merciless monotheism, which we must indeed accept, but with love and pity learned

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from the gospel. Modern humanitarianism that will not consent to count any man hopeless, that pities the criminal and seeks to uplift the fallen, that feels the burden on the back of labor and poverty as its own burden,—this is a part of the message of the gospel.

True religion is gaining ground. It is said that creeds decay, and that venerable institutions pine, but the true church of God, which is larger than any one sect or all sects together, grows with the process of the suns, and evermore shall grow.

[*The Christian Register*]

The great motive for the extension of a religion is not one's convictions, but one's instinct of helpfulness. It is less allied to arguing people into agreement with us than to offering them a neighborly share in what we have found serviceable. The instinct is not one of meddlesome interference with other people's ideas, but of friendly sharing with them of our ideas. There are great areas of human society into which one longs to let a little light, only because it is so plain that they need nothing so much as light. Everything is so shut in that the first thing a visitor in such regions wishes to do is to cut out a vista and open up a horizon. The way people take their pleasures there is most melancholy; their languid absorption in walled-in interests; their pitiful lack of contact with the very things their means command, and with vastly more that money cannot command; their childlike pushing aside of everything disagreeable, and childish delusion that they can mold the world of their own desire, and ignore death, —all this, when we see it, sets us to dreaming how any sort of gospel could possibly penetrate such wildernesses. There is no sunrise, no sunset, no mountain of vision, no valley of hope, no sound of rivers seeking the sea. The justification of speaking of the heathen, and of pagans, is not found in the mere fact that peoples afar off need civilizing and enlightening; it is found much more in the thoroughly pagan character of large sections of people in the most civilized communities. Education does not reach it, nor culture, for in these often are the fastnesses of paganism. The great challenge to religion is that it shall preach to spirits in prison.

[*Northwestern Christian Advocate*]

How many points of opposition would come into apposition if only we could appreciate the other's standpoint. One tells of exuberant religious experiences that resemble a Georgia spring day; while the other, because he lives in the Northland of cold reason, where the sun's congenial rays strike obliquely, stands off and scoffs. There is plenty of room for freedom of thought and expression in the human life without violating truth, if we only gave recognition thereto. Thomas, o'ercast with reason, doubted his Lord's return from the grave; but when he stood face to face with him he exclaimed, "My Lord and my God." A vast amount of criticism and of consequent heart suffering is due directly to misunderstanding, or rather lack of understanding. There would be many more sun-spots in human hearts if we were more willing to give the sun a chance.

[*The Universalist Leader*]

The need of religion was never more felt, never more manifest, in the history of the world, than in this day and generation; the people seem willing to take anything in the form of religion that has even the promise of service or the suggestion of a truth, and will put up with all sorts of eccentricity so they get a fraction of what their hearts and souls crave. And in these existing conditions is the challenge to our church.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

From the Editor

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

From the Publishing Society

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Every Day, Except Sunday

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

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

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Boston, May 29, 1915

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Items of Interest

With the completion of the Dalles-Celilo canal, which removes the last barrier to the free navigation of the Columbia river and its tributaries from the Pacific ocean 479 miles inland to Lewiston, Idaho, the people of the Columbia basin have just commemorated the importance of the event in a series of celebrations which are participated in by government and state officials, representatives of commercial, agricultural, and civic organizations, and the citizens of all the communities along the great waterway.

Beginning at Lewiston, Idaho, on the Snake river, on May 3, the official party, on a fleet of steamers, started on a voyage to the mouth of the Columbia at Astoria, Ore., participating in local celebrations at all points, and reached their destination May 8. The formal opening of the Dalles-Celilo canal took place Wednesday, May 5, on the arrival of the party at Big Eddy, Ore., under the auspices of United States government engineers, officials of the northwestern states, and commercial organizations. The importance of good roads was featured in connection with the opening of the canal, and recognition was given to the Pacific, Columbia, central Washington, and central Oregon highways, emphasizing the relation between these routes and the open river.

The watershed of the Columbia river and its tributaries embraces an area of approximately two hundred and fifty thousand square miles in the United States, and an additional fifty thousand in British Columbia, making a territory larger than the German empire. The two most important tributaries of the Columbia in Oregon are the Des Chutes and Willamette rivers. The Willamette drains the valley of that name, a district about the same size as Belgium but having less than one tenth the population of that country. It is rich in undeveloped opportunities. With the completion of the canal the Columbia river and its tributaries will have approximately 2,136 miles of water navigable for river craft, most of which lies in the United States.

From the head of Priest rapids, the present head of navigation on the Columbia, to Arrowhead landing, a distance of 488 miles, there are 255 miles of navigable river, 118 navigable at favorable stages, while only eleven miles are considered unnavigable. The Columbia is navigable for deep-draft, ocean-going vessels as far as Vancouver, Wash., 106 miles from the sea, and for lighter-draft ocean vessels forty miles further. Above Bonneville, Ore., navigation is limited to river steamers of eight-foot draft, and above The Dalles to Priest rapids on the Columbia and Lewiston on the Snake, only light-draft steamers can be used.

Owing to a falling off since Aug. 1 of nearly 30 per cent in shipments of creosote from England and Germany, whence comes all but a small part of the imported oil used by wood preserving plants in this country, American manufacturers have taken steps which it is estimated will increase production of the domestic article by about 25 per cent. The imported oil ordinarily forms about 65 per cent of the total used in the United States, where creosote is considered the most important wood preservative.

In 1893 there were fifteen wood preserving plants in the United States; in 1914 there were one hundred and twenty-two plants of all kinds, one hundred being of the pressure-cylinder type. Ninety-four of these plants last year used more than seventy-nine million gallons of creosote oil, more than twenty-seven million pounds of dry zinc chloride, and nearly two and a half million gallons of other preservatives, such as coal-tar and crude oil, treating a total of nearly one hundred and sixty million cubic feet of timber, an increase of about seven million cubic feet over 1913, and of thirty-five million cubic feet over 1912. The most important consumers are the large plants in which railroad ties are treated. The preservatives materially lengthen the ties' period of service, lessen the labor cost involved by renewal, and decrease the drain upon the forests due to tie-cutting. In Germany and other European countries, practically all cross-ties laid by the railroads are treated with chemicals or preserving oils. In this country, but 30 per cent of the ties purchased by the railroads are subjected to such treatment. The number of poles treated in this country is a very small per cent of the total in use.

Under the auspices of the University of California, with the cooperation of the United States government, Prof. Charles F. Shaw has embarked upon a reconnaissance of all the agricultural land in the state of California. This soil survey of the 158,300 square miles of California land is part of a broad movement undertaken by the university for the benefit of the farmer, the settler, and the land buyer.

Professor Shaw, who completed a similar survey of the soil of Pennsylvania just before going to California, has compiled the results of five years' work in that state in a bulletin of the Pennsylvania State College, describing the study of the soil of an area aggregating forty-five thousand square miles. The surveyors found, among other interesting facts, that there were forty-seven series of soil in the state of Pennsylvania, and that the farmers of the state spent upward of seven million dollars annually for fertilizer, largely without any accurate appreciation of the requirement of their particular soil in the way of fertilization. It was found that widely diverging regions had identical soil, and that while the same soil was highly productive in one region, it was considered unprofitable in another district, the difference being traced to the difference in the crops or the manner of fertilization. By putting this data at the disposal of the farmers, it was found that, with the adoption of new varieties of crops or fertilisers, or different methods of preparing and cultivating the soil, the same profitable results were obtained in one district as in another.

A steel that will neither rust nor tarnish has been discovered, and it is being made commercially in the United States. The loss of steel through rust in this country has been estimated at one million tons a year, valued in the crude, semifinished state at from thirty to forty million dollars. The new stainless steel need not be plated or otherwise coated, and it stays bright under all conditions of weather and usage. For years, scientists have been seeking such a metal for tableware, pocket-knives, watch-cases, for certain parts of typewriters, guns, sewing-machines, automobiles, bicycles, and for countless other uses. Table-knives forged of this metal can be used to cut acid fruits with no fear of stain, and the knife will remain bright without the incessant scouring that is a bugbear to every household.

This metal, according to *The Iron Trade Review*, was developed in the famous Sheffield steel district in England by an investigator who was endeavoring to produce a steel for pump-rods that would resist the attacks of the damp air in English coal mines. The American rights have been acquired by the Firth-Sterling Steel Company, McKeesport, Pa. The steel may be forged and worked like ordinary metal, but it cannot be welded. It is tenacious, with a breaking strength double that of ordinary bridge steel, and it may be hardened or tempered to suit many different purposes.

A concern of New Haven, Conn., has recently taken two forestry contracts of importance. One is for one hundred thousand three year old white pine and red pine transplants for the municipal water department of Fall River, Mass. The trees are to be planted about the city's reservoirs. The other contract is for one hundred and twenty thousand white and red pine transplants, three years old, for the New Haven Water Company, which supplies New Haven's municipal water.

Instances of the tremendous proportions which avoidable inefficiencies and wastes have attained in the industries of today were presented to a group of people who gathered at the Twentieth Century Club of Boston a few days ago to form the possible nucleus of an association which will examine, verify, and attempt to correct such extravagance. It is figured from authentic sources that a total of $105,628,000,000 is wasted annually in the United States because of inefficiency.

The directors of the World's Columbian exposition met at Chicago last week and formally dissolved the corporation. Since it was formed to direct the world's fair of 1893, the board has spent a total of twenty-eight million dollars. The remaining assets, forty-seven thousand dollars, were voted for the purchase of a reproduction of the statue representing the Goddess of Liberty which stood in front of the administration building on the fair grounds.

During the year 1914, 2,801,016 carats of diamonds were produced in the Union of South Africa of a value of £5,487,194. In 1913 the weight was 5,163,546 carats, valued at £11,386,807. The value of the 1914 output was distributed throughout the various provinces of the Union as follows: Transvaal, £1,162,031; Cape, £3,544,072; Free State, £781,091.

Girls who had worked in shops and became servants at the solicitation of the state labor department of New York have proved more satisfactory than girls who have only worked as domestics. The girls carried their shop training into the homes, increasing their efficiency.

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Christian Science Sentinel

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

Vol. XVII May 29, 1915 No. 39

Man Not Separate From God

WILLIS F. GROSS

According to the teaching of Christian Science the statement "I and my Father are one" had reference to the real man's unity with God. On one occasion Jesus prayed not only for his immediate disciples "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Jesus understood man's relation to God, and when he prayed for the exemplification of this scientific unity he asked no more than would surely follow if his teachings were understood and put into practice. Mrs. Eddy says (Science and Health, p. 18), "Jesus of Nazareth taught and demonstrated man's oneness with the Father." Even the discoveries of natural science contradict sense-testimony and demonstrate that the material concept of things is far from correct, and humanity has lost nothing by learning that the finite sense of things is not to be depended upon. Christian Science demonstrates the falsity of material theories concerning God, man, and the universe, and the greater good revealed far outweighs that which seems to have been taken away. The mortal sense of man is no more correct than his material belief about God.

One of the fundamental errors of mortal existence is the belief that man has conscious being separate and apart from God; that he possesses a life and an intelligence which are not godlike, and by reason of which he is able to think and act according to his own material inclinations. In harmony with this concept of things is the belief that he exists independently of his creator and revolves in an orbit of his own. A mortal's thought of existence seems so completely separated from God that in some cases he is inclined to doubt whether there is a God.

So long as the material theory of man's origin and existence is accepted as true, it is impossible to understand the Scriptural teaching that man is created in the divine image and likeness and that he lives, moves, and has his being in God. The declaration of Jesus that he could do nothing of himself, seems incomprehensible to material sense. Mortal man believes he is able to accomplish so much in his own strength and through the exercise of his own intelligence, that he is altogether unprepared to accept the statement that man can succeed in no undertaking without God's help. He is content to believe in his own power, and he experiences great delight in the contemplation of what he is pleased to call the work of his own hands; and so long as his efforts are successful he sees no need of turning to God for help. He seeks to impress the world with the thought of his intelligence, greatness, and power.

The material sense of existence is ever declaring in thought and deed, if not in words, that a man thinks, acts, and even exists independently of God. While it is generally admitted that up to a certain extent one may be dependent upon God, yet it is believed that the thoughts and actions of the individual originate with himself, and he alone is responsible for them and is entitled to all the credit for whatever has been accomplished. Mortal man is content to follow his own inclinations, rejoicing in his own power to will and to do until this false sense of intelligence and power begins to fail him. Then he asks in all earnestness, What is God, and what is man's relation to Him?

All the discords of earth are directly traceable to a false sense of man's relation to God. Sin and sickness and death are the result of the erroneous belief that man has existence apart from the Supreme Being. It is demonstrable that results can be effectually and permanently overcome only by removing the cause, and since a false sense of man's relation to God has seemed to make man a sinner and an invalid, the only remedy for these evils is the understanding of what constitutes real being.

All that Jesus taught concerning God and man is of most vital importance to men and women in all ages, as it was to the people of his day. He knew God as no other has known Him. He understood what man is and what is man's relation to the Supreme Being. It was this understanding which enabled him to speak with authority and to prove by his works that the way he pointed out is the only way of escape from the ills of mortal existence.

The immediate result of obedience to the Master's teachings is a more spiritual thought of God and a clearer realization of man's true being and his relation to the infinite. It is the aim of all human theories and practices to make a man better; in other words, to make him more of a man. These theories are based on the belief that man is mortal and material. It is expected that he will some time escape from his material environments and become spiritual and immortal; but the starting-point is wrong, hence the results are not satisfactory.

In the practice of Christian Science material theories are set aside and spiritual understanding becomes the basis of demonstration. In Science and Health (p. 490) we read: "Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's divine Principle, Love." On page 202 it is clearly set forth that "the scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done." Man's oneness with God must become more than a theory; it can be understood only in practice.

Christian Science reveals glorious possibilities, and it requires much of those who would experience its benefits. Those who are willing to labor and sacrifice whatever of material belief is necessary to meet the divine requirements are being enriched beyond measure. The demonstration of man's oneness with the Father—infinite Life, Love, and Truth—is lifting heavy burdens, dispelling the dark clouds, and bringing into human experience the "liberty of the children of God." The joy and freedom of harmonious being becomes man's conscious possession, when he learns in Christian Science what is his true relation to God, and that in real-

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ity he is not and never was in bondage to evil. The sick are delivered from hopeless invalidism; sinners are saved from their belief in the pleasure and power of sin; the discouraged and downhearted are inspired with hope and faith, and many other "infallible proofs" bear witness that man is one with God.

The Road to Damascus

JOSEPH G. ALDEN

In the book of Acts we read that "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." We may readily suppose that there was dread among the Christians in Damascus when it became known that Saul, a powerful member of the great Sanhedrin and an uncompromising enemy of the Christian sect, was on his way to the city to arrest such of them as he could find evidence against, to take them bound to Jerusalem, there to be tried before the ecclesiastical court. Accustomed though they were to the sneers and taunts and indignities heaped upon them by the people of Damascus, many stout hearts doubtless quailed before the announcement of Saul's approach. His reputation for unbending judgment had preceded him. He came armed with a high priest's commission and accompanied by a soldier band. He spared none and granted no quarter.

The day appointed for Saul's arrival came and went in Damascus, but Saul was not seen. The Christians paused as they met, to question each other of the probable cause of his non-appearance. Had he abandoned his proposed trip, or had he simply stopped on his way to visit swift vengeance upon some other city in his path? Had he been detained in Jerusalem, or had some more important duty claimed his first attention? Was Damascus to be spared now, only to receive the dread visitation at a later time?

One day there appeared in the synagogues of Damascus a new disciple of the Nazarene. Unheralded he came; yet he had the air of one in authority. His face glowed in the reflected light of an inner vision. Upon his brow sat dignity and learning. His speech was golden with words of truth and soberness. His bearing was that of one accustomed to be obeyed, but in his look there was kindness and justice and mercy. When he spoke, he commanded quick attention, for his message burned with earnestness and power. It was Paul, the ambassador of Christ, come to Damascus on a mission of peace and good will!

Paul departed from Jerusalem the proud defender of an empty ritualism; he came to Damascus the humble expounder of a living faith. Yesterday he bore the haughty title of Pharisee; today he wears the simple livery of the humble Nazarene. Once he breathed out "threatenings and slaughter" in the name of Judaism; now he brings the blessings of peace and cheer in the name of the Lord. The meaning of this change is explained by Mrs. Eddy on page 326 of Science and Health, where she says: "Saul of Tarsus beheld the way—the Christ, or Truth—only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a nobler outlook, and his life became more spiritual . . . in humility he took the new name of Paul."

Between Jerusalem and Damascus still stretches the way which Saul traveled. It leads from the place of empty creed to the place of living faith. Along its way still shines the light of Truth which transformed Saul, the proud Pharisee, into Paul, the humble follower of Christ. Going down to Damascus today, the traveler may again hear the voice of Truth speaking to his inner consciousness; and to obey the call is to share with Paul the wonder of a new birth and attain with him the reward which comes to him who has "fought a good fight," and finished his course with joy.

At Damascus there waited the little company, possibly dreading a persecution which never came, and thus making real for the time being an experience which God never ordered and which divine Love transformed into an occasion of blessing and a mission of peace. Saul never reached Damascus! This was the needful lesson for the Christians of that city, and it is the needful lesson for us of today which is thus distilled from the story of the Damascus road.

"Now is come salvation"

FRANK M. SELOVER

One of the richest fruits of Christian Science is its revelation of the practical working out of divine law as applied to human existence. Through its interpretation of the Scriptures we are able to realize that the atonement on Calvary was for the world's present benefit; that Jesus drank the bitter cup that redemption might be of instant avail to repentant sinners, and that divine forgiveness and all the joys of at-one-ment with the Father might be experienced by those who truly seek. Are we not told by Christ Jesus that those who seek shall find, and to those who knock it shall be opened?—not only in "the world to come," but in the world that today is, the world that is our heaven if we but ask and are ready to receive.

Science and Health makes it very plain that regeneration need not be delayed until the last trump; that the new birth is possible to the individual today just as it would have been possible to Nicodemus of old, had he been able to understand the words of the Master; and that this new birth accomplishes all we had hitherto assumed to be deferred until the soul had been released from its mortal habiliments. In this new aspect our every-day life becomes the embodiment of peace and happiness. We put off only the discordant; we take on the harmonious. We still have an active interest in the better phases of worldly affairs; only sordid passions and erroneous beliefs have lost their appeal. Now we search the Scriptures because it is a pleasure rather than a duty, and each precept and promise reveals new significance.

In other days we found in the beatitudes much that appealed to us, and recognized at once the exquisite beauty of the words. Yet perhaps we failed to grasp their real import, or to accept their repeated offer of blessings for the noble qualities that distinguish the meek, the righteous, the merciful, the pure in heart, the peacemakers, and those who are persecuted for righteousness' sake; and so on through those three chapters of the gospel of Matthew which from the earliest days of Christianity have been guide-posts to eternal life, but which were given a limited application, owing to the material dulness of human comprehension, until Mrs. Eddy's spiritual analysis disclosed the boundless heights attainable through our Lord's teachings.

Religious doctrine, from the first centuries of the Christian era until the date of Mrs. Eddy's discovery, ignored Jesus' command to "heal the sick;" and failure to abide by this instruction was accompanied by a general disposition to treat lightly other of his admonitions. It is not strange, therefore, that the whole religious structure at times seemed cold and comfortless. Now the Christian Scientist is daily proving that we may safely "consider the lilies of the field"

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and the "fowls of the air," and "take no thought" for material things, while we devote our sole attention to our Father's work. With equal readiness has the Christian Scientist heeded Christ Jesus' warning that evil thoughts are quite as pernicious as evil deeds; and as his consciousness is kept pure and undefiled, he is able to reap the sweet reward of greater understanding. The nearer the approach to the Ultima Thule expressed in the decree, "Be ye therefore perfect, even as your Father which is in heaven is perfect," the more exalted becomes the Christian's ideal; and it is a feeling of absolute security in the promise, "With God all things are possible," that enables one to appreciate the new-old meaning of salvation. Thus we touch the key-note of divine Science; and thus do our mortal ears catch the first awakening strains of the inspiring song from on high,—a song that tells of Life, Love, and Truth as the everlasting realities before which human weakness, disease, sin, and death, vanish away.

Christian Science is a message of cheer to every discouraged heart, and to all it is freely offered. Indeed, it has been available to mankind since it was first carried to the people of Israel by the patient Nazarene; and as it was by them rejected, so has a more friendly Christendom been slow to understand. Jesus cautioned the disciples, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" These words were prophetic; for the time came, not long after the disciples had themselves ceased their earthly labors, that Jesus' doctrine, as taught, lacked an essential element. For nearly nineteen hundred years Christianity was preached in its imperfect, unseasoned form, the vitalizing truth being hedged about with denials and apologies. Now these errors have been uncovered, now is Christ's word once more accepted in its entirety, now are his servants ready to do his bidding, even though they meet with persecutions and revilings; for, as John foretells in his vivid record of Revelation: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

Guarding Our Thought

MARY LOUISE FERGUSON

THE most essential thing for the true Christian Scientist is to guard his consciousness, carefully and steadfastly, so that no unkind, erroneous thought may find entrance. This means unceasing watchfulness, else, like the foolish virgins in Jesus' parable, one may be found sleeping when "the bridegroom cometh." In one of her beautiful addresses Mrs. Eddy says of this attitude, "Your means of protection and defense from sin are, constant watchfulness and prayer that you enter not into temptation and are delivered from every claim of evil" (Miscellaneous Writings, p. 115).

The necessity of this was once shown to the writer in a way which she can never forget. One afternoon, while bathing in Lake Erie, she got beyond her depth, and in spite of all her efforts was carried farther and farther away from shore. Her strength began to fail, and she went under several times. None of the friends who were with her could reach her, and although she tried to realize the truth, her thought was becoming so dulled that she could not do so. Finally, when her strength was almost gone, and she felt that she could keep up no longer, like a great flash of light the error which was holding her was revealed. She remembered that less than an hour before she had become very angry with a friend, and she had been cherishing resentment until it entirely governed her. Thanking God that she had been shown the error, she closed her eyes and began to declare against the anger and resentment which were overwhelming her. A feeling of peace and confidence came over her, and it is a notable fact that from the moment the error was uncovered she did not sink again. Some minutes later, when she opened her eyes, she saw her brother beside her, and he helped her to shore. All sense of fatigue and lethargy was overcome in a very short time, and that evening she took a walk of several miles.

"Watch, work, and pray" should be the watchword of Christian Scientists, and if we faithfully strive to obey Jesus' instructions on this subject, we shall rise above the downward tendencies of belief in material law. We shall also make practical the truth taught by our Leader when she tells us that "there is divine authority for believing in the superiority of spiritual power over material resistance" (Science and Health, p. 134), and that every wrong thought overcome, every selfish or uncharitable impulse allayed, will bring us nearer the universe of Spirit.

Gaining Reality

MARGARET OSTERTAG

A RECENT effort on the part of the writer to conquer a false sense of humility was rewarded in a most unexpected manner. Considering the teaching of the Master, and dwelling upon the outward expression of his knowledge of the Father, I was awed by the strange contrasts his life presented; and while analyzing his humility, in order truly to understand the nature of humility and thus uncover the error of my own belief, I was led to examine his other virtues, and the result was astonishing. In the search to discover the realities behind this remarkable life, I saw that we have just begun to understand the nature of goodness, and that for many this discovery only points out their mortal misconceptions, and has not yet led them very far into the realm of actuality.

Christ Jesus was tolerant because of his great wisdom. The world has never understood this tolerance, and it cannot until a better understanding of the Father is gained. Majesty was the expression of his humbleness and simplicity, the unconscious expression that clothed him like a garment. It seems strange to us to think of humility and majesty as at-one, but certainly they were thus manifest in the life of Christ Jesus. Patience was the expression of his far-sightedness, and loftiness the flower of his meekness. Tenderness, compassion, sympathy for the multitude, all sprang from his high courage.

Misgivings assail us as we attempt to reach the source of human virtues. They lead us such a little way! They take us too often to the wrong source, and show us why they fail to accomplish what they might, and why their expression is oftentimes meaningless and futile. Jesus asked, "Do men gather grapes of thorns, or figs of thistles?" Unless tolerance is born of wisdom and not of arrogance or ignorant and indifferent acquiescence with error, it cannot do the work or accomplish the end that tolerance must some day achieve; for it was one of Christ Jesus' greatest virtues. "Notwithstanding, lest we should offend them," he directed the payment of the tribute money, thus revealing wisdom great enough to "render to Cæsar the things that are Cæsar's," while demonstrating a law far beyond the ideal that Cæsar's law embodied. "Neither do I condemn thee: go, and sin no more," came from an understanding of sin, and was followed with an admonition which uncovered its nothingness but did not judge its victim. If our dignity is the child of pride, if we are patient because we are asleep, lofty because of superior advantages, or tolerant only because we are weak, then we may be sure the plant is not of the Father's planting,

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and will be rooted up in due season, when all things shall pass away that are not from the beginning.

To gain a realization of our inheritance in Christ, of the things that are "the same yesterday, and today, and forever," we shall have to learn to detect the unreal and forsake it, with the prayer that "the deep things of God" may be revealed to us. In Science and Health (p. 3) Mrs. Eddy says, "To understand God is the work of eternity." As we work toward our ideal, we should be glad that the source of true greatness is deep beyond our present conception, and that to perseverance and prayer "there is nothing covered, that shall not be revealed." Surely there is no searching of God's understanding. To live the commandments is the way to greater understanding. "No man cometh unto the Father, but by me," said Christ Jesus, and Truth offers us no other doorway into a full comprehension and utilization of the divine forces which were behind his remarkable life, than the doorway of love to God and love to our fellow men.

Divine Reflection

HORTENSE L. WHEELER

In explaining to his disciples the unity existing between God the creator and His creations, that tender protection which divine Love ever gives to its own, and also to emphasize the necessity for love and obedience on the part of man, the Master chose as an illustration the relationship of father and son, the tie between parent and offspring being the highest earthly conception of love and protection.

Thus a concept of divine Love and guidance founded upon the human sense of relationship, was established by the Master to awaken in the human heart the dormant sense of spiritual unity. This use of the human to explain the divine has come down the centuries, and is accepted and applied today by all exponents and followers of Truth; but as human sense through Christian Science becomes more spiritual, and we thus ascend the scale of being, we shall lose sight of fleshly ties, of an anthropomorphic God, and the scientific significance of the term reflection, which Mrs. Eddy says "few persons comprehend" (Science and Health, p. 301), will be understood and accepted. It will be realized, through the application and demonstration of spiritual law, that God and man coexist, and that God being infinite Life, Truth, and Love, and man having no existence, intelligence, or love apart from his Maker, loving obedience is a part of the divine order of reflection. According to the Scriptures, man lives for a holy purpose, to manifest his creator; but the nature of this reflection needs to be apprehended in order to overcome the deflection of mortal sense.

The call within the heart of all to attain to this manifestation of God, that they may thus express the true individuality, has existed throughout all the ages; but never perhaps in the history of mankind has it been so universally felt, or the spiritual goal so nearly attained, as at the present time, because of the dawning on human consciousness of the impersonality of the saving truth as understood and demonstrated through Christian Science. Never since the days of the Messiah has there been such a clear realization of man's at-one-ment with his creator, whereby he reflects divine wisdom, power, strength, health, and harmony. Although in the past the true individuality has been theoretically cognized, it was not until the coming of the Comforter, in Christian Science, that the separation between the material sense of man and man in the likeness of God was so clearly made as to enable believers to grasp, retain, and manifest true sonship.

Through the unfoldment of spiritual truth in human consciousness the Christian Scientist is learning that all things are still possible "to man *as God's reflection*" (Miscellaneous Writings, p. 183); that his real selfhood can be made manifest here and now through conscious unity with God. He is learning also that without this unity nothing is possible that is worth while; for all there is of real existence lies in the reflection of Life and Truth and Love. He finds that there is and can be nothing in his life, either here or hereafter, of such vital importance as the possession of a purified mentality. He perceives that before this perfect mentality is won, and he can reflect the beauty, holiness, and harmony of the divine Mind, a great revolution must take place in the mental home where he is now living; that all reliance upon any supposed power apart from God must give place to loving confidence in ever-present Love.

All spiritual identities or individualities have their place and purpose in the divine creation, and however infinitesimal one's place or parts, they are sacred; for if in His infinite wisdom God found it essential or for His "good pleasure" to bring into manifestation a given idea, then its importance cannot be questioned, though it may seem to be least among many. Back of every externalized right thought lies a divine idea, and this idea is apprehended only as consciousness becomes wholly subject to divine Mind. Herein lies the necessity for gaining mental purification. Not until one recognizes the purpose of his being can he attain to its perfect fulfilment.

Every sincere follower of Truth feels more and more the divine urgency to seek and manifest his own true individuality, and every true Christian Scientist responds to this call, for having once heard and obeyed the voice of Truth, and having gained the attendant blessing, nothing less than perfect attainment will ever satisfy his spiritual longing. Speaking of this individual reflection, our Leader says, "Each individual must fill his own niche in time and eternity" (Retrospection and Introspection, p. 70). No other person can live our life, bear our cross, work out our problems, or attain to the fulness of Christ for us. It is ours to work out our own salvation. Sometime, somewhere, each must recognize and manifest the divine purpose of his existence.



[Written for the *Sentinel*]

Love's Guidance

CHARLES C. SANDELIN

Naught that the erring senses say
Can e'er our trusting hearts dismay;
Nor should a doubt or fear obscure
This thought: In Love we dwell secure.

Nay, not apart in loneliness;
Love's presence doth each moment bless,
And when there falls the seeming night,
With precious hope the heart is light.

With Love, our Father-Mother God,
Need we in fear or sorrow plod?
How kindly He each child beholds!
What gracious bliss each hour unfolds!

Could we a better guidance take
Than Love's? He never doth forsake.
Yea, when the path seemed dark and lone,
Love's guiding hand the way hath shown.

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Selected Articles

[Judge Clifford P. Smith in *The Kingston* (Jamaica) *Chronicle*]

My attention has been drawn to your report of a sermon delivered at Philadelphia in which the speaker jeered at Christian Science. Since the healing of Naaman, who was afflicted with leprosy, as related in the fifth chapter of II Kings, was contrasted in the sermon with Christian Science healing, I trust you will permit me to reply accordingly.

It is to be observed that Naaman expected Elisha to use a ceremony or rite as the means of healing, and he was not content with less than an outward act which typified his cleansing. So also the minister who spoke against Christian Science at Philadelphia, appealed to the popularity of material habits of thought by deriding the possibility of healing by "absent treatment." The method of Christian Science healing is, indeed, wholly spiritual and invisible. It requires neither physical act nor personal contact. It invokes solely the power of God, and acts only through divine law. But this does not mean that it is ineffectual; and for Christians these facts should be consistent with the presence, power, and activity of the healing agent which Christ Jesus defined as "the finger of God."

I am able to say, moreover, that the question whether Christian Science is equal to the cure of leprosy can be answered by reference to particular cases. As long ago as 1891, G. W. Barrett, M.D., then residing at Kansas City, Mo., was cured of this disorder by Christian Science. He was himself a practising physician of thirty years' experience, and his diagnosis was confirmed by a consultation of physicians. Accounts of his healing were published in the daily papers, and the case afterward attracted renewed attention by reason of a reference to it before a legislative committee. More recently N. C. Bishop of Ianthe, Mo., and Mrs. E. A. Land of Carmi, Ill., have been cured of leprosy by Christian Science treatment.

Another interesting case is that of Mrs. David Oliver of Chicago, who was cured with Christian Science of an organic disease similar to leprosy. It was diagnosed by five well-known physicians as "generalized blastomycosis." One of these physicians examined Mrs. Oliver after she had been healed, and reported the case in the *Journal of the American Medical Association* (issue of July 27, 1907). A part of his report was as follows: "The following case is reported because it is, I believe, the first instance recorded of recovery from generalized blastomycosis." When this report was made, the physician who made it did not know that Christian Science had been employed. Mrs. Oliver thought it best to let him make an examination and draw his own conclusions; but when the report appeared without credit or reference to the only method by which "incurable" disorders are frequently cured, her husband issued a statement of the complete facts.

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["A Presbyterian" in *The Inquirer*, Philadelphia, Pa.]

The clergymen and ministers must have thought there was something radically wrong with the churches of Philadelphia, else they would not have united in inviting an evangelist here. What is it that is radically wrong, and can this evangelist effect a cure? I fear not, since he offers nothing more than the ministers themselves have been offering. The Christianity that he and they preach is only half-way Christianity. They but partially accept the teachings of Christ Jesus.

I am not throwing a brick of infidelism at this man and the ministers; far from it. I would not cast an obstruction, even so trifling as a peanut shell, in the evangelist's path. If he can bring one person, to say nothing of a considerable number of persons, to a better way of living, I shall be more than glad. He is earnest and, so far as he goes, thoroughly believes in what he says. His God is a God in physical shape, casting human beings into a physical hell, to be tortured by a physical devil. It was Jesus who taught that "God is a Spirit: and they that worship him must worship him in spirit and in truth;" however, let that pass. This evangelist appeals to his hearers through fear. Fear is not in itself repentance. Whether through fear many of his hearers may not be led into Christianity is not my issue; but if they are, and join the churches, will they find lasting peace and contentment there, under existing ministrations?

I was brought up in the Congregational church of New England. Of late years I have been associated with the Presbyterian faith in Philadelphia, but have not been satisfied. I have listened to this evangelist and have read a good many of his sermons; still, I am not satisfied. Why? "By their fruits ye shall know them." The fruit of the churches is scarce. There is some grave trouble. What is it? The evangelist does not remedy it. Throughout the gospels much space is given to the actual doings of Jesus. He went about doing good. He healed the sick. He cleansed from sin and disease. He combined the two, and naturally, since disease and sin are frequently synonymous. He cured the ills of the body so that the human mind might be open to divine truth and understanding. Not only did he do this, but he commanded his followers to do likewise. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He impressed upon them that they should "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Jesus proved the divine origin of his teachings by his works —"miracles," the evangelist and our good ministerial friends call them; but these same miracles were performed by his disciples and by his followers long after Jesus had gone "unto the Father." For three centuries, as I read, these miracles were wrought, hence the curing from disease and sin was not intended to be confined to the brief career of Jesus on earth. The command was for all the years to come. Time after time have I listened to sermons wherein it was stated that if we had faith like unto a mustard-seed, we could remove mountains. Time after time have I listened to the prayer of the preacher, calling for divine interposition to save a church-member from the sickness which afflicted him. Have such prayers been answered? If not, why not? Is it not because the preacher was lacking in something; because, while he believed in God and professed Christ Jesus, he did not really believe in Christ's very plain teachings?

The evangelist seems to be on very intimate terms with God. I do not mean to be irreverent. His prayers, delivered in a conversational style, give that impression. But has he ever cured the sick, healed of disease, actually snatched a single man, woman, or child from the clutches of disease? Yet there is the injunction to go forth and do that very thing. So must I not believe that there is something radically wrong with this evangelist? He freely consigns to damnation, but does he cleanse the leper; does he do the work that Christ Jesus did? And yet the command is staring him—and the ministers—in the face every time he and they open the Bible. Now this is just where the teachings of the evangelist and of the ministers fall short. They accept only a portion of the Christ-creed, and this is why I say that they are only half-way Christians. There is need for a great change. When the ministers get us back to the religion taught by Christ Jesus, then indeed will there be no necessity for re-

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vivals, for the churches will be crowded, because the truth of the living God will be demonstrated.

Ah! brother, if you can bring yourself to grasp the Christ-methods, the Christ-religion, then shall you bring, not a few thousands of fear-stricken men and women to your feet, but you shall summon a whole city to repentance. And you, faithful ministers,—faithful to one side of the Christian religion taught by Christ Jesus, but so sadly and disastrously lacking in the faith of the early Christians,—demonstrate your teachings as Jesus and his disciples demonstrated theirs, and then shall you minister to the multitudes. That you must do if you would fill your churches. We have gone far afield from Christ Jesus, and until we can get right back to him, all of the revivals that this evangelist or any one else may conduct will fail to satisfy—at least me.

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[Campbell MacCulloch in *Rochester* (N. Y.) *Union and Advertiser*]

May I request sufficient space in which to correct a statement in an editorial in a recent issue? You refer to the bill introduced at Albany to admit Christian Scientists to the practice of their religion in this state as if it were intended to abrogate or break down the safeguards that have been thrown about the medical practice act, and admit to practice in this state those "who have not had proper medical training."

May I point out that it is mere assumption that the only method of healing disease is purely material. Only long custom has brought about such a conclusion, and in point of fact the first healing of disease was spiritual, as Biblical history plainly shows. Moreover, the command of Jesus to preach the gospel and heal the sick was one command, and not separable; that it was so regarded; that it was fulfilled for three hundred years after the ascension of Jesus Christ, is plainly related in Gibbon's "History of the Roman Empire," which indicates that there was nothing miraculous or in the nature of a special dispensation about it.

Christian Scientists are not asking for the right to practise medicine in this or any other state; they are willing to leave that field to those competent to practise medicine. They are desirous of following the tenets of their religion, which the present medical practice act assumes to grant, and which provision was placed in the act of 1907 after consultation with the medical fraternity for the express purpose of not interfering with Christian Science practice.

The assumption that Christian Scientists, who heal the sick by spiritual means and without the use of medicine or any material means whatever, could be benefited by a course of medical study, is as absurd as would be the proposal on the part of gas engineers that, in order to engage in the profession of lighting buildings, electrical engineers should be required to take a course of gas engineering. The two systems have nothing in common save their ultimate purpose. Suppose the situation were reversed: would you regard it as reasonable to require those desiring to practise medicine to undergo a course in Christian Science?

Moreover, I should like to contradict flatly the unwarranted assumption on the part of the medical profession that the public health and the practice of medicine have anything in common, or that the public health is dependent on medicine. This is a gratuitous assumption on the part of the medical fraternity; it has nothing whatever on which to base itself other than a desire to gather in under the medical egis the practice of sanitation; to reap rewards that have come from sanitary engineering, which, I may state, has the full endorsement and cooperation of Christian Scientists everywhere. That the United States government recognizes this is shown in the federal order governing sanitation on the Canal Zone, admitted to be the most perfectly sanitated district in the world, wherein, while proper sanitation is provided for, the practice of Christian Science is guarded and admitted on an equal footing with that of *materia medica*.

Your statement that Christian Scientists would be fortified by the knowledge of the ordinary school is entirely a mistake; for there is no point in which the two methods are not wholly and diametrically opposed, if we may except the object of the treatment, which is to get the patient well.

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

The notion that Christian Science is based on suggestion could be held only by those who are misinformed or misinformed as to what Christian Science teaches, because Christian Science is the opposite of suggestion.

Suggestion, of which hypnotism, mesmerism, psychology, and their like, are but modifications, is based on the theory that man exists separate and apart from God; it is the Adam-dream of many minds, and that one human mind governs another human mind; it is the belief of life in matter, and that man is controlled by conflicting forces or laws. Our brother, whose statement calls forth this letter, points out that suggestion can be used for both good and evil, and Christian Science boldly declares that for this reason the whole thing is evil and not of God, and its use for any purpose can bring no permanent benefit. Mrs. Eddy, the Discoverer and Founder of Christian Science, has brought out in many different ways the thought expressed on page 103 of Science and Health: "The malicious form of hypnotism [suggestion] ultimates in moral idiocy."

Christian Science reveals the great truth that God is Mind, and that the real man is the reflection or expression of Mind, and is governed only by the law of Mind; the same Mind to which St. Paul referred as being in Christ Jesus. Christian Science is capable of no misuse, and its teaching and practice uplift, purify, and benefit all mankind. An understanding of God as set forth in Christian Science destroys the seeming power and evil results of suggestion.

The new student of Christian Science soon learns how and why the practice of suggestion is a sin, and that an attempt to use it would destroy one's power to heal after the manner commanded by the great Teacher of Nazareth. Even the casual reader learns that Mrs. Eddy knew suggestion, hypnotism, mesmerism, and the like, to be such grievous wrongs that she grouped them all together under the general term "animal magnetism," and laid bare their subtlety and harmful effects on mankind in the chapter entitled Animal Magnetism Unmasked, of the Christian Science text-book, "Science and Health with Key to the Scriptures."

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[Ezra W. Palmer in *The Fraternal Union*, Denver, Col.]

The kindly tone of the editorial on Christian Science in your February issue is appreciated by all Christian Scientists who read the article. The writer of the article, however, confuses Christian Science healing by prayer with autosuggestion, or hypnotism, with which it has nothing in common. In Christian Science, the healing of sickness and sin is accomplished through the power of God, the same as Jesus and his disciples healed.

Autosuggestion, or hypnotism, is the belief that the human mind is a healer by means of which one human mind can rob another mind of its individuality and thus dispossess it of the errors of thought which may be depleting the body. Upon reflection it will be granted that no human mind is absolutely

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pure and free from sin and evil, so that the mind that projects its thought into the consciousness of another may be, and usually is, crowding out one erroneous state of thought only to have another, and perhaps greater, take its place. The process is merely a battle of conflicting and erroneous thoughts, the stronger retaining the field, the weaker pushed into the background but not destroyed. Since this is accomplished through the force of human will, a relapse inevitably occurs as soon as the external pressure is removed, and "the last state of that man is worse than the first."

Christian Science relies upon the human will not at all. Through spiritual understanding thought is lifted above the ills of mortal existence, and the healing is accomplished not through the mesmeric sway of the mortal or carnal mind, but through the power of God, the ever present infinite Mind. Jesus, when charged by the Pharisees with healing through Beelzebub, through the power of occultism, or mental suggestion, which was well known in his time, repudiated the accusation and declared, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Christian Science teaches reliance on God alone in healing the sick, and makes it clear that autosuggestion has no value as a curative agency.

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[Marie Hartman in *Kerkelijk Weekblad*, The Hague, Holland]

The kind words which a critic adds to my answer of his criticism, encourage me to draw the attention of your readers once more to the subject of Christian Science.

The "Emmanuel movement," of which little seems to be heard in America nowadays, is not a fruit of Christian Science, but originated a few years ago in one of the older American churches. The great growth of the Christian Science movement seems to have opened the eyes of these people to the possibility of healing through spiritual means, and they tried, with the help of the medical doctors, to procure it for their adherents. They, however, overlooked the fact that physical healing is not the primary object in Christian Science, but only the spontaneous result of a better understanding of Truth; for without this understanding true spiritual healing is not possible.

As Christian Science acknowledges God to be perfect, immutable, eternal Truth, it teaches that in this Mind, which includes all reality, there can be no room for a destructive element like evil. Through communion with God, which is prayer, man becomes more and more conscious of the eternal truths, and finds herein a refuge and protection from evil. As there can be no evil in God, and He alone created all that exists, Christian Science concludes that evil cannot belong to the eternal, indestructible order of things, although it does not deny that to the limited, human view, evil seems very real indeed. Christian Science considers evil as a false belief, which must vanish before a knowledge of the truth. Does not Habakkuk say, "Thou art of purer eyes than to behold evil, and canst not look on iniquity"? Would supreme wisdom see less or more of reality than a mortal?

Christian Science does not deny that drawing near to God makes one realize intensely how far one has strayed. It says, on the contrary, that a knowledge of God, and of His great, ever sustaining love, which Jesus the Christ has revealed, shows the necessity and the possibility of putting off the old man,—all the wrong beliefs concerning God's image. Christian Science does not forget the place of repentance in the process of the new birth, but it teaches us that repentance alone is not sufficient. In Science and Health we read: "Sorrow for wrong-doing is but one step toward reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation." Again: "Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement,—in the *at-one-ment* with God,—for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom" (pp. 5, 19). It seems to me that the foregoing is not so very far removed from the critic's idea of regeneration, although Christian Science specially draws attention to the fact that repentance is not all that is required of mankind.

Does the critic actually believe that for the Christian Scientists a "heavenly smile" is a sufficient help in life, and enables them to overcome the difficulties and the suffering pertaining to mortal existence? If so, in these times this remedy (?) might be recommended to many. Their study of the Bible in the light of Christian Science brings to the Christian Scientists an ever increasing knowledge of the Father, who surrounds and sustains and blesses them with His rich love, and they learn better to understand and follow the Saviour, who said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

I am convinced that I speak in the name of many whom one would not as a rule charge with being superficial, when I say that Christian Science has shown me a way to solve the great problems of life by the aid of the Scriptures. Of course it is not possible to give a detailed explanation of Christian Science in a short article, but earnest study and the demonstration of what Christian Science has taught one ever bring to light new treasures. I suppose these would satisfy even our critic.

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[Robert S. Ross in *Rochester* (N. Y.) *Express*]

In justice to Christian Science and a misinformed public, permit me to state that the attack on the Christian Science bill, referred to in a recent issue, was wholly unwarranted, for the reason that not once in the forty years during which Christian Science has been practised in New York state has a Christian Scientist been found guilty of contributing to an epidemic of disease, Assemblyman Hinman's charges notwithstanding.

It is well known that Christian Scientists are more careful than any other class of people to observe all reasonable sanitary and quarantine regulations. Not long ago Dr. Ernest Lederle of New York, in a published statement, said: "Violations are promptly and quickly prosecuted, but I have yet to find an instance where the lawbreaker was a member of the Christian Science church." Dr. Frank E. Allard of Boston writes: "From an experience of twenty years of active practice in the city of Boston I do not recall a single case, nor has any been brought to my attention by a colleague, in which a Christian Science practitioner has failed to report promptly contagious diseases to the board of health; in fact, of late years I have found them rather more conscientious in this matter than some of the physicians themselves."

On the other hand, the records of the department of health of the city of New York show, according to Doctor Emerson, that no fewer than one hundred and twenty regular physicians have in recent years violated those sections of the sanitary code which refer to quarantine and isolation. Reference to these violations is made, however, not to attack or ridicule the medical profession, but merely to show that Christian Scientists are, to say the least, as law-abiding as some of the physicians who opposed the bill.

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Editorial

Christ's Christianity

SOME time ago an editorial writer on one of the denominational organs of a leading Christian church presented the following interesting views:—

The non-Christian has a right to expect that the Christian will be more than an average man in goodness. He has a right to expect that we who claim to be followers of Jesus Christ will exhibit the spirit of our Master in all the relations of life.

This is not a demand for perfection, but for clear evidence that perfection is our aim. Sometimes we are "overtaken in a fault,"—stumble in the way where we are walking. It is not the occasional weakness of the Christian that causes others to stumble, it is our persistent refusal to apply our Christianity to every-day matters. It looks to those who are watching us as if our ideals for common duties were no higher than their own, as if our religion exhausted itself in creedal concept and outward forms.

Probably this is not the case with any great number of Christians, but it is unfortunate that we should convey such an impression. If Christianity does not make men more honest, more unselfish, more considerate than they would otherwise be, it is not the Christianity of Christ.

What the writer has here said is very much to the point, and no one will say "Amen" to his sentiments and assertions more readily than do Christian Scientists. They would, however, go somewhat farther than has this editor, for they would add an unqualified recognition of the fact that Christ Jesus devoted much of his time and attention to the healing of the sick, and promised that those who believed on him should continue to do these mighty works. In other words, the Master not only pointed out the Christian's duty in this regard, but he gave his hearers reason to believe through his words that such works of healing as he had done were a component part of Christianity, and should continue to furnish certain proof that his doctrines were understood and believed.

In no respect were Jesus' teachings and practice more closely interwoven than in the healing of the sick, and for this reason the world has a right to expect of every one of his followers that they shall at least attempt to do the works which he did, and which his early followers continued to do for three centuries after his ascension. That so large a portion of professing Christians fail to see at this time that the duty of healing the sick through the same means employed by Christ Jesus is incumbent on them, is to be regretted, particularly when the need of mankind for help and solace is admittedly so great as it is at the present moment. Everywhere there are sick and suffering ones to be healed, mourners to be comforted, sinners who acknowledge their need of salvation yet know not a way to escape from their bondage to evil habits. That the Christian church is not awake to its opportunity for helpfulness in this crisis is no ground for discouragement, but rather is it an incentive for Christian Scientists more diligently and faithfully to square their works with their professions, so that he who will may see that primitive Christianity in all its purity and efficiency is again restored.

Writing forty years ago, Mrs. Eddy made this pertinent comment: "In the record of nineteen centuries, there are sects many but not enough Christianity" (Science and Health, p. 224). No one will deny the present-day applicability of this statement, and that there is need for a more active and efficient preaching of Christianity upon practical lines; but this cannot be accomplished unless the full gospel of the Master is understood and practised. Fortunately for mankind, Mrs. Eddy has shown us how this may be done, and it is because of her discovery that an ever increasing number are realizing that God is not the author of sin or sickness, and that there is no other God beside Him.

We would commend to the thoughtful consideration of every Christian man and woman the question so lovingly put by Mrs. Eddy on the page above quoted: "A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant . . . ?"

ARCHIBALD MCLELLAN.

Eternal Youth

PERHAPS no question has received more attention at the hands of the race than that as to the nature of life, and yet even educated Christian thought about life has for the most part always embraced a palpable contradiction, and is still contending for it. People have been led to believe that in a universe of divinely supported life, decay and decrepitude have legitimate place. A perfect cause is said to have begotten imperfect effects! Thus wedded in belief, life and death have been wedded in experience, and the extent of humanity's bondage to this false sense is indicated by the seeming strangeness and far removal from possible experience of the teaching of Christian Science, which declares for the unbroken continuity of life; that "except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise" (Science and Health, p. 246).

The beginning and growth of this enslavement are distinctly traceable. Children are conceived and brought forth in the shadow of fear. The possibilities attending their birth often beget a state of trembling in their parents, for weeks or months before the event, and as in the instance of every other material concept, the babe begins to die the moment it begins to live. This fate is contributed to and assured by belief in heredity, whose blighting effects are chronicled in unnumbered weaknesses, disfigurements, and imperiling predispositions from which mortal sense knows no escape. Furthermore, all are taught that life has its inevitable accompaniment of sickness, and that the law which decrees its termination is irresistible because divine; that life cannot continue unbroken, though its immediate support is "from everlasting to everlasting"!

Over against this hopelessly confused sense of things stands the instinctive and ever increasing resistance of humanity to its influence and effects,—a resistance which has given *materia medica* and its experimentations such a large place in human history. In his vain search for the fabled elixir, Ponce de Leon but gave spectacular emphasis to that universal longing expressed in the saying from the book of Job, "All that a man hath will he give for his life." Hence the pertinence of Jesus' words, "I am come that they [mankind] might have life, and that they might have it more abundantly."

Denial of the authority and power of death to destroy or even influence anything that is "of God," was one of the great distinctive teachings of Christ Jesus, as it is of Christian Science. He declared that to know God is to find the fountain and freedom of eternal youth; it is to unknow death, and thus to separate experience from it and all that pertains to it. To Nicodemus he fittingly spoke of this escape as a new birth, concerning which Mrs. Eddy has said: "The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying" (Science and Health, p. 463).

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Could there be a greater awakening, a more entire conversion, than that experienced when one comes to a demonstrable realization that the understanding and exercise of this exemption from all that makes for decay and death is the natural state of man, and that to be a Christian means to begin to attain thereto here and now? Think of what an entire transformation of thought this effects. The bulk of all our education, observation, philosophy, and experience, is at once recognized as out of keeping with and wholly discreditable to Christian faith. Instead of being absorbed in the interminable struggle to prepare to live in a future which all have been striving assiduously to postpone, we now begin to think of life as a state of right consciousness on which we have already entered or may enter at once, the water of Life having been again brought to men in the restatement of the healing power of divine Truth.

For those who through the demonstration of Christian Science have entered into this realization of the eternal sunshine of life, the prophecy of Isaiah is surely being fulfilled: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

JOHN B. WILLIS.

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Witnesses

IN Isaiah's prophecy we read, "Ye are my witnesses, saith the Lord," a declaration which all Christian people would do well to ponder daily, since Christ Jesus announced to Pilate that his mission was to "bear witness unto the truth;" that he came to the world for this purpose. After Jesus' personal departure, the beloved disciple testified concerning him that he was "the faithful witness, and the first begotten of the dead," these two statements being closely related to each other. In Christian Science we can see that because Jesus always bore witness to the truth, he was prepared to meet and master, first for others and then for himself, the dire delusion of death which, as Mrs. Eddy tells us on page 113 of Science and Health, denies "good, omnipotent God, Life."

In the fourth gospel we are told that John the Baptist "came for a witness, to bear witness of the Light," and we are also told that "the life was the light of men." The Master said to his disciples, after his resurrection, that they would receive power, when the Holy Ghost came upon them, to be his witnesses even "unto the uttermost part of the earth;" and our deep desire most surely is that such witnesses may be found today in every land, bringing the light of Truth and Love to all "that sit in darkness and in the shadow of death." Those who know Christian Science can never plead ignorance as to the nature of the testimony which they should give in all their human relationships.

It is well to remember here that in all courts of justice the character of a witness is what gives weight to his testimony or discredits it. At first Jesus' students were not regarded with much favor by the rulers of their time, who simply thought of them as ignorant men, but Peter's boldness and eloquence caused them to marvel, and the reason for it was that he "had been with Jesus." Another unanswerable argument stood beside the apostles, namely, the lame man who had been healed. The rulers were even forced to say of this healing, "We cannot deny it," but they proceeded to devise means whereby all such work should be stopped. In spite of their threatenings, however, the common people rejoiced and glorified God for this evidence that God is with His own and supports them in their work. The characters of these men, moreover, were daily becoming more Christlike, hence their influence with all who were ready for the truth was greater and greater.

Peter had been with his Master when he went to awaken Jairus' daughter out of the sleep of death, when those who accepted the material evidence "laughed him to scorn" because he denied this evidence. The all-power of Truth was, however, proved by Christ Jesus, and later there came a day when Peter himself was called to bear witness to the truth in the same way his Master had done. Word was sent him that Dorcas, a noble Christian woman, had died, and her friends desired him to come without delay. Faith and fear were strangely intermingled, as it seemed, when Peter appeared on the scene, but he put out the weeping friends, and kneeling down prayed to the God who had raised Jesus from the tomb. Then when he bade Dorcas arise, in witness of the truth of his prayer, she did so. Need we wonder that when this was known throughout Joppa "many believed in the Lord."

The record of this witness-bearing, as found in the Bible, stands unquestioned, but sad to tell, many of those who contend for the sacredness of the book deny the availability in our own day of the truth it contains, and so doing they practically ignore the demand expressed in the words, "Ye are my witnesses, saith the Lord." If we do not witness to Truth by our own truthfulness, we are not ready to do it in the Christ-way. Neither mockery nor threats hindered Christ Jesus from proving the omnipotence of God, whatever the opposing evidence, and the time soon came when his followers boldly challenged the belief that God either can not or will not do all for man. Paul asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" Then he told how he had been called to be "a minister and a witness" of the very things he had once denied,—the spiritual facts which are always contrary to material evidence. He, like the Master, was a faithful witness, and it is our high privilege to be the same, to prove that God is the Lord and beside Him there is no Saviour.

ANNIE M. KNOTT.

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Among the Churches

Current Notes

MONROVIA, CAL.—Although not planning to build at once, the members of First Church of Christ, Scientist, have determined to improve their recently purchased building lots, in advance of the actual erection of the church. Consequently they have fenced in the two lots, which are situated on East Palm, directly south of the high school, and have cultivated the ground and sown it to wild flowers. The most recent improvement is that of planting fifty rose-bushes and eight ornamental trees. From two unattractive, weedy lots the property has been transformed, and it will soon be covered with varicolored bloom.—*Monrovia News.*

HERMOSA BEACH, CAL.—Gratifying growth has been experienced by the Christian Science Society. Though only recently organized, the society has increased in membership so rapidly that already the chapel and reading-room on Sixteenth street is proving inadequate to care for the needs of the congregation.—*Hermosa Beach Review.*

BELLINGHAM, WASH.—The building fund of First Church of Christ, Scientist, has now grown to such an extent that an announcement has been made to the effect that a new church will be built next year on the lots owned on Broadway street. The building will cost somewhere between seven and ten thousand dollars.—*Journal-Progressive.*

CINCINNATI, OHIO.—During 1914 the distribution committee of First and Second Churches placed gift books, subscriptions, and renewals as follows: 18 copies of Science and

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Health, 2 of "The Life of Mary Baker Eddy," 3 of "Miscellaneous Writings," 18 of "The First Church of Christ, Scientist, and Miscellany;" 8 subscriptions to *The Christian Science Monitor* and 55 renewals; 1 renewal to the *Sentinel*, 22 renewals to the *Journal*, 22 renewals to the *Herold*.

Copies of the *Monitor* containing special articles to the number of 15,295 have been mailed, while there have been distributed through other means 26,563 *Monitors*, *Sentinels*, *Journals*, and *Heralds*.

The committee maintained a booth at the Hamilton County fair at Carthage, where 1,000 *Monitors*, 1,000 *Sentinels*, and 50 *Journals* were distributed.—*Correspondence*.

KENTUCKY.—In 1906 the law establishing the present board of health and regulating the practice of medicine in Kentucky was enacted in a greatly amended form. The bill as originally drawn, and in the form in which it was about to be put on its passage, prohibited the practice of Christian Science healing under severe penalties, unless the practitioner had first proved his qualification "to practise medicine" to the satisfaction of an examining board of physicians and obtained from them a license to practise medicine.

Almost at the last moment, as it seemed, I heard some one casually say that the Louisville doctors were all going to Frankfort next day, and I immediately informed myself as to what was transpiring. The chairman of the committee before whom the bill was pending refused to permit the Christian Scientists to appear before the committee at all. Finally, upon going to Frankfort and making a personal appeal to him, he said the Christian Scientists could have fifteen minutes in which to state their case to the committee, and named the day and hour. I immediately notified the Scientists over the state to be in Frankfort on the day and at the hour named, and particularly urged a few that I knew had been healed in Christian Science of serious maladies to be on hand. After listening to some of the testimonies of healing, the committee inserted in the bill the words, "But this act shall not apply to the practice of Christian Science."
Report of State Publication Committee.

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The Lectures

Boston, Mass.

Jacob S. Shield of Chicago, a member of the Christian Science board of lectureship, delivered a lecture Friday evening [May 21] under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice at Falmouth, Norway, and St. Paul streets. H. Cornell Wilson, first reader, introduced the lecturer. Mr. Wilson said:—

To Christian Science is allotted the task of reinstating primitive Christianity. In the light of the New Testament this means, if it means anything at all, that Christian Science shall reestablish spiritual healing. We see that Jesus left no room whatever for doubt as to the important part spiritual healing must have in saving humanity from sin and disease. Indeed, he taught and practised spiritual healing as an inseparable part of his mission. He instructed his disciples to "preach the gospel" and "heal the sick." He pointed directly to his own works of spiritual healing when John the Baptist inquired concerning his Messiahship, and used no other argument in reassuring John on this important point. The disciples of Jesus and Paul are reliably credited with healing everywhere.

Christian Science is successfully fulfilling its task of reestablishing spiritual healing. Men, women, and children may be found all over this earth, to the number of hundreds of thousands, who give grateful testimony and undeniable proof of this significant fact. Here let me read from page 150 of "Science and Health with Key to the Scriptures," Mrs. Eddy's chief work on Christian Science, what she as the Discoverer and Founder of this Science has to say on the subject of healing: "Today the healing power of Truth is widely demonstrated as an immanent eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good-will toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

All Christian Science churches provide occasional opportunities, such as the one we have this evening, for the public to hear authentic statements concerning Christian Science. It is earnestly hoped that you who are in attendance on this lecture will gain some comprehension of what the purpose of Christian Science is, and the means it employs for serving mankind.—*The Christian Science Monitor.*

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Washington, D. C.

William D. McCrackan delivered a lecture on Christian Science at Poli's Theater before an audience of more than two thousand persons. He was introduced by Hiram W. Hayes, committee on publication for the District of Columbia, who said:—

Whenever a new discovery is announced to the world, whether in the field of natural science, art, or exploration, information concerning it is eagerly sought. If this information is in line with popular beliefs, it is accepted as true without question. If it is contrary to these beliefs, proof of its truthfulness is at once demanded. What is true in natural science and exploration is equally true in the way of religious development. When Jesus came teaching a new way to think about God, thousands sought knowledge of his doctrine; and so it was that he went about all Galilee preaching the kingdom of heaven at hand. His works proved the truthfulness of his teaching, although many refused to accept them as such.

In this day and age Christian Science has come as a new discovery,—a new discovery of an eternal Principle; and information concerning it is just as eagerly sought as in the days when Jesus and his disciples practised Christian healing. That is why we are here today,—to hear one who is able to set forth clearly and concisely what Christian Science can do and is doing for mankind. If proofs of his words are demanded, they may be found on every hand, and they are continually increasing.—*Correspondence.*

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University of Minnesota, Minneapolis, Minn.

Prof. Hermann S. Hering delivered an address on Christian Science at the University of Minnesota. He was introduced by E. G. Lorenzen, a member of the law faculty, who said:—

There is no problem confronting mankind of such far-reaching importance as the relation of man to his creator. This fact is acknowledged by the great men of all ages and

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by the thinkers of all times. As members of a university community which is desirous of expressing this best type of citizenship and the highest type of manhood and womanhood, we are especially charged with the duty of working out this problem; for how necessary it is that the intellects of men and women, sharpened through long training and study, should be directed by hearts attuned to the laws of God, to the laws of the spiritual universe, so that they may be used for unselfish ends, for the betterment of the world, and for the uplifting of the human race. Our Master possessed such a perfect knowledge of this relationship existing between man and God, and had such a perfect understanding of the spiritual laws, that he was thereby enabled to live the purest life man has lived; to destroy all sin, to heal all diseases, and to overcome death itself. This understanding he taught to his disciples, and they in turn imparted it to their followers, with the result that for two or three centuries men were freed through the Christian religion from the bondage of sickness as well as of sin. The power to heal was lost only when the church became an institution of the state and religion assumed a materialistic form.

It was not until our own time, about fifty years ago, that these spiritual laws which Jesus demonstrated were discovered and applied by a New England woman, Mrs. Eddy, who has set forth her discovery in a text-book, "Science and Health with Key to the Scriptures." Since that time, Christian Science churches have encircled the globe. Hundreds of thousands of adherents to this faith are proving daily in their lives that the least understanding of the metaphysical laws, as taught in Christian Science, is sufficient for the banishment of all fear, for the overcoming of all sense of want, and for the destruction of all ills and discord, and will confer a sense of security, a joy and peace such as they had never known before.

Many of us did not come into Christian Science for physical healing, but because we found in its teaching a satisfying religion, based not upon faith and dogma, but upon the understanding of exact spiritual laws, which any one may learn and apply to all his daily problems.

Correspondence.



Lockport, N. Y.

Col. William E. Fell delivered a lecture for Second Church of Christ, Scientist, in the Universalist church. The pastor of this church, the Rev. H. M. Wright, in introducing the lecturer, said:—

Several months ago I had both the honor and the pleasure of introducing to an audience in this city William D. McCrackan of the board of lectureship of The Mother Church. He delivered a masterly lecture on Christian Science, a religion which has commanded the attention and respect of the civilized world. It is with equal pleasure and anticipation that I come here tonight to greet and present the speaker of the evening. I am much inclined to believe that this cause which my brother represents is helping the Christian world to receive an answer to the prayer expressed in a familiar hymn, which sounds forth the desire of multitudes of the human family, since it asks for a "faith that will not shrink," even though "pressed by every foe," and that "will not tremble on the brink of any earthly woe." Is not this the faith that we all need? And do we not feel that the gospel of Jesus is able, when rightly applied, to endow us with such faith?

Let us have an open mind. Let us not forget that this age, above all past ages, is going to afford the opportunity for much of marvelous fulfilment along the lines of Christian achievement. Let us learn, let us consider, let Christ direct our minds, as we listen, if perchance we may catch a new vibration in that great harmony of the divine plan, and thus be led on into a richer, fuller appreciation and enjoyment of that grace of Christ which is sufficient for all the needs of body, mind, and spirit.—*Correspondence.*

Poplar Bluff, Mo.

A lecture on Christian Science by Virgil O. Strickler was given at the Fraternal Opera House. The introductory remarks by A. A. Miller were as follows:—

One of the purposes of the Christian Science teachings is to point out or make plain to men that Christ Jesus was truly the Wayshower; that today the same way is shown, the same teachings are just as true, the same demonstrations are just as possible as in the day when the Master said, "He that believeth on me, the works that I do shall he do also." Christian Scientists believe that the proper interpretation of Christ's teachings and commands are not covered by the simple profession of a belief in them, but that the work, the result, the demonstration, must obtain in order that they be truly applied as intended. By many people the commands, teachings, and sayings of Christ Jesus are being taken and used at their true value, and that value is infinitely great. It should not be considered a thing strangely and mysteriously out of the ordinary that one should believe all things possible to God, and that all of Christ's teachings are true for us; Christian Scientists have those beliefs and are trying to use them.—*Correspondence.*

Lectures to be Delivered

Ashtabula, Ohio.—Clarence C. Eaton, Lyceum Theater, 8 p.m. (central standard), June 11.

Carrollton, Mo.—Hon. Clarence A. Buskirk, Circuit Court Room, Court-house, 8 p.m., June 8.

Erie, Pa.—Clarence W. Chadwick, Masonic Temple, 8 p.m., June 4.

Gloucester, Mass.—Bicknell Young, City Hall, Dale avenue, 8 p.m., May 29.

Greenwich, Conn.—William R. Rathvon, Havermeyer Auditorium, 8 p.m., June 11.

Hackensack, N. J.—Virgil O. Strickler, Oritani Hall, 8:15 p.m., May 27.

Haverhill, Mass. (First Church).—Col. William E. Fell, High School Hall, 8 p.m., June 1.

Hoquiam, Wash.—Hon. Clarence A. Buskirk, Church Edifice, 8 p.m., June 3.

Kingston, N. Y.—Dr. Francis J. Fluno, Kingston Opera House, 3 p.m., June 6.

Leominster, Mass.—Prof. Hermann S. Hering, Municipal Building, 3 p.m., June 6.

Malden, Mass.—Jacob S. Shield, Centre Methodist Church, Pleasant street, 8 p.m., June 1.

Melrose, Mass.—William R. Rathvon, Memorial Hall, 3 p.m., June 6.

Painesville, Ohio.—Bliss Knapp, Utopia Theater, 3:15 p.m., June 6.

Portsmouth, Ohio.—Bliss Knapp, The Sun Theater, 8 p.m., June 4.

Toronto, Ontario, Canada.—Jacob S. Shield, Canadian Foresters Building, 22 College street, 8:15 p.m., June 5; Royal Alexandra Theater, 3:15 p.m., June 6.

Washington, D. C. (First and Second Churches).—Bicknell Young, Poli's Theater, 3:30 p.m., June 6.

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Testimonies of Healing

It is from a heart overflowing with gratitude that I bear testimony to the healing and uplifting efficacy of Christian Science. I had been a great sufferer for more than twenty years; in fact I had almost every disease poor mortals are heir to, such as lung trouble, neuralgia, organic heart disease, kidney, stomach, and bowel disorders, also female trouble, from which I suffered constantly for twenty-two years. A noted physician claimed that nothing but an operation could give me any relief, and this could never be performed on account of the heart trouble. I had taken the strongest remedies for many years, had been addicted to the almost constant use of an opiate for over four years, and also used snuff. We had spent everything we had; we had tried change of climate and every known material remedy, but there was not a ray of hope left; all was dark despair.

I had been a Bible student for many years, and during the three years when I was confined to my bed, the Bible was my constant companion. I always found peace and joy from it, and in passing through great sorrow the Holy Spirit was my Comforter; but for several months prior to taking up Christian Science it seemed that God had forsaken me. There were times when everything was blank. I felt that my time on earth was short, but I had reached the place where I did not want to die, and I prayed earnestly to be made reconciled to go if it were God's will. I had always been taught that when all material remedies failed it was not God's will for us to live, and we should be submissive to His will. My greatest desire was to do what He would have me do, yet the clouds seemed to grow darker and thicker each day.

This was my condition when Christian Science found me nearly seven years ago. I shall never forget my first treatment. The practitioner's countenance, beaming with love and compassion, brought me a glimpse of the kingdom of heaven. She told me of a God who is Love, who is ever with His children and gives them only good. My whole consciousness was flooded with love, and one by one the shackles fell and man's rich heritage as a child of God was revealed. I could tell of many demonstrations in our home, but suffice it to say that Christian Science meets our every need. Our home used to be quite an apothecary shop, but now our medicine is divine Mind, and I can speak in the language of the psalmist when he said: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

If any one who reads this testimony should be in like bondage, let him take courage, for what God has done for me, He will do for all. To say that I am grateful does not express my feeling, for words are inadequate. I am trying to prove my gratitude by letting that Mind be in me "which was also in Christ Jesus." I am grateful to our revered Leader for her loving life, and that there was one whose thought was pure enough to receive God's message and give it to a sin-sick and dying world.

MATTIE C. ADLETA, Dallas, Texas.

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It is with an ever increasing sense of gratitude that I can testify to the healing efficacy of Christian Science. More than nine years ago I was most wonderfully illumined spiritually by the reading of "Science and Health with Key to the Scriptures." Many physical ailments and sinful habits were also overcome, some by the reading of the text-book, others by the help of a practitioner. Before I became interested in this religion I lost much time from my employment because of physical illness, but since then I have lost no time in this way.

In addition to this, I was, after making many voluntary changes of employment, again confronted with the seeming necessity of finding a place. My growth in the understanding of Christian Science had been sufficient to lessen the fear to a large degree; nevertheless it seemed necessary to take about a week's time for special study of the Bible and Science and Health, with a constant realization of the allness of God and His omnipresence, and man the perfect reflection, before I could with sufficient confidence take the needed steps. After this time I felt sure that my reasonable efforts would be rewarded, and I then started to find my place. It was plain to me that my footsteps were directed by divine Love.

It was necessary, however, to put down all sense of doubt as to the way I should take, and to know that guidance in each step would be supplied. With this in thought I was able to tread upon every serpent of suggestion that would cause fear or mislead, and so was enabled to go without delay to the place where I was wanted; and I have now held this position about two years. The place has proven to be one rich in opportunity to see and know how to reflect gentleness and kindness, which was my greatest need, although this was not realized at the time I sought employment.

The lessons from this experience have been most helpful, for I have learned that the true motive for our work is not a selfish one, but that we should work to reflect Principle, and that it is necessary for us to take our place mentally in the divine activity to bring out the perfect reflection.

IRA BOTTS, Los Angeles, Cal.

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There seems to be a general belief that Christian Science is unable to cure deafness, so I am sending my testimony as proof that this is untrue. When I was a small child I had catarrh very severely, and it settled in my ears every winter, causing me a great deal of pain. About fifteen years ago I had scarlet fever, and when I recovered I was unable to hear with my right ear. After that I was kept out of school most of each winter on account of severe pain in both ears, and was unable to play out of doors, as it was thought if I did I would take cold in my ears and head.

I had an operation for nasal growths, which the doctors claimed made me deaf, but this did not help me. About five years later I was again operated on for the same reason, and I will say that I have not had any trouble in breathing since the last operation, which was about eight years ago. The deafness, however, was not helped in the least. Two specialists told my mother there was no cure for me, as the ear-drum was ruptured.

I have been interested in Christian Science more or less for several years. In the spring of 1912 I seemed to have considerable trouble with my throat, and as I had decided to have Christian Science treatment for the deafness, I also asked help for this condition. About three days after the practitioner began to treat me, the throat trouble entirely disappeared, and one morning I remarked to my mother that I felt just like putting the receiver of the telephone to my right ear when I talked. She told me to do so, but I seemed to have quite a little fear, and did not. When she went out that evening she telephoned to me to use that ear. I did as she requested, and could hear with it for the first time in fifteen years. I was so glad I nearly cried for joy. From that time on I began to have a natural feeling in the ear and the glands on that side of my head. Within a week after the practitioner began treatment, my mother had an opportunity one day to whisper in my right ear. She was greatly surprised to have me answer her question, and then exclaimed, "You have heard me whisper for the first time

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in over fifteen years!" I have not had the least trouble with my ears since.

I thank God from the bottom of my heart for awaking me from this dream, as it was only a dream in which mortal mind had stupefied me. In Science and Health (p. 243) Mrs. Eddy says, "God is 'of purer eyes than to behold evil,' and matter has neither intelligence nor sensation." I had been allowing false sense to rule me. I now understand that man is the reflection of spiritual strength and power.

I have taken off glasses, which I wore for three years when reading or sewing, and it is with pleasure that I study the Lesson-Sermon each day, striving to learn more of God, as explained so simply and beautifully in Christian Science.

ADA M. BURTON, Hamilton, N. Y.

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Several years ago I came to Loveland, Col., mentally and physically ill. I had spent all the money I had on physicians, when a friend asked me to try Christian Science. Today I am a well, strong man, and very grateful that this blessed truth came to me. I suffered from asthma, lung trouble, and stomach disorder for four years, and had tried every remedy and climate possible. Though I was not healed at once after taking up Christian Science, I was greatly benefited and able to do some work; but as I grew to understand, love, and obey this truth, all the physical ills disappeared.

About a year after I turned to Christian Science, while at work in Estes Park, I had a severe attack of acute lung trouble, with hemorrhages. I was living in a hotel, and in a town where every one opposed Christian Science and tried to force me to use material remedies. I was treated by a practitioner thirty-two miles away, and in five days was freed from all the serious forms of this disease. In three weeks I was up. Considering my former physical condition, my age and surroundings, I think this a wonderful healing, and a proof to those around me of the efficacy of Christian Science. I was also healed of the tobacco habit, after using the weed for forty years.

I was given treatment a great deal of the time for two years but was unable to pay for it, as I was then living on borrowed money; nevertheless the practitioner willingly helped me always, and I was grateful. I have since then paid her, and have also paid all my other debts, so it is with much joy that I send this testimony. On one occasion I met with a serious accident in which four ribs were broken, but I was healed in six weeks without the aid of a physician. I have since been examined by a physician, and he said the healing was perfect. Christian Science also freed me from a sense of great grief and bitterness. It has healed me mentally, physically, financially, and spiritually.

I thank God for Mrs. Eddy, and for all who have helped me to gain this freedom. I want to add how greatly I love "Science and Health with Key to the Scriptures." At first I had to borrow a copy, but now I have my own. The Bible and our text-book are often my only companions in the lonely winter months in these mountains.

MILTON KROUT, Estes Park, Col.

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[Translated from the German]

I wish to reiterate my expression of deep gratitude through these columns, after having frequently testified in Wednesday evening meetings to the benefits received through Christian Science. My appreciation of its teachings, upon becoming acquainted with them, was feeble as compared with the sense of gratitude that now fills me as I grow in understanding. It would take too long to tell in detail of the diseases which in the course of years made of me an unhappy, discontented, life-weary woman; I will therefore confine myself to mentioning a few. For twenty-five years I was afflicted with an incurable form of stomach trouble, according to medical opinion, and my family were afraid that it might be tubercular disease. Every means of cure, including a six weeks' stay at a hospital, under the supervision of two professors, failed to bring about the slightest change in my condition. An abdominal complaint then set in, and I was told by the physicians that I must lie down a good part of the time. I did so, as I believed in the necessity of following instructions. None of the operations which were performed proved a help. Eighteen years before this, I had contracted whooping-cough with my children, and it left me with a throat affection which became chronic. According to the statement of a specialist, deep grooves had formed in my throat, and neither cauterizing nor injecting would relieve me, much less cure the trouble. A very sensitive spot in the throat, which could be reached neither by gargling nor by the brush, often kept me from finding rest at night. To this was added a severe nervous condition, accompanied by sleeplessness.

When I say that Christian Science has completely freed me of all these ills, every one will realize my deep sense of thankfulness to God, whose truth has made of me a healthy, happy, and contented woman. I may say that I am even more thankful for the spiritual gain than for the physical healing, and words are inadequate to express my gratitude to Mrs. Eddy, who through faithful, self-sacrificing, and selfless love has helped us to discern the truth which makes us free. I believe that I can best express my gratitude by the endeavor to assimilate more of the truth and by praying daily for the Mind "which was also in Christ Jesus." I shall always be deeply grateful for the great patience shown and the assistance which Christian Scientists have lent me.

FRAU LUISE ROSENTHAL, Hamburg, Germany.

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My first introduction to Christian Science was during the early spring of 1889, at which time I was suffering from a severe attack of rheumatism. I took about three treatments, and as I did not notice any improvement I dismissed the practitioner, and with her all thought of Science. After that I used material remedies, and in the course of time got seemingly well.

About nineteen years later Christian Science was again forcibly brought to my notice. At this time it was recommended to my wife, who had been in very poor health for a number of years, by an aunt who had been wonderfully helped through the study of Science and Health. My wife concluded to try it, as all medical and surgical skill had been exhausted, so she purchased a copy of Science and Health and began its study. Her health improved so rapidly that I became interested to know what there could be in a book that could work such wonders. I therefore started to read, as I had come to the conclusion that if it could help my wife so much, it surely could not hurt me; and if there was any good available, I wanted it. I had not read more than a month or two when I threw away all my medicines,—and I had a lot of them, both at home and at the place where I worked, for while I did not have any so-called serious ailments, I nevertheless had a lot of excuses for taking medicine. This was over five years ago, and I have not used any remedy of a material nature since.

Three or four months after beginning the study of Christian Science I was cured of the tobacco habit. I had used tobacco for years, yet all desire for it left me, and it was no effort at all to quit. About four months afterward I lost all desire for intoxicating drinks, and I have not used any-

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thing of that kind since. I had a large boil on my hand, and I experienced no pain and but very little soreness from it. On two occasions I have had severe attacks of stomach trouble, which some claimed was ptomaine poisoning; but in both cases the difficulty was overcome in a few hours through Christian Science treatment. At another time I had a bad attack of rheumatism, and about a week after this came on, I was taken ill with acute lung trouble. A Christian Science practitioner treated me all night, with the result that this ailment was overcome inside of twelve hours. While the rheumatism did not yield quite so quickly, yet in five weeks I was back at work.

I am employed in the city fire department, and shortly after returning to work there was a big fire. I worked all night, or about eight hours, with wet feet, and although the weather was extremely cold, I did not experience any bad results. On another occasion, while working at a fire where a crime had been committed, the criminal, who had remained in the house after setting it on fire, struck me down with some sharp instrument. The wound was in the left ear and had seemingly seriously penetrated the head. After striking me the first time the man left me, but he soon returned and again attacked me as I lay on the floor. I realized that in my weak condition I was no match for him in his frenzy, so I placed my entire trust in God, knowing that God is all-power and that I as His image and likeness reflected that power; and by the help of God I was enabled to hold the man off until relieved by the police. I was then removed to the police station, where the wound was washed and a stitch taken in it; after that I was sent home. A practitioner was called and Christian Science treatment taken up, with the result that the wound healed perfectly. It seemed for a time that I would lose the hearing in that ear, but treatment was given for that fear, and I soon could hear as well as ever.

To say that I am thankful for all these blessings is putting it very mildly; but I am yet more thankful for the spiritual uplift, for the knowledge I have gained of God, and of man's relation to Him. My wife and I have both had the privilege of class instruction, and are thus enabled not only to help ourselves, but also to help others. For all these blessings I thank God every day of my life. I am grateful to our revered Leader for Science and Health and all her other writings, through which she has thrown such a clear light on the Scriptures that all who wish may understand and apply the golden truths which they contain.

HENRY C. JAACKS, Omaha, Neb.

With a heart full of love and gratitude to God for the truth that has come to me through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I offer my testimony. I took up the study about five years ago, and since that time I have had many proofs of the sustaining power of Truth. I am grateful to find that God is our Father in the fullest sense, and that man is the image and likeness of his heavenly Father,—not subject to man-made laws or material conditions, but governed by the divine law of good. I had suffered with a skin disease for ten years before I turned to Christian Science, and had tried some of the best physicians and many material remedies. After reading Science and Health about six weeks, I was entirely healed, and I have never had a return of the eruption. I have been cured of rheumatism in a serious form, of heart trouble, lame back, and a paralytic condition of the arms, as well as of fear and many other ills.

Some of these healings have been slow, and have taken many treatments, but I am grateful for the gain which adherence to Truth has brought me. It has given me a great opportunity to learn more of my relation to God and my fellow men. Christian Science is enabling me to cling more closely to God, and we are proving the power of Truth daily in our home. My husband has had many proofs of this protecting power. I am thankful to God, also grateful to Mrs. Eddy, our revered Leader, who was ever listening for the voice of God, and for every declaration of Truth that has been made in my behalf. I can sing with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Most of all, however, I am thankful for the peace and contentment that are mine. I hope I may bring to some one a ray of sunshine, and my desire is so to live that I may be worthy to be called a Christian Scientist.

MARY B. JAACKS, Omaha, Neb.

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Nearly five years ago I went to visit relatives who were living in the Bronx, New York, and who were readers for the Christian Science Society there. Prior to that I knew practically nothing of Christian Science. Although I had twice attended service in one of the Chicago churches, I must confess I was not in the least impressed with the mode of worship, because of the fact that I did not have the slightest knowledge of Christian Science or what it meant. I never again thought of the subject until I visited these relatives; then I decided that I would study all I could and keep my eyes and ears open to find out if there was anything in this teaching.

My first experience came one Sunday soon after that. I had been ill all day. My people had gone to evening service, and being left alone in the house I had ample time to think. I then made up my mind that I would never again consult a physician or have anything to do with *materia medica*. As time wore on, however, I felt that I was a very sick woman, and that something must be done, and done quickly. When my relatives returned and asked me whether they should call in a physician, I told them I wanted Christian Science treatment. My answer was a surprise to them, as I had been so much opposed to this teaching; but I was given treatment at once. I had been in bed all day, and it was then ten o'clock in the evening, but I had not yet closed my eyes. I thought that if Christian Science helped me, I would think there was something in it. I was soon fast asleep, and I awoke in the morning feeling well.

I kept on studying, and then came the second proof. I had been a sufferer with pains in my ankles off and on for years, although my husband was a physician and had tried every remedy within his reach, with no good results. I had a severe attack one night, and had lain awake nursing my ankles until two o'clock, when I left my bed, went to the door of my sister's room, and asked for help. She told me to go back to bed; that all would be well. I did as she advised, and in about fifteen minutes was asleep. I had a slight attack some six months later, when I again had Christian Science treatment, and over four years have passed since, with no return of the trouble.

All this time I was doing a lot of studying and some deep thinking. I wanted to be fully convinced that Christian Science was the right religion before I took a decided stand, and the convincing proof came not long afterward. I had been a great sufferer from hemorrhoids, in fact had undergone a very painful operation, which helped me for a time; then the difficulty returned in a more severe form. I had always said, since my husband passed on, that I would never submit to another operation; yet I could see no relief but in death. After suffering for several weeks, I again asked for

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help in Christian Science, and it was lovingly given me. After three or four weeks' treatment, I realized that this difficulty also had left me. There was a slight return, about six months later, but I have been entirely free from this trouble for several years. This last experience was a great help. I had said all along, while being treated, that if I were cured of these ills I would be a Christian Scientist; and now, besides these physical healings, I have been brought to know God and His Christ. I fully understand how good God is to His children when they draw near to Him.

In the winter of 1913 I had another convincing demonstration. I had been well all winter, but one afternoon, while calling on my next-door neighbor, whose husband is a physician, I suddenly experienced a feeling of numbness. I realized that I was fast becoming irresponsible, using words out of place, etc., and finally my tongue became partially paralyzed. My first thought was to get home and out of the doctor's way. I put on my wraps, and on reaching the cold air, seemed to revive. I therefore stepped over to the post-office for my mail, for I thought that if anything should happen to me, I would have it. Just then school was out, and wishing to avoid the crowd, as I feared I might create a scene, I quickly took my mail and went home. How I entered the house I do not know. I felt that some one ought to be called at once, but no one was in sight. I could not utter a sound, and being unable to attract the slightest attention, I seemed cut off from every avenue of human help. I sat down, and then "Help yourself" came to my thought. Immediately I declared the truth that I was not alone, for God—Life, Truth, and Love—was with me; and I just clung to that thought, knowing He was the only power.

As nearly as I can judge, it must have been about eight o'clock when I crept into bed. I do not remember that I secured the doors or cared for the fire or did anything else; but I recall saying that if my neighbors should find I had passed on during the night, I would not have been alone, for God was with me all the time. I do not remember waking during the night, but in the morning I awoke feeling well and strong. I resumed my usual duties and never felt another symptom of the trouble. To me that was a wonderful demonstration of the loving Father's constant care.

For all these blessings I am indeed thankful to God, also grateful to our dear Leader, who discovered this new-old truth.—Marie Josephine R. Kay, Lansing, Mich.

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With much gratitude in my heart, I want to tell of one of the instances we have had in our family of the proof of God's care. In the summer of 1912 our little summer home was struck by lightning, the frame of the door being pushed out about six inches from the wall, while its top board was sent clear across the room and a great ball of fire shot through the wall at the side. Although I was sitting beside the closed door, I was unharmed. Another member of the family was lying down in one of the upper rooms, and the bed on which she was lying was struck, two of the casters being knocked off, but she was not harmed. Many articles were blown from their places and a lamp was overturned, but nothing was broken except a few panes of glass.

Before this seeming visit of error, one of us had been declaring the truth, and we had just heard the lesson on Life. This is only one of the many convincing proofs we have had of Love's protecting power. Among the physical ills met and mastered, I may mention neuralgia, croup, nervous exhaustion, and a growth on the breast. These have all been overcome by a knowledge of Truth as revealed in Christian Science.—Mary E. Boyd, Washington, D. C.

From Our Exchanges

[*The Pacific Baptist*]

A true church seeks not power for itself. It is not an end in itself; it is only a means to an end. It exists not to be glorified, but to glorify; not to be served, but to serve. Pomp and circumstance are unbecoming to it. Simplicity and sobriety best express its true character. It has no magic of ordinances by which it can transform lives, no power of its own to condemn or forgive. It is a democracy of believers who have chosen to band themselves together to live a life, enjoy a fellowship, and proclaim to all men a message of salvation personal and social. World conquest through the moral and spiritual transformation of all men is its program. Surely here is an aim so all-inclusive, so magnificent, and so beneficent, that it ought to appeal to the most ambitious and the most efficient minds of the best age of the world.

[*The Watchman-Examiner*]

We lift our hearts to God in profound gratitude for the age in which we live. And yet one thing makes us inexpressibly sad, for one cloud has shaped itself from the very brightness of the cheering prospect. Men are forgetting that the church has been the nursing mother of philanthropy, and that Christianity has furnished the very life-blood of all movements for human betterment. In the admiration of the fruit, men are forgetting the tree upon which the fruit has grown.

The apostles of humanitarianism are now asserting that love to man is love to God, and that a kind and noble bearing to one's fellow creatures in this world is all-sufficient to entitle one to whatever consideration he may need in the life to come, if, indeed, there be any such life. There is danger of so exalting humanitarianism that our relation to God shall be ignored or forgotten. The love of God and the love of our neighbor—these two contain "all the law and the prophets." A true love to God manifests itself in a generous and fruitful love to man. Love to God is the root from which all the noble and beautiful relations of humanity have grown. Christianity has not only furnished the love, the inspiration, and the sense of duty from which modern philanthropies have sprung, but in large measure the multitudes of workers in social and philanthropic movements count the church their nursing mother.

It is Christian people who have poured their gold into these movements for the uplift of the world. Until the spirit of Christ took hold upon the hearts of men there were no concerted movements for human betterment. We would not have these movements under the exclusive direction of the church, but we would be glad if philanthropy would acknowledge Christianity as its mother. Too many charity workers and social reformers, who are contrasting the activities of the churches with the activities of these extra-church organizations, are ignorant of the fact that these organizations had their origin in Christian love, and that in large measure they draw their support from Christian beneficence.

[*The Christian Register*]

The consecration of sacrifice and cross-bearing is sometimes carried too far. Things are called the will of God which would better fit the will of a devil. The torture may call out bravery and fineness of spirit on the part of those who endure it, but if it calls out no effort to stop it, the waste of consecration comes close to being blasphemy. The main fact about the cross was that it was a disgraceful form of

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barbarous cruelty, an ingenious invention of fiendish malignancy, which ought never to have been inflicted. That it was consecrated in the bearing does not consecrate its infliction. Woe to those who laid it on the shoulders of Jesus as much as though his spirit did not rise triumphant over it!

Woe always to those who lay avoidable crosses on human nature! While discipline may gain under the necessity, and graces be won in the suffering, there is enough opportunity for spiritual training in the suffering that cannot be reached, without submitting to the suffering that could be stopped and thus helping its continuance. We can imagine circumstances —we might, unhappily, recall them—in which tolerating crosses out of the sense of duty is complicity with crime. The conscience on the subject is nowadays being felt, and more keenly now than ever. It ought to be aroused more definitely and widely than ever. The first and best way to bear undeserved suffering is to do something to stop it.

[*Zion's Herald*]

There are those who ask God to help them so to endeavor that they will not meet with failure, and who stop there. They neglect to ask that wisdom be given them to help them to make their failures mean something to them. While no one of us should court failure, we should strive to make the most of it when it does come; and making the most of our failures means turning them into stepping-stones to success. The man who has failed once, or twice, or more, is immeasurably better equipped for success than the man who has not known the steadying and stimulating effect of having gone down to failure through overconfidence or lack of preparedness. To have failed is, many times, to have been forearmed. He is indeed a dullard and a laggard who has not been stirred and enlightened when he has had to yield the ground he would call his own. For him who has failed, success should not be far removed; for to have failed, should mean to have learned how to succeed.

[*The Universalist Leader*]

There is a way to get the gospel to the people in all its strength and purity, and it is not a new method, for it is but the method of the Master himself, who gave himself with his message, and the common people heard him gladly because he was in the message he gave. He did not shut himself away behind lofty walls, and then try to toll the people in with winsome music or spectacular display to consider his philosophy as he discoursed through a dull half-hour; he went out to the people as they were in his day, to carry life and hope and joy and worth and health and happiness. Today his method would be subject to variation, because he was a wise man; but who can imagine him today drawing a large salary and living in luxury while the people perish for the bread of life, and the cause for which he gave himself centuries ago suffers defeat?

[*The Outlook*]

Trial is not only a challenge to put forth courage and faith, but it is an expression of confident love. Trial is always man's greatest opportunity for moral and spiritual development. It is when an earnest man has been through hardship that he begins to discover the love of God. The love which indulges and coddles is destructive; the love which challenges is creative, and such love is not only self-sacrificing, but self-repressing, holding back constantly that which it would fain give, and giving by holding back. The love of God is virile as well as compassionate, insistent as well as repressive; the very reverse of a great deal of human love which in its short-sightedness wrecks that which it would save and destroys that which it would build up.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

❖

From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 40

Boston, June 5, 1915

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Items of Interest

The proposal to establish an approximation of the single tax in Denver, Col., was defeated in the recent election by more than two to one. According to unofficial returns, the vote was 27,125 to 7,988. The election was held under a provision of the state constitution, which permits charter cities to exempt personal property and improvements on land from taxation (excepting one mill) for city purposes. The city tax rate in Denver is now 5.744 mills. To make up the revenue that would have been lost by reducing this tax to 1 mill on personal property and land improvements, it was proposed to raise the tax on land and public utility franchises, and the rate on land, it was estimated, would have been about 11.5 mills.

The latest annual tax on land and franchises was given as $1,018,769, and on personal property and improvements as $1,270,196. If the amendment had passed, these figures would have been changed, it is estimated, to $2,097,-931 on land and franchises, and $221,834 on personal property and land improvements.

Pittsburgh, Pa., long known as "the smoky city," is gradually eliminating its smoke nuisance. Experts at Mellon Institute have studied causes and conditions and proposed ways and means of meeting the difficulty. Careless firing was found to be the chief contributing cause of the nuisance, and experts proceeded to teach the city how to fire properly. In consequence, there is said to be little indifferent firing now. A year ago it was estimated that Pittsburgh was spending at least ten million dollars annually in trying to keep clean. The annual soot fall in the city was as high as 1.95 tons to the square mile. Visibility in the city was reduced to one tenth of that of the open country, and active sunlight was reduced by one half. Practically all this has been changed, and the city now has a sky-line that stands out clear and distinct. There is much natural beauty about Pittsburgh, because of its rugged topography. It is built upon hills that are surrounded by other and higher hills. These have been obscured, but now they can be seen.

The state department at Washington has issued in pamphlet form the preliminary program of the second Pan-American scientific congress, which will be held there, beginning Dec. 27 next and ending Jan. 8. The congress will hold its sessions in the building of the Pan-American Union, and attending it will be delegates from all the countries of the western hemisphere excepting Canada. From 1898 to 1905 three Latin-American scientific congresses were held at various South American capitals, and the fourth was fixed to be held at Santiago, Chile, in 1908. The plans for this fourth congress had not proceeded far when it was decided to make the congress Pan-American instead of Latin-American, and an invitation was accordingly sent the United States to send delegates, which it did.

The work of the congress will be divided into general subjects. Among them are the following: astronomy, meteorology, and seismology; conservation of natural resources, agriculture, irrigation, and forestry; education; engineering; international law, public law, and jurisprudence; mining and metallurgy, economic geology, and applied chemistry; transportation, commerce, finance, and taxation.

A proposed new waterway from the upper end of Lake Erie to the lower end of Lake Michigan, to be cut through the northern part of Ohio, Indiana, and Illinois so as to enable barges of the type that will operate through the New York state barge canal to pass from New York to Chicago, has been approved at a meeting of representatives of New York, Boston, and Buffalo commercial organizations. Members of a board of engineers appointed by the war department in 1912 to survey the route of the proposed canal, explained the progress of their work, a report on which they are soon to submit to Congress. The proposed canal, starting at or near Toledo and ending at Chicago, would shorten the present route between those cities by way of the Great lakes. Its capacity would be ten million tons, and its cost one hundred and thirty-five million dollars.

Since the reclamation act became a law, June 17, 1902, the United States government has expended $112,756,079.71 in the work of putting water on arid and semiarid lands in the western states. The total allotments made, bring this sum up to $122,735,721.84, showing that the unfinished work at the present time will cost in the neighborhood of $9,989,642.13. Thus far the great work has been done, and the rest of it is to be done, without any large direct outlay of cash by the government. The act provides that the proceeds from the sale of government lands in the West are to be turned over to the reclamation fund, which was started in 1902 with about three million dollars on hand. Since that time the sales year after year have considerably enlarged it and kept it going.

The ninth annual meeting of the American Peat Society is to be held in Detroit, Mich., Sept. 20-22. The association has been formed for the purpose of encouraging the larger use and application of peat for industrial and economic purposes in the United States, whose peat deposits form one of the country's most important natural deposits. American peat swamps cover large areas in the region east of the ninety-seventh meridian, which runs through western Minnesota, and north of the Ohio river. These swamps also occur along the Atlantic coast as far south as Florida. On the Pacific coast, peat-beds have been reported from southern California northward to the Canadian boundary.

Hawaii, with an area of only 6,449 square miles, and an estimated population in 1914 of 207,743, has increased its trade with the United States and foreign countries from $40,000,000 in 1904 to approximately $76,600,000 in 1914, making its per capita commerce $369. The trade of Hawaii has rapidly increased in the period since the annexation of that territory to the United States in 1898. Shipments thereto from this country have grown from $6,800,000 in 1897, the year preceding annexation, to $21,800,000 in 1914, and imports from foreign countries from $900,000 to $6,000,000. The shipments from Hawaii to the United States during the same period grew from $15,000,000 to $48,300,000.

Among the important subjects to be discussed at the Latin-American financial conference, called at the instance of Secretary McAdoo in Washington this week, were: direct exchange between the United States and South American countries; establishment of branches of United States banks in South America; longer credits to be given by United States exporters, to meet the business custom of European exporters; establishment or rehabilitation of transportation facilities between the United States and South America; extension of markets in the United States for the products of South and Central American countries.

Gray Herbarium at Harvard, which has recently been remodeled by the installation of concrete floors and steel cases for the specimens collected by Dr. Asa Gray between 1838 and 1850, is now officially open to the public. Since American botanical studies are regarded as largely founded upon the Gray collection, it has long been a matter of concern with botanists that it should be properly housed and stored. Until this change, the specimens were largely in wooden cases standing on wooden floors.

Record-breaking cargoes passing through the Panama canal in March, according to war department statisticians, would have filled approximately eighteen hundred freight-trains of twenty cars each. These trains, it is estimated, would have totalled two hundred and seventy-five miles in length, or filled five parallel tracks from Panama to Colon. Had this freight been transported across the Isthmus in freight-trains, it would have required a train every forty-eight minutes.

After months of investigation, a Peruvian corporation is ready to announce that the agricultural possibilities of southern Peru have heretofore been underestimated, and that in view of the Arica-La Paz railway affording a much shorter entrance from the Chilean coast to Bolivia, the Southern railway of Peru would do all in its power to encourage local agriculture and traffic in that part of the country.

The trade returns for the first three months of the year show that the tonnage of vessels entered at ports in the United Kingdom from foreign countries and British possessions amounted to 8,040,670, as against 10,915,858 for the corresponding period in 1914. The tonnage cleared during the same periods amounted respectively to 10,180,219 and 16,250,057.

Massachusetts had more fires and suffered a greater loss in 1914 than ever before in its history. The total loss in the commonwealth last year was $26,194,270.57, as compared with $10,995,580.03 in 1913.

During March the United States exported $61,545,000 worth of breadstuffs, as compared with $8,900,000 worth during the corresponding month of 1914.

Nearly one million five hundred thousand bushels of potatoes are still in the hands of the farmers in Aroostook county, Maine.

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Christian Science Sentinel

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

Vol. XVII June 5, 1915 No. 40

Prayer That Heals

WILLARD S. MATTOX

"Are we benefited by praying?" Mrs. Eddy asks on page 2 of Science and Health; and she answers, "Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void." This scientific statement of the quality and characteristics of the prayer that heals the sick and reforms the sinful is so clear that it cannot be mistaken for the conventional and formal sense of prayer. "Ye ask, and receive not, because ye ask amiss," says the apostle James. If our petitions to God are not answered, there must be a reason for the failure. The fundamental requirement, as indicated by Mrs. Eddy's words, is an unselfed yearning to be good, without which our human desires are unavailing and fruitless.

If the sick desire only to be relieved of pain or suffering, if the poor and indigent wish only to acquire an increase of supply, if the unsuccessful pray only for success, is it strange that they have no answer? If, even unconsciously, the longing of the heart of man is for unworthy things,—for the gratification of sordid and selfish aims, for material things only in order to have material things, for a surcease of discord or pain only because one wishes to be relieved of the penalty for believing in a life apart from God, for something or anything to satisfy the human self,—then such desires are not that "hungering after righteousness" referred to by Mrs. Eddy, which is always answered. If the desire to be cured of disease, or to be helped out of human deficiency or failure, is not born of a humble purpose to improve one's self, it must necessarily fail in securing those happy results which follow an earnest and honest desire to grow in grace, to "put off the old man" with his material thoughts and deeds, to be more godlike, and to demonstrate in one's life the scientific unity of idea and Principle, of man in the image and likeness of God.

When Jesus said, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," it is not to be supposed that he did not discriminate between an honest desire and a superficial wish to be benefited. In the case of the blind men who "followed him, crying, and saying, Thou son of David, have mercy on us," he made it plain that faith and a receptive thought are necessary adjuncts to spiritual healing, which follows a righteous plea for divine aid. The account goes on: "Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you."

A request to be saved is not prayer. We may be willing to profit by prayer, but that is not enough. The dilettante or trifler can never understand the mission of prayer, nor the faith and sweet humility of thought which must always accompany it in order to gain the ear of divine Love. To plead with God is not to pray to Him. The divine Mind is not convinced or impressed by an insistent petition. Jesus' parable of the judge who yielded to the frequent appeals of the woman who said, "Avenge me of mine adversary," because he feared she would weary him "by her continual coming," was intended, no doubt, to expose the mockery of trying to use prayer as a means to gain a personal advantage. On the contrary, nothing but faith and honesty can open the way for an appeal to the loving Father, who knows what we have need of before we ask Him. Coleridge says,—

> He prayeth best who loveth best
> All things both great and small;

and a well-known hymn contains these lines:—

> Prayer is the soul's sincere desire,
> Uttered or unexpressed.

"Love never faileth," Paul declares (Rev. Ver.). The "sincere desire" to be good never considers the possibility of failure. In a single sentence Mrs. Eddy gives an incomparable description of the ideal prayer: "Spiritual sense is a conscious, constant capacity to understand God" (Science and Health, p. 209). Such an understanding can never be persuaded to be impatient or petulant, if prayer is not answered at the instant when imperious mortal will expects a reply. Prayer is "God with us," positive spiritual knowing which excludes all doubt, uncertainty, or lack of faith.

Some one has said that "expectation is achievement." Prayer is that positive and expectant state of mind which is able to realize the ever-presence of answer. Paul refers to "the faith of Abraham; . . . who against hope believed in hope," and with this agrees Montgomery's recommendation, "Hope against hope, and ask till ye receive." True prayer is so loyal to God, and so faithful in its patience, in its unshakeable trust and confidence, that it is never disturbed or discouraged by what may seem to be a delayed answer or an apparent failure. Time does not enter into the divinely mental processes of prayer. The ever-presence of good is the answer to prayer, and this omnipresence eliminates all consideration of time and space. That is why the answer may be, and so often is, instantaneous.

Gratitude is one of the notable characteristics of true prayer. It has ever been easy for mortals to appreciate healing, after the sense of disease has yielded to the utterance of Truth. It was easy for the dubious Thomas to believe that his Master and friend had risen from the dead, when he saw Jesus in the flesh, but it was no credit to Thomas that he reluctantly admitted Jesus' victory over death. It is equally discreditable to those who today are saying in effect, Heal me, and I will be grateful; but I must see results first. Such a state of mind may have prevailed in those places of which it is recorded that Jesus "did not many mighty works there because of their unbelief."

Patients who come to Christian Science today with an unbelief in a treatment that cannot be perceived by the senses, do not so readily respond as do those who are quick to apprehend that the essence of prayer is gratitude. Cases are on record of the healing of so-called incurable disease when suppliants have risen to the point of confident anticipation, where they could say, as did Jesus before the tomb of Lazarus, "Father, I thank thee that thou hast heard me." In spite of all the evidence of the mortal dream, the apparent reality of death and disintegration, there was one man in the throng that stood about the open tomb who knew enough about

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eternal life to be able to say, even while the dead seemed to be dead, "Father, I thank thee that thou hast heard me," and then, as we read, he "cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin."

It was the superb consciousness of the omnipotence of ever present Life which enabled Jesus to speak with authority, and which made it possible for him to be grateful for a perfect healing before there was any material evidence to confirm such an expectation. The materialist believed when Lazarus came out from the tomb, but Jesus' understanding equipped him to know in advance and without confirmation from matter that the demonstration of life is eternally accomplished. That is why the invalid who is believed to be sick, has a right to be grateful and to thank his heavenly Father for perfect being.

The desire for more light, a clearer vision of things as they are, a more definite understanding of spiritual being, reveals to man's consciousness the ever present good which is just at hand and always available. This is what prayer meant to Jesus; and mankind is learning today something of the majesty and beauty of the Saviour's outlook on life. To pray means to cleanse the consciousness of whatever thoughts may tarnish the pure affection which instinctively reaches out to divine Love for comfort and solace. The prayer that heals was illustrated in the daily practice of Jesus, and it is clearly described in the following passage from page 476 of Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

The One-talent Man

LOUISE KNIGHT WHEATLEY

PERHAPS one of the most seemingly paradoxical statements which have ever puzzled the earnest Bible student is this: "Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." These words occur in the parable known as the ten talents, wherein we are told that the master of the house, having divided his goods among his three servants, went on a journey, and upon his return required from each an account of his stewardship. It is related that the servants who had received five and two talents respectively had doubled them in the master's absence, while he who had received but the one talent returned it, untouched and unharmed, to its owner. At this point, however, the average reader feels an uncomfortable sense that something is beginning to go wrong, for the rebuke to this overprudent servant appears to be out of all proportion to the wrong committed. "Thou wicked and slothful servant," the master says to him; and then the command is given, "Take . . . the talent from him, and give it unto him which hath ten talents." Thereupon follows the remarkable saying quoted above, which has proven indeed a stumbling-block to theological thinkers for centuries.

One's natural sense of justice seems offended. How can it be right that the man who already has little shall be deprived of that little for no reason, apparently, except that he who already has much shall be given more? While it is true that the man had not gained anything with his one talent, he certainly had not lost anything. Does he deserve no credit for that? He may have been overprudent, but at least he took no chances. In pondering these questions, however, we remember that the story was told by our loving and compassionate Master himself, and hence we know that when rightly understood it will be found to contain not the smallest hint of injustice to any one. To understand it, therefore, we must go beneath the surface of things; we must grasp the deeper meaning of the Scriptures in the way which Christian Science teaches; just as those who seek for rarest pearls must go far below the rippling of the purposeless waves into the still, clear depths where only those who have the perseverance to seek, may find.

To such a one this seemingly incomprehensible statement, from the old point of view, will become a pearl of such priceless purity and beauty that he may well count it a joy to find it added to the treasures of his mental home. He will find that beneath the rich metaphorical diction of the Orient there lies hidden a gem of vital metaphysical truth; also that the man with the one talent was compelled to lose it by reason of a law as inexorable, as irrevocable, and as unalterable as the law which holds the planets in their courses. For he had made some serious mistakes, this man of long ago; his whole process of thinking was wrong, and it led him just where wrong thinking always leads.

In the first place, this servant began by being afraid, which is about the worst thing that a man can do, if he wishes to succeed at anything. It is no wonder that trouble quickly followed, for when one is afraid he is in a mental state to invite almost anything to happen. He is like the man who looks out of his cozy home upon a blinding snow-storm, and after crying out, "I'm so afraid the snow will get into the house!" straightway proceeds to throw open all the doors and windows. Job said, "The thing which I greatly feared is come upon me." Is it any wonder that the man who began by being afraid, lost his talent, despite his precautions?

Then the man made another mistake. Being overcome with fear, he hid away his talent in what he evidently considered was a good, safe place. He dug a hole, and buried it. This is exactly what every man does who is afraid; he immediately puts a stop to any activity which might otherwise be in operation, for it is self-evident that so long as the talent lay buried it was useless. While the servants who had received five and two talents respectively were busily engaged in making these talents bring them in some return, he was deliberately, if unconsciously, depriving his one talent of even the little value which it already had. When put into circulation, passed from hand to hand, it had a certain specified purchasing power; it could buy something, be something, do something; it represented a given amount of activity. But so long as it lay buried it was just the same to him as if it had no purchasing power at all. One may have a million dollars in the bank to his credit, but if he never goes to the bank and presents his check, he will never get anything. It is what we use, not what we hoard away, which is of actual value.

The third mistake of this unfortunate man, however, was the worst of all. He not only hid away his talent, but he hid it "in the earth," in matter. In other words, he regarded it as a material possession. The mental equipment of the man with the one talent did not include the true understanding of possession. From first to last he regarded his talent as existing in matter, even telling his master, when the moment of final reckoning came, that "there thou hast that is thine," meaning in the earth, in matter. No wonder he lost his talent, for if he had believed it to be in matter, he had never really had it at all. How inevitable, then, is the logical sequence that "from him that hath not" any real possession, "shall be taken away even that which he" in his blindness believes that he "hath."

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Christian Science teaches that nothing is ever safe in matter. Chance and change disintegrate, "moth and rust doth corrupt, and . . . thieves break through and steal." Spirit being the true source of all good, all happiness, all supply, it is only as we lift our thought of possession from the material realm into the spiritual that we are laying our treasure, whatever it may be, in the one place where it is really secure. A constant, conscious realization of this would quickly dispel all sense of personal pride in one's own achievements, for if whatever we accomplish is brought about only through the intelligent use of a talent entrusted to us, it is not ours at all, but God's. Then if it is God's, it must come to man, His child, by right of reflection; and since Spirit can never be reflected by or in matter, it follows that this talent must be a wholly spiritual gift, and as such forever protected beyond the reach of chance or accident in the spiritual realm of the real. Knowing this, acknowledging it, realizing it, as an eternal, indisputable fact, let us joyfully proceed to use what we have, that the Father, and not self, may be glorified.

Probably most of us, if the truth were known, unconsciously think of ourselves as having only one talent,—in accordance with mortal mind's favorite method of limiting all that is good. We look at the man with the five talents, and with a sigh straightway proceed to bury that which we have. Let us remember, however, that the master of the house gave to each servant "according to his several ability," and the man with the five talents might have been compelled to defend them against odds which would easily have overwhelmed the others. There is no doubt that he received along with them his own peculiar problems, and if we could know all the temptations which assailed him on account of his greater responsibility, we would never again think of envying him; rather would we humbly thank God that there was found even one brave enough to stand the pressure. In certain countries, when soldiers on the line of march are obliged to ford some suddenly swollen stream, the officers are taught to swim with the sword held in the teeth to keep it from getting wet; and in like manner the man with the five talents is sometimes called upon to preserve his integrity and purity while himself passing through deep waters.

But why classify ourselves at all? It was the master of the house who did this, and not the servants themselves. In absolute Science there is no man with five talents, or with two, or with one, for "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). To each one God has already given all; and since each of Mind's ideas reflects the infinite abundance, it can never be limited or circumscribed. Then let us make the very best of that which we consciously have at the present moment, remembering what our Leader counsels: "In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost" (Science and Health, p. 323).

Let us therefore rejoice. If we can see that we have been given five talents, let us use them fearlessly, and give God the glory. If we believe we have but two, let us use those two, and not envy the man with five. Even if all we can seem to realize at present of the Father's abundance is just the one talent, let us still rejoice. Let us never think of Him who gave it to us as "an hard man," as did this unprofitable servant of long ago, but let us thank Him for His goodness, and make glad and grateful use of that which we have. We too can double our talents, and the reward of our fidelity will be the same; for it must never be forgotten that the true reward of service lies not in the doubled talents, but in that message which sooner or later comes to each waiting heart: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord."

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Humility

ARTHUR H. LIDDLE

It has been wisely said that the first test of a great man is his humility, but humility has for students of Christian Science a deeper significance than this; it assumes for them a wider and fuller meaning than the world usually gives it. In "Miscellaneous Writings" (p. 356) our revered Leader says: "The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science. One can never go up, until one has gone down in his own esteem." If we look at the early history of Moses, we see in his experiences in Egypt and in the land of Midian how he learned the lesson of humility, and then we read in Numbers, "The man Moses was very meek, above all the men which were upon the face of the earth;" and later, in Deuteronomy, we are told that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, . . . and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel." Is not this a striking commentary on a mental attitude which Mrs. Eddy calls "the genius of Christian Science"? Surely it is of great importance to understand in the light of her teachings what humility means.

Humility has too often been regarded as a somewhat doubtful virtue, because it is sometimes seen to be tainted with hypocrisy; but hypocrisy can no more exist where true humility is than can darkness mingle with light. True humility consists in leaning completely on God; it is the surrender of all desire to follow any path but that which divine Love points out. It means to lose all sense of personal responsibility and to realize that all strength, ability, capacity, intelligence is in God alone; it is to have the simple trust of a child, the receptive state of thought which Jesus said was necessary to enter the kingdom of heaven.

We learn in Christian Science that God, infinite Mind, is the only creator; the real man, therefore, as created in God's image, reflects only the one Mind, and can have no mind apart from God; whereas our former concept of man as material, with a separate mind of his own, is simply an illusion, since God is the only intelligence. The so-called human will cannot, therefore, direct man, although it may seem to do so. With this recognition of the powerlessness of the human mind, will, and intellect to guide man rightly, the true idea of humility begins to dawn upon us. We have, to apply Mrs. Eddy's words quoted above, gone down in our own estimation, and thus the allness of God, good, becomes more and more apparent. Daily and hourly we refuse to hearken to the suggestions of mortal mind and turn humbly to listen to the voice of God.

Christ Jesus raised the dead, healed the sick, and walked on the sea; none other has done such mighty works, and yet he said of himself, "I am meek and lowly in heart." He has set us an example of true humility which all can and must follow. The human mind would have us plan what it thinks best, and would have human needs met in the way it would like; but Love's ways are often not those which seem best from a worldly point of view, though we can never doubt that our problems are always solved in the best way as we follow divine guidance. Every student of Christian Science has

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found this in countless ways. By looking to Love alone for guidance, we can avoid all anxious thoughts about results, since we are assured that "the meek shall inherit the earth."

The attitude of continually and habitually turning to divine Love and refusing to heed the false evidence of the material senses, results in the true humility that leads up to the stage of which Mrs. Eddy says (Miscellaneous Writings, p. 357), "The third stage of mental growth is manifested in *love*, the greatest of all stages and states of being."

✧

"Enter thou"

CAROLINE A. BALY

One can but realize, after a patient and earnest study of Christian Science, that a dominant asset to the seeker after Truth is gladness, a gladness which the most alluring earthly pleasures can never bestow. Christian Science is the demonstrable manifestation to the world of that rich reward of the faithful servant, "Enter thou into the joy of thy Lord." This phase of the teaching may not present itself during the earlier stages of our upward journey, because of the chemicalization explained on page 401 of Science and Health. This new-old doctrine causes such a mental upheaval, discloses so much latent, undreamed-of error, that the searching self-diagnosis resulting from an earnest longing to know the truth may be, and often is, somewhat appalling to the awakened conscience.

Our ascent from the material to the spiritual bears some analogy to the efforts of one learning to swim. During his first endeavors the swimmer can judge of his progress only by looking back to the starting-point. When, however, his more vigorous attempts carry him out into the stream in sight of the promised land, no matter how distant, he no longer looks backward to gage his progress, but forward. The goal is in sight, and the bright promise encircling that desired shore inspires him to breast the troubled waves, and to keep on courageously until at last with joy the goal is reached. It is just here that we realize, somewhat faintly perhaps, what we owe to our inspired Leader. This apprehension of the glorious possibilities of attainment is so uplifting that we for the first time enter into the joy of our Lord; and out of this new sense of gladness, hitherto unrealized, rises spontaneously the prayer, "God bless her." Thus we begin to taste the fulness of joy, and this joy no man can take from us.

Many students of Christian Science are slow to apprehend the healing potency of gladness, yet out of his wide experience the psalmist persistently urges this tribute to a loving Father: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." Praise is indeed the only homage we can give to God, who giveth all, and Christian Scientists have great reason to praise Him. To be of a sad countenance amounts to a denial of God, for the discouraged and despondent must of necessity stand outside the kingdom of harmony, while praise is the open sesame to God's presence, the wedding garment displacing "the spirit of heaviness."

The Bible, which is so illuminated by Christian Science, demands of us the sacrifice of thanksgiving,—and why are we not more ready with this tithe? The closed hand does not give and cannot receive. Why lose the present good by clinging to the doleful past? Why turn the self-pitying gaze back to Sodom, when by looking up after the manner of the shepherds we can hear the angels sing, "Behold, I bring you good tidings of great joy"? How great this joy is, no dweller in the dead past can ever know! Mortals blindly elect to starve upon the husks of self-pity, self-justification, and discouragement, when all the time, if they would but see good, the table of Love is spread in the presence of these enemies.

"All that I have is thine," was the father's assurance to the son that was ever with him. Yet this rich heritage is so often ignored. Ofttimes even Christian believers seem to prefer to wander in the wilderness of false griefs of ephemeral sense. "Lazarus, come forth," rings out in loud voice today to those who thus drape themselves in mental grave-clothes. Our various trials and tribulations, mainly self-imposed, are the inevitable corollary of the false belief in a power apart from God.

Throughout the Bible and through all our Leader's writings comes the call for obedience and praise; the two are inseparable, for the disobedient cannot praise, and the obedient cannot do otherwise, because "obedience crowns persistent effort with everlasting victory" (Miscellaneous Writings, p. 118). All through her pilgrimage, out of the depths, on the open battle-field, and in patient anticipation of the "Enter thou," Mrs. Eddy's message rings with the gladness of overcoming, the overcoming promised throughout the book of Revelation,—and how rich is the reward assured the faithful!

Nevertheless, we should not fail to recognize the sweet uses of adversity, for until we awake out of the Adam-dream, these bugle-calls of suffering or privation seem to be a necessary part of our purification from all evil. Which of us, having glimpsed however faintly the glorious promise of Christian Science, would forego the harvest, "e'en though it be a cross" that leadeth us? And just here gladness is imperative, for we read, "Thy rod and thy staff they comfort me."

There is therefore no time or place where thanksgiving and gladness are undue,—gladness that the way, however rough and dark to mortal sense, leads up to heaven, and that whatever betide during our pilgrimage, we can, as our Leader says (Science and Health, p. 121), be "glad in God's perennial and happy sunshine, golden with Truth."

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[Written for the *Sentinel*]

Pinions

GERTRUDE RING HOMANS

Rest in fullest measure,
Wait upon the Lord;
Soon 'twill be His pleasure
To fulfil His word;
Then will Truth dawn faster.
Prize its message terse:
"God is still the Master
Of His universe!"

Darkness may seem near thee,
Trouble pressing nigh;
Carnal mind may vex thee,
And thy mettle try;
Look to Him the harder
When things seem adverse,—
"God is still the Master
Of His universe!"

Naught can ever harm thee,
Thine is trust secure;
God is all around thee,
Let not sense allure;
In His will abiding,
None can good reverse,—
"God is still the Master
Of His universe!"

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Selected Articles

[Judge Clifford P. Smith in *The Baltimore* (Md.) *News*]

The beliefs of Pastor —— are so fundamentally different from Christian Science that he could hardly be expected to speak of it accurately, but his sermon on this subject which you published recently, was not fair even to himself, for it put him in the position of speaking in an oracular manner without insight or appreciation.

The main thread of the sermon in question was woven about a series of mistaken suppositions regarding the position of Christian Science toward the item of human experience called death. The philosophy of Christian Science was supposed to be as follows: Whoever dies commits mortal error; death is the greatest of errors, and one's failure to overcome it here and now leaves him hopeless,—he has failed in the last moment of his trial. The conclusion drawn from these premises was that the death of Christian Scientists disproves the truth of Christian Science. The fallacy of this conclusion, however, begins with the falsity of its premises, for they do not represent the teachings of Christian Science in a single particular.

The position of Christian Science with reference to the change called death is simply that of original and unadulterated Christianity. When Christ Jesus said, "If a man keep my saying, he shall never see death," and when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he lifted up an ideal which will sooner or later draw all men. But it is not only in the belief called "this world" that we have hope in Christ; the true idea must reign in our thoughts until the mortal qualities of human consciousness are wholly eliminated. The passing on of a Christian Scientist no more disproves the truth of Christian Science than the same event in the experience of St. Paul disproved his statement that "we live, and move, and have our being" in God. Like St. Paul, Christian Scientists have perceived the truth of being; they have complete authority for it in the teaching and example of the Master. They have themselves experienced a satisfying degree of proof, and they do not regard any human event as final or capable of closing the door of opportunity. Jesus said, "I live by the Father," and, "All live unto him."

One of the difficulties encountered by our critic while speaking of Christian Science, is due to his insistence on its being a system of negative thinking. Take this illustration: "Christian Scientists declare that the ten most potent words ever written are the first ten words of Mrs. Eddy's scientific statement of being—'There is no life, truth, intelligence, nor substance in matter.'" I have been a daily reader of Christian Science literature for over fifteen years, and have talked with several thousand Christian Scientists, yet I never read or heard such an estimate from a Christian Scientist. If anybody will read the "scientific statement of being," on page 468 of "Science and Health with Key to the Scriptures," to which the clergyman referred, the reader will find it to be a paragraph of six sentences, in which positive and negative statements are evenly balanced. In form and in substance the entire paragraph corresponds to these words from Christ Jesus, "It is the spirit that quickeneth [giveth life]; the flesh profiteth nothing." For any one to say that Christian Scientists regard the ten words in question as the most potent ever written, would be like saying that Christianity is founded on the unprofitableness of the flesh—on the nothingness of Spirit's opposite.

When Mrs. Eddy chose a single form of statement corresponding to the words quoted by the reverend gentleman, she spoke affirmatively: "Christian Science . . . rests on the conception of God as the only Life, substance, and intelligence" (Science and Health, p. 185). It is doubtless true, however, that both affirmations of truth and corresponding denials of error are requisite for clear thinking when thought has been confused. This was particularly the case when Christian Science was introduced to a world that was accustomed to regard matter no less than Spirit as both real and good.

Another mistake that this critic insisted on making for Christian Scientists was expressed by him as "their teaching that God is in everything." There is no such teaching in Christian Science. Mrs. Eddy has said, "Spirit, Soul, is not confined in man, and is never in matter" (Science and Health, p. 467). Christian Science is based on infinite Spirit, and the infinitude of Spirit means, as expressed by Mrs. Eddy, "one God and His creation, and no reality in aught else" (Christian Science versus Pantheism, p. 9). Therefore the entire argumentative structure that the clergyman built on the supposition that "God is in everything" as the teaching of Christian Science, must fall for lack of foundation.

Our critic also fell on Mrs. Eddy's use of the word "Principle" as a synonym for God, in a manner which showed that he had given but very superficial consideration to the different meanings of this word and the propriety of giving it a new meaning. In the larger dictionaries, the primary meaning of the word "principle" is origin, source, cause; that from which anything proceeds; fundamental substance; primordial substance. It has been used by lexicographers in their definitions of Soul, or Spirit, as follows: "Soul, the principle of thought and action in man" (Oxford English dictionary); "Spirit, the principle of life" (Century dictionary); "Spirit, the universal principle imparting life from the creator" (Hastings' Dictionary of the Bible); "Spirit, the principle of self-consciousness, self-activity, and of rational power in general; that which signifies a likeness in man to the Divine Being" (Webster's New International dictionary).

Taking the word "principle" as thus in use, Mrs. Eddy gave it a distinctly deific meaning, which she distinguished by means of a capital letter, and employed the word "Principle" with several other terms "to express the nature, essence, and wholeness of Deity" (Science and Health, p. 465). That is to say, Mrs. Eddy did with the word in question what St. John did with the word love. Such is "the process with every great, creative religious mind," writes Professor Rauschenbusch on page 57 of his "Christianity and the Social Crisis;" "the connection with the past is maintained and the old terms are used, but they are set in new connections and filled with new qualities."

In effect, the rest of the clergyman's sermon was a fault-finding with Christian Science because it does not agree with him on the following propositions: "God is dealing with the world as criminals under death sentence." "The church should not expect divine healing, which is so much of restitution, and will belong to the world by and by, after the Messiah's kingdom shall have been established." Christian Science agrees that true healing depends on the will or law of God, but emphatically differs from everything else expressed or implied in these propositions. Such doctrines were repudiated over five hundred years before the Christian era; indeed, they should have been obsolete from the days of Moses, for he said, speaking of God, "He is thy life."

According to the teachings of inspired prophets whose sayings are recorded in the Old Testament, God is just to each individual, and does not punish any one for what another has done, nor condemn any one after the occasion for punishment has ceased. (See Psalms lxii. 11, 12; Prov.

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xxiv. 12; Isa. lv. 7; Jer. xxxii. 19; Ezek. xviii. 1-3, 30-32; xxxiii. 14-20.) Some of these teachers perceived that God's will is to heal or restore, and to give life to all men. (See Psalms xxiv. 12-22; xxxvi. 7-9; xc.; ciii. 1-6; cvii. 15-22.) With the advent of Christ Jesus, the law of divine Love was fully revealed in its universal relation to human interests—"Even the very hairs of your head are all numbered," and in its universal availability to all men—"It is not the will of your Father which is in heaven, that one of these little ones should perish." As for the postponement of healing until after the establishment of a Messianic kingdom, he clearly taught that the kingdom of God comes upon you in the very process of healing. (See Luke x. 9; xi. 20.)

The rejection of Mark xvi. 15-18 by recourse to "higher criticism," as proposed by this clergyman, would not help him to controvert the present possibility of Christian healing, for two parallel sayings would still remain intact. No criticism has yet found a reason for expunging the Master's command to his disciples, "Heal the sick," and his extension of it to "all nations," as recorded by St. Matthew, nor any reason for deleting these words preserved by St. John, "He that believeth on me, the works that I do shall he do also."

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[Thomas F. Watson in *Searchlight*, Redding, Cal.]

An article published in your paper of recent date states that Bishop —— attacks the Christian Science faith as a heresy. I ask that you allow me space for a brief reply.

According to Webster, the definition of heresy is, "Religious opinion opposed to the authorized doctrinal standards of any particular church; . . . lack of orthodox or sound belief." Then the members of one church may readily consider all other religious beliefs as heresy. Religious opinions change so often that it has been well said that "the orthodoxy of today is the heterodoxy of yesterday." In "Miscellaneous Writings" (p. 21) Mrs. Eddy has written, "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality." The reverend gentleman's statement that "every shred of truth found in Christian Science was taken out of the teachings of Christ" is quite true, for Mrs. Eddy tells us that in her search for the truth "the Bible was her sole teacher" (Science and Health, Pref., p. viii). Christian Science reiterates the teachings of Christ Jesus and rests upon demonstration. That this teaching attained some degree of success in proving its faith by its works, accounts for the phenomenal growth of this new-old religion, this return to primitive Christianity.

The critic calls this religion "mental therapeutics commercialized." Christian Science is mental therapeutics in the sense that it teaches one how to think good instead of evil, love instead of hate, and health instead of disease; in a word, it teaches one the truth about God, man, and the universe, the truth which Jesus said would make us free. In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read (p. 369): "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood."

Christian Science is no more "commercialized" than other religions that pay for the erection of churches, pay their preachers, soloists, and others for services rendered. A great deal of the healing work of Christian Science has been done gratuitously. However, when Jesus sent out his disciples to preach the gospel and heal the sick, he said, "Provide neither gold, nor silver, nor brass in your purses, . . . for the workman is worthy of his meat." On their return the Master said: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing." Christian Science teaches that sin and sickness are overcome by the same method. Christian Science is founded on the Bible, especially the words of Christ Jesus, and we have his assurance that his words "shall not pass away."

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[Harry I. Hunt, in *Newark* (N. J.) *News*]

In "I. L. W.'s" able article on the work of an evangelist, in your issue of Saturday, I find a statement linking the use of suggestion with the practice of Christian Science, and I should like to correct this. The Christian Scientist does not use suggestion, though popular misconception of Christian Science would have it so. He accords no spiritual power to what is termed suggestion, for the simple reason that suggestion is an effort of one human mind to influence another human mind. It may be used for evil purposes as readily as for good, and is therefore of the "kingdom divided against itself," which Jesus declared could not stand. It was Paul who classified the human or "carnal mind" as "enmity against God," and to emphasize the utter unlikeness of this mind to Deity, he added, "It is not subject to the law of God, neither indeed can be."

It must be manifest to the thinker that all which proceeds from God is good, and hence that any so-called power which is not altogether good is not and cannot be allied with the power of Spirit, God. The Christian Scientist relies upon God, the one Mind, which is the only power, and which is ever present in overcoming sin, evil habits and appetites, discord and disease, and so places his health and happiness upon a sound basis.

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[Editorial in *Columbus* (Ohio) *Dispatch*]

A bill in the Ohio legislature proposes to give entire freedom to the practice of Christian Science in the cure of disease. It is a measure in the interest of the personal liberty of a great and growing body of intelligent people, all of whom are ready to testify to the relief and comfort they have secured from such treatment,—not only are ready, but actually do testify to the efficacy of the cure with a zeal that is one of the marvels of the day. Time and experience seem to have lifted this treatment out of mere experimentation and entitled it to professional recognition. Doubtless if the doctors of medicine had given greater attention to the psychological element in certain ailments, they would not now be so concerned about the competition of the Christian Science healers.

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[Editorial in *Dayton* (Ohio) *News*]

The appeal of the Christian Scientists in this country for "religious liberty" seems fair enough. They do not seek to thrust their religion down the throat of any one else; they only ask that they be allowed to worship God in their own way, according to the dictates of their own consciences. Their code of morals is as high as the code of morals of other people; they conform to the laws of the land in their daily lives; they do not seek to overthrow our civic institutions. Why, then, should they not be allowed to worship as they please and to believe whatever they desire to believe?

The most that can be said against Christian Scientists is that they place an interpretation upon the Scriptures which is not the same as that placed upon the same writings by the so-called orthodox churches. They have set up no strange gods, however. They are following, in their own way, the teachings of the same Nazarene upon whose teachings the

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Christian religion is founded. There is nothing in their teachings that is inimical to a republican form of government, to a moral household, to clean living, or to the well-being of the human race.

It is legitimate for those representing all other denominations to seek to lead people to embrace the teachings of their own several creeds or "faiths." Any one has the right to hire a hall, or build a church, or rent a lot and proclaim the advantages of his religious belief. It is also legitimate for the Christian Scientists to do the same thing, and they ought not to be interfered with in any such mission. They ought not to be hampered by special laws or hindered by regulatory measures that do not apply at all.

We pride ourselves that America is the land of religious liberty. It was settled by people who sought to escape religious persecution. It has been made great through a broad-minded policy that gave to every one the right to worship God as he saw fit. So if a group of people decide upon a certain line of worship or conduct, they ought to be allowed to pursue it peacefully, "without let or hindrance." If Christian Science cannot be combated by argument, it ought not to be crushed by statute.

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[John M. Tutt in *The Aurora* (Mo.) *World*]

Recent issues of the *World* have contained attacks on Christian Science by the evangelist now conducting revival services in Aurora. Space is asked for a brief reply, not only in justice to Christian Science, but also to those of your readers that may have been deceived.

First, let it be said that with the reverend doctor's righteous efforts to preach Christ's gospel there can be naught but hearty accord. What saddens one is, that the doctor seems to feel an impulsion to vilify in order to make converts. Or can it be, indeed, that he uses invective as a sort of nettle-broth with which to sting his audience into excited attention? This method he may deem quite successful, but when he goes out of the way to attack Christian Science, he is manifestly unfair to a very large body of citizens whose lives and deeds in any community entitle them to that immunity from persecution accorded by Jesus: "Forbid him not . . . For he that is not against us is on our part."

Our critic, however, will doubtless welcome correction of certain erroneous statements. He says, "The Christian Scientists would come in the town and take all the members out of your churches." That is a mistake. The Christian Scientists would rather see restored to the churches the Christian healing established by the Master. There is a Christian Science organization in Aurora. Is there evidence of such a plot as our critic claims? The Christian Science church does not close its doors to the members of any other church, but it certainly makes no effort to decimate other congregations. Christian Science is offered to all under Jesus' command, "Freely ye have received, freely give," and the efforts to make converts are most unobtrusive and shorn of attacks on other denominations.

The false charge that the rich are sought and the poor neglected, is probably occasioned by the fact that the effect of Christian Science on the individual, be he poor or rich, is to improve his condition financially as well as physically and spiritually. Poverty, sin, and sickness, all errors, are the result of wrong thinking, and the improved thinking resultant from the study of Christian Science is witnessed to by the improvement shown by its beneficiaries. But it is erroneous to claim that Christian Science seeks the rich in preference to the poor. In fact, a man's wealth must be estimated in terms of right ideas, and not "in the abundance of the things which he possesseth."

Our critic avers, "Christian Science says if you believe there is no sin, there is no sin." Christian Science says no such nonsense. Scripture states that Christ came to "destroy the works of the devil." Sin is surely the devil's work, and Christian Science teaches that when sin is destroyed from the lives of men, it is thereby forgiven. Christian Science teaches the destructibility of sin through Christ, and the necessity for destroying it. All the real, God made; He did not make sin,—hence the unreality of sin. When a man has therefore scientifically overcome sin, he knows its unreality. The claim that Christian Science has taken the Lord's Prayer and "torn it to pieces to make it mean things that it was not intended," is untrue. Again, it is untrue that Christian Science "does away with the death of Jesus on Calvary's cross." Our critic says he delights in the statements of Paul. Very well, let us permit Paul to state the Christian Science position in the above criticism: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

"Sufficient unto the day is the evil thereof," said Jesus. It is more important to heal the sick and the sinning than to walk on water, and so Christian Scientists will not accept our critic's invitation, but will remind him that while he divides Jesus' command, "As ye go, preach . . . Heal the sick," Christian Scientists are humbly trying to keep the commandment undivided. And beginning with the simpler demonstrations, they have the assurance of the Master, "Lo, I am with you alway." So in the fulness of spiritual growth, and when confronted with the necessity to do so, they may even come to the walking on the waves, knowing demonstrably that through Christ they can do all things. Now they rejoice in the healing and regenerating influence spread abroad to a sin-sick and disease-laden world, through a gentle woman's glad acceptance of the Saviour's profound words: "He that believeth on me, the works that I do shall he do also," and "These signs shall follow them that believe."

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[S. T. Downs in *Elkhart* (Ind.) *Review*]

There does not seem to be any reason to suppose the President was thinking of Christian Science when, in a recent address, he referred to the business situation as a state of mind. Judging from a recent editorial discussing the address, however, and without further reference to the President's remarks, it will be of interest to you and your readers, no doubt, to learn that Christian Science has healed every disease known to mankind, and has proved just as effective in restoring health and prosperity to a sick business. The Christian Science periodicals have published many such testimonies, and others are often given at the Wednesday evening meetings, telling how all manner of discordant and impoverished business has felt the healing ministry of Christian Science.

This teaching shows that a sick business, as well as a sick body, is the result of wrong thinking and practice, and that as men turn from a belief in God as corporeal, and as sending both good and evil, to the understanding of God as Spirit, divine Principle, and man in His image and likeness, the channels are opened for the operation of spiritual law. Christian Science teaches, in other words, that as men become obedient to the Master's command, "Seek ye first the kingdom of God, and his righteousness," human affairs become channels for the expression of harmony in fulfilment of the promise in the latter part of the same statement,—"and all these things shall be added unto you."

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The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.—MADAME DE STAËL.

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Editorial

Troubled Waters

It is well sometimes, when to human sense a storm of discord is raging and the troubled waters threaten to engulf everything in one tremendous tidal wave, to give ourselves pause long enough to remember that God still commands the winds and the waves, and that the "Peace, be still," of the Master was meant for the comfort and solace of anxious hearts in all times and places. Let us recall, too, the counsel of our Leader to "avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and 'the peace of God, which passeth all understanding,' recommending to all men fellowship in the bonds of Christ" (No and Yes, p. 8).

We must get away from the belief that there is any reality or power in anything but God, good, and His manifestations, for the belief that evil is real and has power over mankind is the foundation of all inharmony,—sin, sickness, and death. It is this false belief which needs to be destroyed, and which is destroyed through Christian Science,—through the scientific and exact knowledge and understanding of the allness and omnipotence of God. If evil were real, it would be so only because of some creative power which could give it origin and force it upon mankind. That God could or would create evil is unthinkable, because such an act on His part would be in every way inconsistent with divine goodness, and the instant that He launched evil upon the world, He would cease to be good.

The only other explanation of evil as reality would be that there is some other creator, some being or force with power to create and send upon men something which God could not and would not create. Such a belief as this would be equivalent to the declaration that God is not the sole creator, and is likewise powerless to prevent evil. This, too, is unthinkable, and leaves no logical explanation of evil as a phenomenon of human existence, other than that it is unreal, an illusion of mortal mind, a bald imposition upon credulous humanity. Of this false belief Mrs. Eddy writes on page 186 of Science and Health: "Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent. Every mortal must learn that there is neither power nor reality in evil."

Mrs. Eddy also writes on page 183 of the same book: "To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary. . . . Truth casts out all evils and materialistic methods with the actual spiritual law,—the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors human belief, it honors spiritual understanding; and the one Mind [God, good] only is entitled to honor." In all her writings Mrs. Eddy endeavored to make clear to those who are in search of truth, the foundational basis of all of Jesus' teachings, namely, that God is omnipotent. It is upon this basis, in demonstration of the truth of her discovery of the underlying Principle of the Christ-power, that sickness is healed and the sinful are relieved from the bondage of the belief of evil as ministering to their pleasure or their advantage.

Today, when evil seems to transcend the power of good in the world's affairs, when so many are depending upon force instead of righteousness for the solution of human problems, it is well for Christian Scientists to be calm in the face of excitement, to be prayerful in the midst of clamor, to be just in the presence of injustice, and to dominate whatever situation confronts them through the understanding of God's allness. In this connection they should ponder well Mrs. Eddy's words on page 442 of Science and Health: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." When thus protected, they will find that they cannot be swayed by every wave of popular emotion; and when confronted with the necessity for choosing between two lines of conduct, they will be able to choose the one dictated by righteousness, or at least the lesser of the evils which at the time may seem the only solution for human difficulties.

Archibald McLellan.

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Holding On and Letting Go

Students of Christian Science soon learn that mortal belief is the opposite of the spiritual fact. While this is admitted, it is not at once seen that we must let go our material concepts if we would grasp and hold spiritual realities. Christ Jesus said plainly that we cannot serve two masters, for we would "hold to the one, and despise the other," a decision which Christian Scientists accept as vital truth. The trouble with most mortals is that they cherish tenacity, whatever its object, cling to that which should be given up for something better, even as the chrysalis creature might cling to its temporary shroud, preferring to dream on in darkness rather than to make the effort demanded by the encompassing life. Sooner or later, however, a call will come which neither butterfly nor mortal man can disregard. To the human sense of his day Paul said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Christian Scientists are sometimes asked why they do not heal the sick instantaneously, as it would seem that Jesus did on most occasions, if we are to judge from the statements found in the gospels. These accounts are gratefully accepted by Christian Scientists, who know that "with God all things are possible," and that even the raising of the dead but proves the operation of a spiritual law of which mortals have too long been ignorant. They however learn that results in the healing work which they endeavor to do, are dependent upon the clearness with which they perceive the truth and the tenacity with which they hold to it. On page 396 of Science and Health, Mrs. Eddy warns us against piling up hypothetical difficulties in advance of our own efforts, and then she says that the refutation of admittedly false testimony "becomes arduous, not because the testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, due to the force of education and the overwhelming weight of opinions on the wrong side." The one who is healed has much to give up, in the way of racial and special beliefs, and if he could sooner see the reason for this he would address himself to his task with alacrity and cheerfulness.

No one hesitates about giving up a sense of suffering, but when it comes to letting go of all the beliefs which produce discord, mortal sense is very apt to hold on to them, chiefly from the force of habit. A deeply impressive testimony was given in The Mother Church one night by a man from the West, who told of his healing in Christian Science. He spoke of the great change it had made in his whole life, but he said that one grievance remained untouched for some time after he had accepted this teaching. A feud dating back twenty years was unhealed, but as the student advanced in understanding his desire deepened to meet the erstwhile enemy as a brother. He however lacked the courage to take the initiative, and as he was planning to visit The Mother Church it troubled him to think of carrying this shadow along with

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him. A few days before he started he saw the other man coming toward him on the street, and a great wave of true desire swept over him. While still uncertain as to the step to be taken, the other came up to him with outstretched hand, and asked if he was not ready to bury that old grievance. Needless to say, he was fully ready, and in telling of it in his testimony, he spoke of this healing with reverence and awe, as something which God had done, and which was far above the aims of mortal man.

If we truly desire to let go of all that would hinder our spiritual advance, we should often pray as did the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts." If we hold tenaciously to all the truth that we can grasp, evil of every sort will let go its unreal hold upon us, and we can never surely cling to anything which is not of God, or in any wise unlike the divine nature. If we would reflect the wisdom which is divine, we must let go all else to gain it; but this is well worth while, for as we read in Proverbs, "length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

ANNIE M. KNOTT.

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Saving Goodness

No forest monarch figures more prominently, perhaps, in Scripture than the fir-tree, and all wood-lovers will recognize how fittingly it stands for true greatness, for the union of strength and sweetness. It ministers not only in its towering uprightness, but in the fragrant atmosphere with which it surrounds itself and in which all may find both refreshment and delight. It thus symbolizes the Christlike man, one who gives equal expression to truth and love, to unyielding integrity and to unfailing compassion. Here Christ Jesus comes immediately into view. The "strength of the hills" was in him, while his spirit distilled a loving-kindness which with pervasive generosity brought comfort and joy to all who were troubled and distressed; and this is the kind of man which Christian Science projects and evokes.

Fénelon was noted for his sterling inflexibility of character, and yet it has been said by one who was ever with him, that he was "never known to speak brusquely to any one . . . nor did a harsh or contemptuous word ever escape him." This remarkable equanimity of good temper and good cheer which marked his bearing toward all and under all circumstances, is accounted for by the fact that he had learned to "love God in all men," a thought upon which he himself enlarges in one of his celebrated letters to the Duke of Burgundy. "Nothing," he writes, "is so sterile, so cold, so constrained as a heart that loves only itself in all things; while nothing can excel the frankness, the tenderness, the gentle loveliness of a heart filled and animated by divine love."

Christian Science emphasizes the teaching that the goodness of the Christian life is to be very much more than a comfort and a delight; that there is a very great difference between the belief of being good and goodness itself; that while to be kindly and good-natured toward all men is well, it is by no means sufficient; that redemptive love is compellingly though perhaps quite unconsciously corrective, a fact which is not apprehended apart from divine Science. Respecting this Mrs. Eddy says, "A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules:" and she further states that when this kingdom of heaven reigns within us, "sin, disease, and death will diminish until they finally disappear" (Science and Health, pp. 147, 248).

Here we gain a new and inspiring sense of the philosophy of efficient goodness, of the power as well as the winsomeness of the loving life. Christian Science further teaches that only as we gain the Christ-concept of man and embody the spirit of the Master, can we be thus savingly compassionate to mankind, and that the truly healing ministry always brings to its objects the fragrance of divine Love. There is thus disclosed the irresistible sweetness and charm of the ideal which it is ours to express as the children of God. Such goodness is a Messianic endowment; it fills the house of consciousness with the perfume of prayer, and brings to earth the atmosphere of heaven. It is capable of loving "more for every hate" (Poems, p. 4), and of meeting our Lord's requirement that we forgive "until seventy times seven." It brings into demonstration the power of good.

When one thinks of the state of the world today, of the amount of ill will which is being nurtured in the hearts of men, the greatness of the need that all who have thus "learned Christ" shall not only be strong and immovable, in knowing and asserting the truth of being, but that they shall create and maintain an atmosphere of subduing compassion for all, begins to appear. What can heal this mighty hurt of humanity today? What can dispel the prejudice and passion, the enmity and hatred which are seemingly dominating the civilized world? To these questions there can be no answer save in the remembrance that, as a well-known hymn expresses it,—

> The love of God is broader
> Than the measure of man's mind,
> And the heart of the Eternal
> Is most wonderfully kind.

Love alone is adequate to the demand, and we are rendering the highest service when we love rightly, love unceasingly, and love all; when we give of God, of good, to men even as the flower gives of its treasures in a perennial fragrance.

JOHN B. WILLIS.

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Among the Churches

Current Notes

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

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

CANTON, OHIO.—The corner-stone of the new Christian Science church edifice was laid Sunday morning [April 11] at five o'clock. The church is being built on Cleveland avenue, NW, and will cost when completed about thirty-five thousand dollars. The lot upon which the building is being erected has a frontage of 76 feet and is 220 feet in depth. The Sunday school room will be located on the ground floor and will accommodate about four hundred pupils. It is thought that this room will be ready for occupancy about the middle of July, and the congregation plans to hold regular services in it, as soon as it is ready, until the main auditorium is completed. The church, it is expected, will be finished in September.—*Canton Repository.*

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ALBERT LEA, MINN.—First Church of Christ, Scientist, will build their church on the fine lot at the corner of Adams avenue and Clark street this spring. At a meeting of the church building committee Wednesday night [April 14], at the church rooms in the D. B. S. Hall, the bids for the construction of the foundation were opened. As soon as the plans which are now under way are completed, bids for the construction of the church will be advertised for. The church will cost when completed in the neighborhood of twelve thousand dollars.—*The Tribune.*

EDMONTON, ALBERTA.—On Sunday, May 2, the members and friends of First Church of Christ, Scientist, will hold services in their new church building, which has been erected on the property acquired by them for this purpose. The building, which is located on 118th street and Athabasca avenue, is a frame structure of modest design on the bungalow plan, with a wide piazza across the front. Its seating capacity is two hundred and eighty persons. The property, being well wooded, gives to the stranger the impression of peace, for which we as Christian Scientists stand, and yet is easily accessible from all parts of the city.—*Correspondence.*

AKRON, OHIO.—Excavation work for the thirty-five thousand dollar Christian Science church to be erected at Buchtel avenue and Fir street was started Saturday [March 27], and construction work will be rushed so as to complete the structure early in August. The church will seat six hundred people, and will be 60 feet wide by 95 feet long. The three hundred members of the church now hold services in Music Hall, but will move to Crouse gymnasium April 4, where they will remain until the completion of the new church. The congregation has grown from a handful of people, until now a modern church is needed to care for them.

Beacon Journal.

MEADVILLE, PA.—The prisoners in the county jail enjoyed the service of the Christian Science church Sunday afternoon [April 11], when they were visited by a company of members of Second Church of Christ, Scientist. All the prisoners who cared for the service were invited to assemble, and they did so. The full regular service of the church was conducted, and in the entire city there was not a more attentive or appreciative audience during the day than this one.

The Republican.

PORTLAND, ORE.—Members of the various Christian Science churches in this city are discussing the establishment of a new church, to be known as Sixth Church of Christ, Scientist. The question will be definitely decided at a meeting to be held in First Church of Christ, Scientist, the evening of April 1. So far, no formal action has been taken.

Portland Telegram.

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The Lectures

Bakersfield, Cal.

A large audience greeted Clarence W. Chadwick, who lectured on Christian Science in Scribner's Opera House. Judge Milton T. Farmer, in introducing the speaker, said in part:—

I come here not as a member of the Christian Science church. I hope that my travel through life's "vale of tears" has taught me, as I think it should and must teach any man, this lesson: that the approach to truth is not clearly defined, and no group of persons can say that they have a preemption of copyright upon that way of approach. What I mean is this, we live in a country where religious freedom and tolerance of belief are enjoined upon us by law. More than that, we live in a country where men's minds and women's minds naturally respect that doctrine of religious tolerance which is enjoined upon them, with the result that people who belong to one church or to another church, to this or that denomination, must, if they properly appreciate the society in which they live, feel toward the worshipers that tolerance which is enjoined upon them.

I think if there is anything which is beautiful in life, it is the thought that the strong, the educated, those who have had opportunities which others may not have had, may bring their experiences and their opportunities to the aid of those who need aid, to the less fortunate, to the less favored in life's paths. It seems to me that there is something in this church of Christian Science, this Christian teaching, which means just that; that those who understand, who know, who see the benefits of the better things in life, are doing something to alleviate the conditions of misery which surround the rest of us.

My work is such that I come into daily contact with the wicked and the unfortunate. There is nothing that hurts one's heart so much as to look upon one who has got beyond any reasonable hope; to see a man or a woman in whom the very possibilities of being noble and good seem to have been blighted. Now this Church of Christ, it seems to me, has a message for us all. It offers to us all a doctrine which will serve to make the better things in life available to the humble, the poor, those who are less fortunate in life.

The Bakersfield Californian.

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Lovelock, Nev.

The Orpheum Theater was crowded at the lecture on Christian Science by Virgil O. Strickler, many people coming from distant points to hear him. The lecture was given under the auspices of First Church of Christ, Scientist, of Reno, and the speaker was introduced by Gustavus S. Paine of that city, who said in part:—

The attitude of the average person nowadays toward Christian Science is one of friendliness. After years of ridicule and abuse, Christian Science has come to be pretty generally recognized as a religion of common sense, of cheerfulness, and of love; a religion which returns at last to the method of healing practised by Christ Jesus, and which has accomplished wonders for hundreds of thousands of intelligent people in every corner of the world. The best indication of your attitude toward this subject and a good indication of the recent growth of the Christian Science movement is your presence here this evening. In Nevada today there is not a town, a mining-camp, or a post-office where there are not to be found one or more who are seeking the truth as unfolded in Christian Science.—*Review Miner.*

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Chicago, Ill.

The remarks of C. M. Veazey, first reader, in introducing Clarence C. Eaton at the first of two lectures on Christian Science in Fourth Church of Christ, Scientist, were in part as follows:—

The most important thing to humanity in these days is its recognition of the fact that it can confidently expect, right now, the fulfilment of Jesus' promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Since the advent of Jesus of Nazareth his teachings have lighted the way for us with varying degrees of brightness, until in the present day there have been revealed more clearly the practical rules of right thinking, right living, of which the lecturer will tell you. Today, therefore, the person who truly desires to lead a better life, manifest a purer

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consciousness, has before him, to hear and to understand, the demonstrated facts for his guidance.

At the second lecture Mrs. Lillian H. Turner, second reader, in her introduction said:—

Nineteen hundred years ago the light of Truth appeared on earth through the teachings and works of Christ Jesus. He understood Truth, and used this understanding, which was spiritual, to free mankind from all forms of bondage,—healing the sick, reforming the sinner, and raising the dead. For three hundred years his followers beheld the light of Truth. They understood and did the works that he had done. Then the light became so dimmed through the confusion of human theories and doctrines, that the power to heal as practised by Christ Jesus and his followers was lost. But the light, though obscured, continued to shine through the dark centuries, until discovered nearly fifty years ago by Mrs. Eddy. She revealed her discovery to the world in Christian Science. Now again Truth, shining through Christian Science, is liberating humanity from its distresses, sins, and diseases.—*Correspondence.*

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Auburn (N. Y.) Prison

William Axton, president of the Welfare League, introduced Prof. Hermann S. Hering at the lecture on Christian Science given in Auburn prison. There was a large number of men in attendance, and the speaker held the closest attention of his audience throughout. The introduction was as follows:—

You remember, last fall, when we planned to give you talks and lectures during the winter months, from five to six o'clock in the afternoon, our idea was to have them along educational lines. It mattered not whether the subject was music, travel, history, moving pictures, the reading of good books, or religion, our purpose was to have all of an educational nature. We have with us this afternoon a gentleman who is an authority on one idea of religion. It is not his purpose to have you take up this belief or to ask you to become Christian Scientists, but rather to explain this teaching in an educational way, so you will better understand the subject of Christian Science. Professor Hering has held the chair of professor of electrical engineering in one of our large universities, and his work consisted in finding out the whys and wherefores of electricity. He also studied the subject of Christian Science with the same care and found out why certain things were truths, and you are perfectly safe in believing them.—*Correspondence.*

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Greeley, Col.

At a Christian Science lecture by George Shaw Cook in the Sterling Theater, George M. Houston, in introducing the lecturer, said in part:—

The quiet, loving, and patient manner in which you have spread your religion and have grown strong in the world, is a matter of congratulation to you, and of admiration by those who may not understand the fundamentals of your faith. It is said that theories are of no value except as they stand the test of use; and if we may judge by the lives and character of those who follow your faith, certainly there must be ample cause for such splendid effect. I congratulate you for having chosen the better way of conquering cities and nations. It is a grand thing to have such examples as you generally show to the communities of which you are a part.

It is remarkable that many of the great religions of the world have had a kind of deadening effect upon the ambitions and activities of their adherents, so far as they related to other avenues of life than religion itself; but that is not the case with you. I cannot recall many of your faith, if any at all, who have not, in proportion to their religious zeal, shown themselves active and energetic in the affairs of their particular department of life, whether in business, or in the world of education, or in any other line.—*Greeley Tribune.*

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Joplin, Mo.

The introductory remarks of the Rev. John Garretson of First Congregational church, upon the occasion of the lecture on Christian Science given by Jacob S. Shield, under the auspices of Second Church of Christ, Scientist, were as follows:—

I am not a Christian Scientist, nor do I take it that all present are of that faith, but I trust that I am, in company with all thoughtful people, a seeker after truth. Truth is not isolated. Truth is as unconfined as is the air that we breathe. Truth is as free as the bird that wings through the pathless spaces above, and I believe that truth is as unprejudiced as the sun. All that truth requires to make its home in a personality is a pure heart, a hungry mind, and an obedient will. These qualities are essential if we would enter the way of him who said, "I am the way, the truth, and the life."—*Correspondence.*

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Lectures to be Delivered

Alpena, Mich.—Jacob S. Shield, Temple Theater, 8 p.m., June 14.

Atlantic City, N. J.—Prof. Hermann S. Hering, Apollo Theater, 3:15 p.m., June 13.

Auckland, New Zealand.—Virgil O. Strickler, Town Hall, Concert Chamber, June 28.

Bath, Maine.—Bicknell Young, Music Hall, 8 p.m., June 10.

Bowling Green, Ohio.—William R. Rathvon, City Hall, 8 p.m., June 15.

Carbondale, Ill.—Clarence W. Chadwick, Opera House, 3 p.m., June 13.

Coshocton, Ohio.—William R. Rathvon, High School Auditorium, 8 p.m., June 17.

Excelsior, Minn.—Dr. Francis J. Fluno, Town Hall, 8 p.m., June 15.

Gardiner, Maine.—Prof. Hermann S. Hering, Church Edifice, 8 p.m., June 15.

Oil City, Pa.—William R. Rathvon, Carnegie Hall, South Oil City, 8 p.m., June 14.

Oxford, Mich.—Jacob S. Shield, Oxford Opera House, 8 p.m., June 15.

Pittsfield, Mass.—Col. William E. Fell, Masonic Temple, 3:30 p.m., June 6. (Change of date.)

Plainwell, Mich.—Jacob S. Shield, Adams Opera House, 8 p.m., June 17.

Racine, Wis.—William R. Rathvon, Guild Hall, Seventh street, 8 p.m., June 18.

Ridgewood, N. J.—William D. McCrackan, The Play House, Wilsey square, 3:45 p.m., June 13.

Saginaw, Mich.—Jacob S. Shield, Academy of Music, 3:30 p.m., June 13.

San Diego, Cal. (First Church).—Bicknell Young, Church Edifice, 8 p.m., June 17 and 18.

Toledo, Ohio.—Willis F. Gross, Coliseum, 3:30 p.m., June 13.

Topeka, Kan. (Second Church).—Clarence C. Eaton, Grand Opera House, 8 p.m., June 14.

Warren, Pa.—William R. Rathvon, Library Theater, 3:30 p.m., June 13.

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Testimonies of Healing

In the spring of 1912, my answer to an inquiry as to when I was going to send in my testimony was that I would wait till the attacks, caused according to the verdict of medical doctors by a clot on the brain, had stayed away at least a year. This excuse no longer holds good, for it is now several years since I had one, and I consider it my duty publicly to acknowledge the benefits physically, morally, and spiritually received through a better understanding of Life, and the relation of God to man, gained by my daily study of Christian Science as revealed to this age by our dear Leader, Mrs. Eddy, in her priceless book, "Science and Health with Key to the Scriptures."

In the summer of 1905, while stacking alfalfa on a Nebraska farm, all at once my right arm commenced to twist and move with terrible convulsions, and I lost consciousness after experiencing an agony of pain. These attacks recurred every four or five days; also, I could not control the muscles of my face. I had the best medical care I could obtain, given with the utmost kindness. My home doctor could not diagnose the case, so I went to see a specialist on nervous and mental diseases in Omaha, Neb. After keeping me six or eight days in a hospital and having me examined by two more doctors, this physician sent me home, after diagnosing the case as blood clot on the brain and incurable. He told me that if there had been one chance out of ten I would have been operated on. That my case was regarded as utterly hopeless, I have the most convincing proof in a letter from this specialist, dated Feb. 13, 1906. My home doctor then told me I might receive some help by going to the mountains, so I sold out and moved with my family to Sandpoint, Idaho. Here, for the first half-year or so, the attacks were not so frequent, but they came back worse and oftener than ever.

It was at this time that another doctor from whom I was taking treatment told me he could do nothing for me, but advised me to try Christian Science. This advice, however, was not given until I was utterly broken down, with death staring me in the face. The doctor told my wife not to cry because I was going to die, but rather cry because I was alive yet, so great were my sufferings; and on being asked what he thought about Christian Science, his answer was, "By all means, try it."

More to have the satisfaction of having tried everything than from any faith in it, a Christian Science practitioner was sent for. What my thought about religion was up to that time can be imagined from my answer to the practitioner, when she asked me to repeat the Lord's Prayer while she was giving me treatment. I told her I had not prayed in forty years and was not going to pray now. Notwithstanding this impolite answer, she was willing to take the case. I can never forget the calmness and mental rest that came over me after this first treatment; and I was then and there so convinced that Christian Science was the only way, that the next morning I buried all the medicine we had in the house, and with it my belief in material means for attaining health.

Slowly but surely, by taking up the study of Christian Science, I came to an understanding or consciousness of what life really is. The meaning of St. Paul's saying, "In him we live, and move, and have our being," became clear, and as a consequence fear left me, and with it the attacks, which seemed to me worse than death. I know that I have to thank Christian Science that I am restored to health; and I do not think it is any too much to say "restored to life" again. I am in the best of health, and able to do a full day's work on the farm. It is unnecessary to say I am thankful for this new outlook on life, as made plain to every one who is willing, in the teachings found in the Bible and explained and made comprehensible through the writings of our Leader.

C. C. VAN AELST, Goldendale, Wash.

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Having been a beneficiary of the teaching of Christian Science seven years, I now feel it a duty as well as a privilege to testify to this fact. Christian Science came into my life at a time when I was without hope and without God. My dominant desire was to die, as I believed I could thus escape the ills and disappointments of what I called life. Now I know, in a degree at least, what life is—I know it is not sorrow, despondency, etc., but is joy, peace, and activity. Christian Science has healed me of many ills, among them rheumatism, fever, and an injured ankle which was swollen to twice its normal size. The ankle never pained me after I realized the truth of the statement in Science and Health (p. 76), "Suffering, sinning, dying beliefs are unreal." I asked myself, Do you believe this is really true? Yes, came the quick rejoinder, I know that it is a fact. Well, if so, arise and walk. I did so, and was healed.

In my school experience the study of psychology was very unsatisfactory to me, as it never seemed consistent that intelligence could originate in a material brain. The inconsistency was explained when I studied Christian Science, for this teaching showed me the impossibility of intelligence originating in matter, and I was satisfied. I have had the privilege of class instruction, and I am daily endeavoring to realize the truth about every condition that presents itself. Christian Science has brought into my home and environment more joy than I ever dreamed possible.

EVALEEN BARRETT PRATZ, Kansas City, Mo.

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I rejoice in this opportunity to express my gratitude for the many benefits I have received through Christian Science. For a year I was an invalid, and during that time underwent three serious operations, besides having one other severe illness. After the last operation, the doctors declared that I would doubtless be a semiinvalid all my life. As I am only a young woman, naturally this gave me anything but a cheerful outlook. Becoming convinced that there was nothing for me in medicine, I finally turned to Christian Science for aid, and was not disappointed. Even now I am enjoying better health than I have had for years, and from day to day I feel that I am gaining new strength. Needless to say, I feel very grateful for this wonderful new experience which has come into my life. I am finding day by day that Christian Science offers a solution for every problem that may arise, whether physical or spiritual.

JEAN E. CASPER, Mattoon, Ill.

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On coming to Christian Science I thought only to experience a physical healing from acute stomach disease and accompanying nervous and bowel troubles. This was the only reason that led me to take up the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures." The Bible as a book of interest had never appealed to me, and was considered useless for any but those who expounded it. Even the instructions received from teachers of different denominations while in pursuit of the truth had failed to impress me, so that I had at last settled down in the firm belief that if God was to be worshiped by me, it must be in my own way and not by any taught rule.

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This state of thought, accompanied by physical torture, had extended over a period of twelve years, so that when *materia medica* declared it could do no more in my case, there was nothing left but to apply for Christian Science treatment.

This application was made more to please others than myself, for I had little hope that there could be any help for me, and believed that even though a slight relief might be experienced it could come about only through the action of human will-power. Picture the glad surprise and the following joy when after the first treatment in Christian Science relief was experienced, and within the year I was on the road to an enlarged understanding of Christian Science and its accompanying health and wholeness. The Bible then became to me the Book of books, and as understood in Science and Health it has been an unerring guide, for by means of its higher spiritual teaching, my mother, wife, and children have been safely raised above many seeming difficulties.

GEORGE W. COOPER, Brooklyn, N. Y.

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I write this testimony with deep gratitude to Christian Science for its effects upon my understanding. Through the study of Science and Health I have been made to know that God is Love, Truth, and Life. It has led me out of gloom into light. I was instantly healed of mumps, and went about as usual, so that no one noticed the symptoms, while a friend of mine not in Christian Science was away from her work for over three weeks, and seemingly suffered a great deal. Colds have been destroyed in one treatment. One evening, a domestic animal showed symptoms of poisoning, but with Christian Science treatment it was all right in fifteen minutes. For these proofs of God's care of all His creatures, but more abundantly for the joy and spiritual uplift that I have experienced, I am sincerely thankful to God, and grateful to our dear Leader, Mrs. Eddy.

ANNIE D. OGG, Monrovia, Cal.

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A few years ago I was healed of an eruption on my hands and ears. At times both eyes were almost closed on account of the swelling caused from the highly inflamed condition of the ears, both external and internal. I had suffered for more than three years from this malady, and the remedies prescribed by local doctors failed to relieve me. I was hardly able to use my hands at all, was miserable from sleeplessness, discouraged, and desperate, when a neighbor who had received great help from Christian Science treatment told me about it as a healing means, and gave me some copies of the *Sentinel* to read. A little later on I asked her to write to a practitioner whom she knew, for treatment, and in a few days my hands showed marked improvement. This friend loaned me a copy of "Science and Health with Key to the Scriptures," and I cannot command language to describe the peaceful assurance I felt when reading this wonderful book. Treatment was continued for five weeks, when all trace of the disease was gone, and I have been free from it ever since.

One of my sons was healed of chronic headaches and profuse hemorrhages of the nose. Another son, twelve years old, was stricken with a spasm having all the symptoms of epilepsy, and was unconscious for two days. A letter was again sent to the practitioner asking for help, and in an hour from the time the letter was received the boy regained consciousness. He rapidly improved from that moment, and in a few days was able to attend school again. These healings were accomplished through absent treatment, proving to us that the power back of the treatment is omnipresent Mind. A minor illness of my little daughter, two years old, was healed simply through my reading to her out of the text-book. The truth so clearly stated in this wonderful book has lessened our fears and sense of limitation, and we are happier than ever before. The outlook upon things in general has been greatly broadened by the *Monitor* and the *Sentinel*, copies of which occasionally come to us in this remote section, where Christian Science is little known.

We are happy in thus availing ourselves of the opportunity to express heartfelt gratitude to all those who have been instrumental in helping us to these glimpses of the "promised land" of peace and plenty, which can be ours in every experience when we apply right thinking about God and man as His image and likeness. The little I have learned about God through reading the Christian Science text-book has made life much brighter and happier for me, and my hope is that my testimony will be of benefit to others.

LAURA HOUK, Bridgewater, N. C.

The above statement of my wife is correct in every particular. The Christian Science text-book is a safe guide, because its statements are founded on the Bible.

GEORGE HOUK.

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I would like to express my gratitude for all that Christian Science has done for me. Before I knew of this religion I was for many years in a state of mental darkness and misery. I never went to church, as the old theology I had been taught in my youth was absolutely unsatisfactory, full of contradictions, and of no use to any one who wanted to prove its truth. The God I had been told to worship seemed to me as capricious and unjust as Jupiter, and I would have none of Him. I was filled with bitterness and resentment at the thought of all the sin and useless suffering I saw around me, and concluded that there could be no God, only some blind, cruel power that brought us into life to suffer and to die for no purpose.

In my own household there was always sickness, depression, and endless worry. I suffered greatly from recurring and severe attacks of influenza, constant neuralgia of the head, and great physical exhaustion. My eyes too were becoming affected by the headaches, and I could read at night only with the aid of glasses. One day, in a state of deep depression, I went to visit some friends. They were talking in an eager and animated way about Christian Science, as a Scientist had just been in to see them. I asked what this teaching was, and they said they did not know, but Christian Scientists healed the sick and all seemed happy and healthy. I wondered greatly and enviously what could make them so happy. On returning home I spoke about it to my husband, and we agreed to make inquiries, especially as we wished to teach some religion to our little daughter and had none to give her.

Not long afterward my husband brought me a copy of "Science and Health with Key to the Scriptures." I took it with me to my room when I went to bed, feeling, as usual, weary and discouraged. I opened it just to read something, as I always did before sleeping, but I had not read long before a great light seemed to shine through all the darkness and I called to my husband, "I have found at last what I have so long been looking for, the truth." Since then my whole outlook on life has changed.

Before I knew of Christian Science I was oppressed with many fears,—fears of illness, of misfortune, of lack,—and these made life a burden. Now I am thankful to say these fears have almost entirely passed out of my consciousness. My health is better than it has been for fifteen years. Only once have I had an attack of influenza, and it was overcome

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in two days. Neuralgic headaches I never have at all, and I have long since put away my glasses. For the physical healing I am indeed grateful, but much more so for the spiritual healing. I can never express in words my deep thankfulness for the joy and peace which have come into my life, for the great and blessed knowledge that God is Love; that He is ever near, "a very present help in trouble," and not "a God afar off."

This winter I have been entirely without help in the house, and have been able through Christian Science to undertake very strenuous work entailing early rising. Although there has been much sickness all around me, I have never been off duty a single day, and have been able to overcome feelings of fatigue and discouragement. Both my children were healed of severe attacks of influenza; the one who was in high fever and delirious was cured of those alarming symptoms after ten minutes' treatment. Many other things I am being helped to overcome, and my heart is full of thankfulness to God, and also gratitude to our revered Leader, Mrs. Eddy, for showing us the truth.

Mrs. L. G. Murray, Edinburgh, Scotland.

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I desire to express my gratitude for help received in Christian Science. I had suffered from a severe cold for a number of weeks and had tried every form of medicine recommended to me. When all material remedies failed, I went to a Christian Science practitioner, and he gave me seven treatments. During this cold I had become almost deaf, but after the fifth treatment my hearing returned completely and the cold had entirely disappeared.

I have also found great relief in other ways through my study of Science and Health. After wearing glasses for more than ten years I am delighted to say that I have been able to lay them aside. I have not had them on for about a year and a half, and I am sure I will not need them again. I am sincerely thankful for all these benefits, both physical and moral.—W. A. Swem, Los Angeles, Cal.

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About four years ago I was most wretched mentally, and withal a physical wreck. At this time Christian Science was brought to my notice and I had treatment. As a result, my health has so greatly improved that I have been able to leave off all medicine, although at one time this seemed simply an impossibility. Mentally I have grown much more happy, with more kindly and forgiving feelings toward my fellow beings. Christian Science has given me an altogether different outlook on life. I am indeed thankful to God for all these blessings, and grateful to Mrs. Eddy, who was spiritually minded enough to be enabled to give out this healing truth to the world.—Mrs. E. R. Joseph, Exeter, England.

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It is indeed with a grateful heart that I testify to what Christian Science has done for me. About six years ago it was presented to me for investigation. At that time I was affiliated with a church, and a devout worker in it. I did not think I needed a religion to heal me; in fact, I always prided myself on my health and strength, although many are the times that I had to go home from work on account of severe headaches. My mother had been afflicted with headaches for fifty years, and according to the generally accepted laws of heredity, there seemed no reason why I should not have them, especially as our family physician often told me I would, and said there was no cure for them. At the same time I was wearing a support, as I had been ruptured some four years before, and the doctor advised this as the only remedy. Frequently when at work I would be compelled to stop and adjust the support, and I could not be without it at all. I thought my days as a horsetrainer were over.

Christian Science appealed to me from the very beginning, and it was not long before I saw the light and noticed that the headaches came less frequently, and many other discords were giving place to harmony. In the Bible we read that "God is love." In love there is no hate; no evil of any kind, no sin, sickness, or death. John says, "There is no fear in love; but perfect love casteth out fear;" and the Bible also tells us that God is "of purer eyes than to behold evil." It is this understanding and realization of God, and of man created in His image and likeness, that has freed us from the bondage of man-made laws which would hold one in such slavery and ignorance. Now I am entirely well, although frequently put to severe tests of heavy and straining lifts. The headaches and the hernia have passed into their native nothingness, together with many other wrong conceptions. The power of Spirit over matter has been proven to me in many instances. It has transformed for me a life of uncertainty into one of confidence, contentment, and happiness. I would be ungrateful indeed if I did not thank God through Christian Science for so many blessings.

John D. Ritter, Chillicothe, Ohio.

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For a long time I have felt that as I receive so much benefit from the testimonies of others, I should also give my experience of what Christian Science has done for me. It is now about twelve years since I first heard of this teaching through a friend who had been suffering from what the medical faculty calls depression. So much did she suffer, and for so long, that she was completely unfitted to take the responsibility of her family. Her husband heard of Christian Science through a business friend, and they decided to have treatment, with the result that she was able to resume her duties and was quite well in about three months.

It was through what I saw done for this friend that I began to study the text-book, "Science and Health with Key to the Scriptures." All my life I had been a church-member, but at that time I was unable to gain much comfort in my church. I had many sorrows and struggles with the world, having lost my husband at an early age and being left with four small children to bring up and educate. I was never very strong, and suffered for years with severe headaches, which made me at times quite unfit to do much. I did not think a great deal about my condition, for I had so long been accustomed to it that it seemed to be part of my life, but I was very weary of it all. After commencing the study of Science and Health, also the reading of the Christian Science literature, I one day realized that I had not been suffering from headaches for a long time, and they have never returned.

About two years ago I fell on a slippery sidewalk and injured my hip. I was taken home and a Christian Science practitioner was communicated with. Treatment was taken up for me, and though a doctor who was asked to set the bone said I would be in bed for three months and would never be able to walk again without lameness, as a piece of the bone was splintered, still I am thankful to say I was up in five weeks, and after using a crutch for a few days was able to walk as well as ever. I can truthfully say I had very little pain during the whole time, and I certainly am not lame. No remedy whatever was applied, except the truth as taught in Christian Science by Mrs. Eddy,—not a splint or a bandage of any kind; and I never feel the slightest discomfort from my leg in any way.

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To say that I am grateful does not express my feelings; I am more than that, for my whole life is changed. I am happy and full of peace and joy, and I desire above all else to be able to help others to find this healing truth. I am thankful to God, and grateful to Mrs. Eddy, who has indeed made so plain the way in which we can apply the teachings of the Bible to all our needs. I am also grateful to all the kind friends who have had so much patience and given me always such loving help.—EMILY J. SPRACKETT, Toronto, Canada.



[Translated from the German]

I feel like telling the whole world of the wonderful healing experienced through Christian Science. For twenty years I suffered with liver complaint, and during the last years this trouble grew so serious that several physicians told me I must submit to an operation. This I did, as the suffering had become intense. Two months later I left the hospital and went home, hoping to be restored, but a month had scarcely elapsed when the pain set in as before. The physician advised me to have another operation performed, but I refused, although I suffered severely and felt so weak that it was almost impossible for me to get up.

While in this distressing condition I heard of Christian Science, and so applied to a practitioner in Geneva for treatment, which was taken up. After the very first treatment I experienced a wonderful sense of well-being, and after the third I felt that I was healed. For this healing I am indeed thankful, but still more so for the better apprehension of divine Love and the growing understanding of the Bible. There has also been a much greater sense of peace and love in our family since I have learned to apply the truth, and divine Love has healed me of irritability. I am very grateful for our Christian Science literature.

FRAU ROSA CRÉTALLAZ, Bernex near Geneva, Switzerland.

[Written for the *Sentinel*]

The Guiding Light

MINNA MATHISON

Oh, let not seeming lure us
To leave the charted way;
Let wisdom still adjure us
With precepts day by day.
Though darkness lie before us,
Our guiding light is nigh;
Hold fast,—it flashes o'er us
And brightens earth and sky.

Let not the din and clamor
Of that which seems to be,—
False pleasure's costly glamour,—
Obscure reality.
In Mind we have our being,
In Mind our sure defense.
Rejoicing, hearing, seeing,
We lose the mortal sense.

Oh, let the perfect ever
Rule in our thought alone;
Let human discord never
Obscure Love's purer tone.
The path we walk unfearing,
By faith and not by sight,—
Love's wisdom guiding, cheering,—
Grows brighter and more bright.

From Our Exchanges

[*The Watchman-Examiner*]

As the thought broadens into the sphere of human action, it calls for the expression of love for enemies, indefinite deeds of goodness to all who hate us. This may not be so difficult as the cultivation of right feelings and right speech, but it is essential if you would be a child of God that you should "do good to them that hate you." And you must go even beyond that, and when feeling is right and speech is loving and you have done all the good you can to your enemies, you must then pray for the loving care of the heavenly Father for "them which despitefully use you, and persecute you."

How happy would the world be if this standard of love set in the Sermon on the Mount universally prevailed! The war in Europe, unjust competition in business, oppression of every sort, and strife of every kind would cease. This perfect condition, unhappily, seems far from being realized on the earth at the present time. But at least those who aspire to belong to the family of God may be assured that in order to do so they must have the spirit of Him who does good unto all, sending sunshine and rain upon both the evil and the good, and blessing alike in all material ways those who love and those who hate Him.

[*The Christian Commonwealth*]

To kneel down in the morning and ask God for guidance during the day and help to live the right life, and then go out and never think any more about it all day, will probably be of no use. A man may do that for years in a quite formal way, and then complain that prayer is a failure. He has not really been praying at all; he has only been asking for things, as any selfish person might do. The words of prayer which are uttered in a few minutes must represent the constant desire and effort of the soul, or they are not real prayer. Speechless prayer can do much, but prayerless speech can do nothing. The man who earnestly seeks truth, who hungers and thirsts after righteousness, though he may never kneel down to utter words of prayer, nor have any fixed times for such exercises, prays infinitely more than a man who is frequently on his knees supplicating God, but who does not make any serious search for truth or any strenuous effort toward the ideal. Many who think they pray much and frequently, scarcely pray at all, because their petitions are out of harmony with their life.

[Rev. Andrew Gillies, D.D., in *The Christian Advocate*]

You cannot get social righteousness out of anything else in the universe except individual righteousness; and you cannot get individual righteousness without getting right with God. "These ought ye to have done, and not to leave the other undone." We talk today about the tremendous need of the times. The need of our times is not less activity, but more real piety. It is not less philanthropy, but more righteous personality. It is not less laws, but more love and justice and sympathy and truth walking around on two legs. It is not less preaching and teaching of the gospel, but more real living of the gospel. It is not less religious institutions, but more religious men. This is the world's need, and when this need is really met, great things will be seen on earth in the way of spiritual achievement.

[*American Lutheran Survey*]

The church has an open door before it. The old theory of millions of men, as to the possibilities of human nature without recourse to Christ, has been shaken and shattered to its very foundation. The faith of the world in the wisdom of

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man is a fallen idol. It is for the church to do here as it does in China and Japan: to transform the temples of unbelief and materialism and intellectualism and human philosophy into the sanctuaries of the living God. One thing is certain, —God's word will be heard. The day will come when "every knee shall bow," and "every tongue shall confess" that Christ is Lord of all. Meantime, we who believe in him as the Saviour of the individual and of society, have but one duty to perform, and that is, to proclaim the truth of God's word both as regarding sin and salvation.

[*The Universalist Leader*]

We frequently plead, as an excuse for our moral deficiencies, that we are no worse than our neighbors. What everybody does, or is supposed to do, seems less criminal than if we practised it alone. The man of affairs who knows that many of his methods are not strictly honest, salves his conscience with the reflection that they are characteristic of most business transactions. The youth who entered politics with high ideals, feels less inclined to be governed by them in proportion as he discovers that they are not shared by his associates. We are less sensitive concerning our knowledge of the contents of an immoral book or the incidents of an immoral play when we find that most of our acquaintances have read the one and seen the other. Customs and manners that are essentially wrong, appear less evil as they become more prevalent; and we fancy that we are doing fairly well so long as our social rectitude does not fall below the average.

Meanwhile our lives are judged in the sight of God, not by those of our associates, but by His standard of righteousness, which does not change with human fashions. The evil that we share with others is as wrong as if we were the only offenders. We cannot escape personal responsibility by losing ourselves in a crowd. Our individual worth is weighed against the divine requirement; and our neighbor's deficiencies will not atone for our own.

[*The Christian Intelligencer*]

The Bible is not a riddle which defies solution; it is a revelation, a making known unto men of the divine mind. Surely, the all-wise God would not undertake to inform the world of His will and merciful purpose in language unknown to the human tongue, and in doctrines unintelligible to the human mind. It is because the Bible (in all that it is necessary for man to know for his highest good) is brought within the power of his comprehension, that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The line of demarcation between right and wrong, good and evil, is sharply drawn in the Word of God, and as plainly as the human language can make it. The real merit of the conflict between these two opposing forces is likewise so plainly set forth that any ordinary mind can grasp it. Therefore, the plea of enforced ignorance cannot be accepted in justification of a neutral position.

[*Northwestern Christian Advocate*]

The usual conception of a "backslider" is of one who actually falls from grace, who turns his back upon Christ and betakes himself down the road of sin; but we think the same result, practically speaking, will be attained by merely failing to advance. Truth is ever on the march; ideas are growing; the experiences of the world and of the individual believer are constantly enlarging, and he who is not marching abreast of the on-moving procession is not only seemingly, but in the most real sense, losing out.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in which all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued as a "pocket edition," size 4 x 5⅝ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

❖

From the Clerk of The Mother Church

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

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

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From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

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Published January, April, July, and October

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

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The Christian Science Monitor

Published Every Day, Except Sunday

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

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XVII No. 41

Boston, June 12, 1915

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Christian Science Sentinel

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Items of Interest

Reforestation work has already been started on Massachusetts' first state forest, which consists of about sixteen hundred acres in Winchendon. The tract was purchased for less than eight thousand dollars, and is the first to be bought by the forestry commission under the legislative act of 1914, carrying an appropriation of ninety thousand dollars to be expended over a period of five years. The property is now placed under the control and management of the state forester, to reforest and develop in such a way that the "public enjoyment" may be increased thereby and the water supplies of the commonwealth conserved and protected. This land is now tax exempt, although the state pays to the localities in which the area lies, the amount of taxes lost thereby. It is situated mainly in Winchendon, near the northern boundary of the state, and includes a portion of the Millers and Otter rivers. The tract was purchased with the express view of showing the neighboring communities how bare land in the state may be returned to its former wooded condition with much higher valuation.

Agreements which have been entered into between the Dominion department of agriculture and two of the provincial governments of Canada, provide for important advances in agricultural instruction under the agricultural instruction act. Ontario and British Columbia are the two provinces with which agreements have been made so far, but agreements with the other provinces are on the way and will probably be completed in the near future.

The Ontario agreement provides for an expenditure of $266,013.66. The principal features of the program are the appropriation of twenty thousand dollars for agricultural instruction in the public schools, eighty-one thousand dollars for additional buildings at the Guelph Agricultural College, and one hundred and fourteen thousand dollars for the work of district representatives of the department of agriculture. The British Columbia program provides for an outlay of $58,265.94, out of which the usual demonstration work will be carried on, and fifteen thousand dollars will be used for agricultural instruction in the public and high schools of the province.

In the course of an effort to develop trade in the berries known in Newfoundland as partridge-berries, the government has made public a report of an investigation conducted by a botanical expert. He finds that this berry, which is entirely different from the American partridge-berry, is a variety of the cranberry of American commerce. It is identical with the foxberry of Nova Scotia and the mountain or rock cranberry of the United States, and is known in the Chicago market as the lingen berry. The berries grow in great quantities on the moorlands of the colony, and always have been used locally. Ten years ago they were introduced to the export trade, and last year about five thousand barrels were shipped out of the colony. They have found particular favor with the Scandinavian population of several cities in the United States. The expert expresses the opinion that with careful supervision of the moors, intelligent cultivation, and development of markets, the government should be able to make the sale of the berries an important industry.

Several additions have of late been made to the known mineral wealth of South Australia. In Adelaide, recently, the government geologist inspected a number of precious opal specimens which are reported to have been obtained in the neighborhood of Stuart range, to the westward of Anna Creek station, by a party of prospectors who were in search of gold. The government geologist states: "The specimens were evidently secured from veins in the desert sandstone formation, and are quite the best obtained in South Australia. The general characteristics of the samples are in all respects similar to those exhibited by material obtained at White Cliffs in New South Wales, where also the desert sandstone is the formation containing the opal. Precious opal is always associated with opal possessing no commercial value. The samples contain a proportion of the precious variety that is more than sufficient to justify careful and systematic prospecting. It is reported that the deposits extend over a very large tract of country.

No time will be lost in starting work on the eight-foot waterway from Chicago to the Gulf of Mexico, announced Governor Dunne of Illinois on the passage of the five million dollar bill by the legislature. The law goes into effect July 1, and the Governor hopes to see active work begin by the middle of August. Illinois' part in the big waterway is to add the connecting link between the Great Lakes and the Mississippi by clearing out a channel along the Illinois river. The distance to be covered by this joint channel is sixty-five miles between Joliet, the end of the sanitary district canal, and Utica, whence south the Illinois river is navigable to the Mississippi. Only barges will be able to utilize this eight-foot waterway. Opponents of the measure made a strong fight for a waterway accommodating sea-going vessels. Money will be raised by the sale of bonds bearing 4 per cent interest.

The Rogers Pass five mile tunnel under the Selkirk range, now under construction for the Canadian Pacific railway, and to be completed in 1916, will, it is said, be the longest railroad tunnel on the continent of North America, the longest at present being the Hoosac tunnel on the Fitchburg railroad in western Massachusetts, 4.75 miles. The Rogers Pass tunnel will cost ten million dollars. It will shorten the Canadian Pacific main line over the Rockies by four miles, and will materially reduce the mountain grades. The tunnel will be 29 feet wide and 23 feet high, and built in a straight line. It will be several thousand feet below the present line of the railway over the top of the mountains, and will be wide enough for two tracks.

The business of the Panama canal in May was the largest of any month since the canal was opened. A total of one hundred and thirty-six sea-going vessels passed through, carrying an aggregate of about 635,057 tons of cargo, which is between one third and two fifths more vessels than had used the canal in any preceding month, and 186,100 more tons of cargo had passed through in a previous month, exceeding previous records by more than five per cent. During this month the tolls collected amounted to $806,316.56, making the total amount $2,971,675.29.

It took fifty-three minutes for the Metropolitan line steamer James S. Whitney, loaded with twenty-five thousand tons of general cargo to go through the Cape Cod canal, from a point inside the breakwater to a point just past Buzzards bay bridge. This steamer is the first American one of its size to use the canal, and is the first big steamer with cargo to pass through. The usual route was thus shortened by about sixty miles, and fifteen tons of fuel were saved.

The Western Steel Car and Foundry Company announces that its plant at Hegewisch, Ill., will be running on full time, with over four thousand employees, on and after June 1. This is due to the order received by the company for thirty-six hundred cars. More than one thousand men are at work now, unloading materials for car construction. The plant will build two thousand cars for the Chicago & Northwestern railroad, and sixteen hundred for the New York Central lines.

Plans are being perfected for the construction at Mobile, Ala., of one of the largest shipbuilding plants in the United States. A four million dollar organization is to undertake the project, which it is hoped to have in operation within six months. The new plant will cover about fifteen acres, with equipment for building six hundred-foot vessels, including an eight hundred-foot dry dock and a marine railway.

The formation of a council of fifty citizens, with an executive committee of eleven, to work out a practical, comprehensive city plan for metropolitan Boston, and an offer of prizes from twenty-five thousand to one hundred thousand dollars, as may be deemed necessary to attract the best experts of the country to submit studies, were determined upon by the second city planning meeting a few days ago.

Officials of the Massachusetts highway commission were of the opinion that by June 1 the number of motor vehicles registered would exceed the total registration for the year 1914. From Jan. 1 to May 7 there have been 68,082 automobiles registered, compared with 51,226 cars for the same period last year.

Orders for 14,045 steel freight-cars for replacements have been placed by the Pennsylvania Railroad Company for its lines east and west of Pittsburgh. This will represent an expenditure of approximately sixteen million dollars.

Ernesto Nathan, former mayor of Rome, commissioner from Italy to the Panama-Pacific exposition, formally opened the group of eight buildings representing Italy at the fair.

The ships of the American-Hawaiian line have carried more than one fifth of the 3,346,019 tons of cargo that passed through the Panama canal up to April 1.

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Christian Science Sentinel

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

Vol. XVII June 12, 1915 No. 41

"Not as the world giveth"

IRVING C. TOMLINSON, M.A.

ONE of the Master's most precious promises was expressed in the familiar words, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." It is to be observed that Jesus intimates there is a kind of peace which the world gives, but that the peace which he bestows is of a very different type. A year ago there was so-called peace in Europe, but it was the peace of the world, and not the peace of Christ. It is described by the prophet's words, "Peace, peace; when there is no peace." The apparent calm in men's lives is frequently the outcome of fear, and war measures are restrained only because of superior opposing forces. There is a seeming bodily peace of like nature which is brought about by the use of drugs or human will-power. This is indeed "no peace," because it is neither permanent nor true, and it must be supplanted by the harmony which Christ alone bestows. Materialistic peace (the phrase itself a misnomer) is confusion, latent or otherwise. The true remedy for all war is that given on page 329 of Science and Health: "If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace."

How deplorably evident it is that much of the peace which has been proclaimed in the past was no peace at all. Efforts have been made to accomplish freedom from war through measures of suppression. In an address on "Universal Peace," Talcott Williams of Columbia University says: "The only necessary thing in the world is righteousness, and the reason why deep down in the consciousness of men there rests, unshaken and unchallenged, the conviction that international peace is not for our day, is because international righteousness does not exist in our day. World peace can only come through world righteousness. The world will never become righteous through peace—peace can only come through righteousness. Peace is only the visible sign of righteousness."

It has been said that all evil tendencies must be subdued and chastened, lest punishment should follow (a wrong motive); and instead of freedom there has often been slavery and bondage to fear or to a superior human will-power. The Christ-way is a better way, for the freedom and harmony which he bestows is the outcome of expression and not suppression. The Master would have all mankind enjoy a rightful peace through manifestation of the best and noblest qualities, and he would have them dwell in thought, not upon the so-called "balance of power," but upon the beneficent power of infinite good. He would have each one know himself as the child of God, the Christ-man seeking to express the divine ideal which is incarnate in every man. "Come unto me, all ye that labor and are heavy laden," is his loving invitation, "and I will give you rest." This promised rest comes from knowing the truth, from understanding spiritual realities, so that one may be ever ready to respond to these inspiring words of the Master, "Let not your heart be troubled, neither let it be afraid."

There is a false sense of peace which is the outcome of the toleration of that which is neither just nor right, or the bearing of indignity and wrong without any effort to better conditions. It is of this callous indifference to the spurious and unreal that the Master said, "I came not to send peace, but a sword," for the abiding calm that Christ gives is not satisfied with wrong-doing of any kind, but strives for peace "not as the world giveth," in which there is no possibility of wrong or weakness. Confidence in God is the only thing that can establish that perfect rest in which the clamorous discords of mortal sense have no place. Mortals have sought peace vainly, because they strove to find it where it is not—in matter and material experiences. It can come only through a transformed mentality.

The peace which comes from the precept and practice of the truth, as taught and demonstrated by Christ Jesus, is based upon right thinking and right doing. Herein is Mrs. Eddy's priceless contribution in behalf of world-wide peace. The scientific understanding of God and man, as made clear in the teaching of Christian Science, helps to establish peace within one's consciousness, and this being accomplished, freedom from strife within and without is experienced. The world undertakes to maintain peace through the "balance of power," but the peace of Christ comes from knowing God as the only power, and man as having dominion over all that is unlike good. It is of this peace that the poet sang (Hymnal, p. 274):—

O thou God of peace, be near us,
Fix within our hearts Thy home;
With Thy bright appearing cheer us,
In Thy blessed freedom come.

Come with all Thy revelations,
Truth which we so long have sought;
Come with Thy deep consolations,
Peace of God which passeth thought!

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"Begin to possess"

MARY HICKS VAN DER BURGH

"BEGIN to possess, that thou mayest inherit." Thus spake the God of Israel to His people and their great leader in the olden time; and it is still true that if we would possess our inheritance as children of the Most High, we must begin to assert our God-given dominion, casting out the enemy in all the various and subtle forms with which it strives for a foothold in our consciousness through our particular environment. This calls for alertness.

Though gently forbearing with his disciples, the Master seemed to express a rebuke when he said, upon their failure to heal, "This kind goeth not out but by prayer and fasting," for it showed that those who would try to do his works must abstain from worldly thoughts, desires, and ambitions, and give themselves to constant communion with the Father. In this silent communion, inharmony's jarring notes are hushed, care slips away, the burden falls, the dark is light, the crooked straight, and over the pain-racked body are spread the healing wings. Thus we sit in heavenly places

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with Christ Jesus, with John and Peter and Paul, and all the good of all times, for Paul tells us of "the whole family in heaven and earth." Here we can be sure that all are in one accord.

God knoweth them that are His, and nothing can keep the honest seeker for the light from this spiritual assembly gathered together in the church "not made with hands, eternal in the heavens." In such presence, how can the healing of any discordant condition fail? Why should we not expect here the healing for every ill? We know that it was not the Master's human personality which healed while he was here on earth; it was the Christ-idea, which remains forever accessible. Indeed, we can now expect divine aid with surer hope, because he said of the believer, "Greater works than these shall he do; because I go unto my Father." Thus by communion with God we come to the promised land.

Coming from this communion, we are confronted with suggestions from the material sense of life. "Take heed what ye hear," said the Master. We are enlisted not only to cast out evil, but to keep it out. Here begins the fasting,—abstaining from belief in the power of evil as it seems to be manifested, either in ourselves or others; and by availing ourselves of every opportunity for communion with good, we may continually add to our spiritual possessions.

As students of Christian Science we have been freed from many delusions. Unfettered by a belief in personal enemies, we are free to concentrate against the common enemy of mankind, a belief in the power of evil. In doing this we are assisting humanity to throw off the shackles imposed by the subtleties of false beliefs. What chains have been shattered, what victories achieved, since first our brave Leader proclaimed the truth which has at last aroused so many dormant believers in our Lord to an understanding of the life-giving power of the word. Since then we have indeed begun to possess,—to come into our heritage.

Christian Science shows us that there are not two problems, one material and the other spiritual, but it is ours with singleness of heart to seek the kingdom of heaven, and "these things shall be added." Manifestly these things cannot be added until the first condition has been fulfilled. Honest attempts proved this to be a demonstrable truth. God is not unmindful of His covenant, and there is no limit to His ability or willingness to supply His children, but we must comply with the condition and so begin to possess. Can any phase of evil triumph over him who dwells "in the secret place of the most High"? There even death becomes a shadow, as the psalmist describes it, and by faithfully conquering each lesser ill we are leading up to the final victory over the last enemy to be overcome. Is anything else so much worth while?

As beginners in the study of Christian Science we may be able to grasp but one of the many truths read in our textbook, "Science and Health with Key to the Scriptures," and even that but partially; nevertheless, by applying that thought as best we can to some inharmonious condition, we are able to prove its power. We have begun to understand and possess our birthright. The writer remembers with what joy, mixed with incredulity, she read from the first sentence in the Preface to Science and Health the words, "Today is big with blessings;" but the thought was harbored, and the leaven of truth began to work, finally replacing despair with hope. This was the forerunner of many similar blessed experiences. Then the Bible was reopened, and a new light shone upon its pages, which had been read for long years with unseeing eyes. Again, Mrs. Eddy says: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more" (p. 3). Surely to avail ourselves of the blessings we have is to begin to possess, and unless this is done, we have a repetition of the story of the unused talent.

Solomon tells us that drowsiness leads to poverty. Just as surely spiritual supineness leads to barren lives and spiritual loss. A persistent elimination from consciousness of all that is unlike good calls for alertness and perseverance. As the husbandman hath long patience, so we, in spite of failure to harvest all our planting, can assure ourselves by the promise that "we shall reap, if we faint not."

God will not let us be overcome by error; Truth will show us how to handle it. Confronted by a problem that seemed most perplexing, and failure appearing to follow well-meant effort, the writer sought the source of all wisdom. In there came to mind Moses' terrifying experience with a serpent, when the great man fled before its venomous activity. But God instructed Moses how to handle the serpent, and when he obeyed the divine command, its powerlessness to harm was demonstrated. It then occurred to me that perhaps because of fear and ignorance of the divine purpose I had taken hold of my problem at the most difficult place, and that properly grasped it could be overcome.

We are not asked to demonstrate what we do not understand, but if each day we add to our spiritual possessions, using them to acquire more and greater conquests, God will instruct us how to handle error, until we come to the blessed understanding where we lose all belief in it, when we shall have rolled away the heavy stone of mortal sense and walk glorified with the Master, who encourages us to overcome even as did he. "He that endureth to the end shall be saved."

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Testimonies

GERTRUDE SANDS SHERIDAN

I WANT to send a word of gratitude for the testimonies published in the *Journal* and the *Sentinel*. The first stage of interest and joy in Christian Science is entered by many people as the result of physical healing through the power of Truth. Glad wonder at deliverance from disease, also from the so-called laws of health with their penalties and limitations, outshines all else in the consciousness of the new student. During this period testimonies of healing through Christian Science are eagerly listened to and read. Later, however, the healing becomes a part of daily experience and is rightly taken as a matter of course. Then comes a time when the "Testimonies from the Field" are regarded, more or less unconsciously, perhaps, as representing a department for beginners, or for those who "think of looking into Christian Science."

Such has been my own attitude, but of late I have received great help and inspiration from these testimonies. Often light has been shed for me on some problem of the moment by coming upon the working out of a similar problem and of the specific thought-processes which solved it. Once or twice when discouragement has seemed to overwhelm me, release has come in a twinkling through the reading of a single testimony; and with it a glorious new courage, a surer consciousness of joy, and an all-pervading sense of gratitude.

I have also found that the need of so-called chance inquirers has been more fully met by my ability to answer their queries in regard to the healing of specific cases of disease and to refer them to this or that recent issue of our periodicals. I recall a testimony in the *Sentinel* which told of a healing of malignant disease at what was virtually the hour of death. The writer stated that the road to health was long and slowly

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traversed, but that from the first she and those who helped her rejoiced. She said, too, that she was helped by remembering that Jesus on several occasions thanked the Father before he declared the truth for the sufferer. The reading of this testimony, and others expressing similar thoughts, has taught me much about being grateful. Sometimes when personal sense has affirmed discord for me, it has been quickly dispelled by a larger, more universal sense of gratitude.

Paul admonished the followers of the Master to "rejoice with them that do rejoice." In Science and Health (p. 3) our Leader writes: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." Let us avail ourselves of the help which this department of our periodicals affords us, for as we read of the deliverance and gratitude of others, there comes to us a new and overwhelming sense of wonder and joy for that deliverance, for the good already received by mankind, and we rejoice anew.

Right Standards

ALFRED F. GOODMAN

In Science and Health (p. 569) Mrs. Eddy says, "Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God." We are also told in our text-book that progress in Christian Science is a constant warfare with the flesh. This warfare is a mental one, and by its means we are enabled to rise above the testimony of the physical senses. To those living in a material world, so called, surrounded by manifestations of what seems to be the absence of God, those without a working knowledge of God as divine Principle, or any proper realization of how to get that understanding, or who are not willing to give up what they have for something better, obedience to the Scripture command that we "pray without ceasing" seems next to impossible. It certainly is not possible so long as we are unwilling to give up the old for the new; but as soon as the willingness to do this comes, the way out of the difficulty presents itself. This way is one of warfare with the flesh, the destruction of the belief in the flesh or mortality, and the first step in this direction is taken when we learn to think correctly.

We know that everything must be subject to a standard of values or measurement. Silver and gold have a certain standard of weight and fineness; different kinds of cloths have a standard of quality up to which they must measure; food must be up to a certain standard of purity to be sold upon the market. We realize that all of these things must be so in order that conditions be proper and right, but we do not all see the necessity for a standard of right thinking. Christian Science is, however, very plain on this point. It says that we must think right, must keep our mentality clear and pure, else we cannot demonstrate its rules. The Principle of Christian Science makes this demand, for pure and correct views regarding God and man are absolutely necessary to its demonstration; consequently, we must realize the necessity for a standard of right thinking, and must make every thought that enters our consciousness measure up to it. Any thought which cannot stand the test must be rejected.

He who strives along this line must note what suggestions are finding entrance to his thought. He must be very careful regarding the thoughts which he thinks about himself and others. He must stop long enough to make sure that he is hospitable to divine ideas alone, and that whatever he thinks regarding his fellows is in keeping with the truth that man is the reflection of God. A Christian Scientist should not allow any thought which does not measure up to this standard of Truth, to abide for one moment in his consciousness. The most simple and satisfactory, as well as the only safe plan, is never to give entrance to recognized errors, but as St. Paul says, bring "into captivity every thought to the obedience of Christ."

He who constantly guards his thought against the entrance of any impure or erroneous suggestion, will not consent to think upon anything unlike Life, Truth, and Love. This must first be realized in regard to himself, before he applies it to others. The battle must be fought and won in his own consciousness first, then he will be in a position to realize the truth concerning his fellow man. "First cast out the beam out of thine own eye," said the Master. Thoughts that are right manifest Truth; they are good, and bring forth good fruit; they are life-giving, and know no death; they are loving, with no sense of hatred; they are neither envious, disobedient, untrue, selfish, nor unkind. St. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." The more we realize that this is the absolute truth, the more will we be benefited. The carnal mind is "enmity against God," we are told, thus showing that material thoughts wage war against the facts of Spirit. "To be spiritually minded is life and peace," but "to be carnally minded is death." Surely this should make us guard our thoughts and be sure that they are in the right direction.

Sometimes a moment's negligence, a consent to think of that which is not uplifting, not spiritual, may give us a great deal of unnecessary work,—work that will take time, patience, and love to accomplish; hence the necessity for watchfulness. We should earnestly consider the source of all right thinking. Man does not think with the brain. Divine intelligence is round about him; he lives, moves, and has his being in God. Made in the image and likeness of God, he reflects the perfect Mind. Man is thus answerable to his Maker alone. He is under no power but that of God. God gave him dominion, and he has this dominion now, because God's laws and ordering are unchangeable.

We know that sooner or later all must come to know the truth; we know that some day we will enter into the realization of man's full inheritance and dominion. Today it is ours to purify and guard all our thoughts; to measure them, every one, by the standard of Truth. Then we will think only good thoughts, and see all the beauties of creation, the limitless glory of man in God's image. We shall see and know why man can never lack, because divine Love supplies his every need.



Transitional Periods

ALFRED FARLOW

There is an old saying that he who is forewarned is forearmed. Before the writer gained an insight into spiritual truth as it is taught in Christian Science, he oftentimes wondered why the Master of Christianity discussed at so great length the calamities and upheavals he foresaw would take place in the world previous to the final restoration of that peace which is gained by the establishment of the kingdom of God. He now sees that such warnings, which were accompanied with a clear outline of the proper remedy, were calculated to guard against surprises and possible defeat. Jesus said, "Ye shall hear of wars and rumors of wars," but he also said that the days of calamity would be short, evidently assuming that his followers would heed his admonition, "In your patience possess ye your souls." If any doubt as to the meaning of the term "souls" occurs to the reader, he has only to ask himself what it is that is lost by impatience.

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It may be interesting to note that Elijah did not hear the "still small voice" of Truth, which corrected his misapprehensions and destroyed his fear, in the midst of the earthquake, the wind, and the fire, but after these disturbances. No doubt our Lord knew that in the general transition from materialism to spirituality, from sense to Soul, from selfishness to unselfishness, there would be more or less of chemicalization which would take place in the general human consciousness, and which might find outward manifestation on the battle-field. He was, however, wise enough to know that the peace and patience of the individual would insure the peace of nations and shorten the duration of war.

On page 278 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "Love rules the universe, and its edict hath gone forth: 'Thou shalt have no other gods before me,' and 'Love thy neighbor as thyself.' Let us have the molecule of faith that removes mountains,—faith armed with the understanding of Love, as in divine Science, where right reigneth."

Christian Science gives us a clearer understanding of the method whereby to exercise patience and thereby possess our spiritual sense, and it certainly behooves Christian Scientists to exercise this understanding, and not lose sight of the stupendous responsibility which rests upon them in this particular hour. With the knowledge which we possess and with the prophecy which Christian Science affords us, we are in a position to understand what it is that chemicalizes general humanity, and we should calmly rest in the realization that divine presence means peace always, and evil can neither chemicalize nor exist in the divine presence.

When Jesus was undergoing the tortures which human opposition inflicted upon him, he said, "Father, forgive them; for they know not what they do." He did not imply by this that they had a human excuse for their conduct, that they did not know they were piercing his side and forcing nails into his hands and feet, but he knew that they were prompted by supposed fundamental evils of which they were in a sense unconscious, and of which their hatred of him was an external expression. When nations as well as individuals war against each other, they imagine they have certain grievances; but a more careful and scientific study of the supposed cause of strife shows that ignorance alone is at the bottom of this as well as of every other error. Then why not appeal to the understanding that intelligence, God, is supreme and governs everywhere, and that ignorance has no power?

A Silent Sentry

AMY C. FARISS

THE belief, based upon material evidence, that the elements can interfere with God's ideas, is daily and hourly proved to be erroneous by the student of Christian Science. More and more is it being acknowledged that from the cradle of its own conception to the grave of its own digging, mortal mind and its so-called laws are without power and authority; and that in reality they cannot operate to harm or hinder God's child in any direction, if even so much as a grain of spiritual understanding has been planted in the human thought. Christian Science is constantly proving how omnipresent and all-inclusive is God's love for every creature of His universe. It points to His tender care and unfailing provision for all human need, and reveals how divine Love guides the tiniest workers to places of safety and rest. If, then, our industrious coworkers, the bees and the birds, can rely upon divine wisdom, can there arise a circumstance in which this same wisdom may not be relied upon to meet our every need?

During a storm one winter night, the writer dallied with subtle argument concerning the inadvisability of going to the Wednesday evening meeting. The streets were flooded, the reasoning ran; the planks which were necessary to reach the cars were liable at any moment to be carried away, so swirling was the water; the cross-line cars might not be running, as reports had it that several lines were out of commission. Visions of being stranded on the way to or from the meeting kept flashing into thought,—even the suggestion that there would be no meeting, as possibly no one would be able to reach the church. But as error had already been busy with consciousness that month, the writer had promised herself that on this evening she would carry with her the pledge which was already overdue, and one honest thought silenced the reasoning of the elements, so far as their asserted hindrance was concerned. Error should no longer be allowed a place, no matter under what guise it presented itself. Then something within began to rise up in trust and confidence. Like a barometer, which Mrs. Eddy calls "that little prophet of storm and sunshine," it denied "the testimony of the senses" and pointed "to fair weather in the midst of murky clouds and drenching rain" (Science and Health, p. 122).

No special difficulty was experienced in boarding the first car, but long before the transfer point was reached, the passengers became aware that they were making slow headway, and from time to time it seemed as if the car would stop altogether. But soon the spirit of confidence was in control. However uncertain the trip appeared to become, joy alone bubbled up in the heart of the one who had ventured out in reliance on Truth. At the transfer junction, after a few uncertain steps, the writer and another Christian Scientist who had alighted, found themselves in the middle of the street with rain falling, and as far as eye could reach in the semi-darkness, a sheet of rushing water, the slightest depth of which was where they stood. Then came Love's ever watchful care, Mind's omnipresent, protecting, and all-seeing wisdom. From out the gloom loomed a figure. In a twinkle two stranded women were separately picked up in strong arms and carried to the cross-line car, which arrived just at the moment it was needed. Love's silent sentry was not dismissed. He also boarded the car; and when the church was reached he again carried them across the rushing stream and landed them safely, almost at the door of the church.

Perhaps this friend in need did not himself know by what authority he so generously befriended the two women; but they knew, and during the whole evening their hearts were singing a glad song of gratitude to divine Love and wisdom. The thought came, as row on row of vacant seats met the eye, that only the few who had that hour braved the storm, knew the wonder and joy of what the evening held. On returning home, the flooded condition had subsided, and like God's people of another day, they walked "on dry ground."

[Written for the *Sentinel*]

"Awake thou that sleepest"

J. BALFOUR ELLIS

WE seek no flashing light that gleameth far away,
Piercing the shrouding night with transient ray;
Called out of sleep, Father, we pray to Thee
That Truth's unclouded sun may light our way.

And thou, O Christ, art Truth and Life and Love, today
As when twin stars first sang their rhythmic lay;
And all the seeming dark must fly before
The Light that shineth to the perfect day.

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Selected Articles

[Judge Clifford P. Smith in *Lynn* (Mass.) *Item*]

When a person who can write the word Reverend before his name, advertises an attack on Christian Science and uses such language as you have just reported, the probability is that the Christian Science church of that vicinity is growing. But the abuse of a religion or its founder never turned a thoughtful man away from it, and no one who is ready to consider the merits of Christian Science is likely to accept voluble vituperation instead of intelligent information. Vilification proves nothing against any one or any thing, except the person who resorts to it; and the only reason or argument furnished by the speaker whose declamation you published was a palpable fallacy.

For the purpose of proving something against Christian Science, the speaker related an incident which contained its own refutation. The story was that a native of India, by name Pundita Ramabai, was told of Christian Science when she came to America, and she recognized it as an ancient Indian philosophy. The nature of the information furnished to this lady was not stated, but it can be gathered from her explanation of the philosophy which she identified with Christian Science. She said: "It means just this: the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think it does not exist; you do not exist; I do not exist; the birds and beasts that you see do not exist. When you realize that you have no personality whatever, then you have attained the highest perfection of what is called 'Yoga.'"

Now every one who has ever read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as a student or sincere inquirer, knows that the lady who said this had been misinformed. There is not a single point or item in what she is reported to have said that corresponds in the least degree with Christian Science. The Christian Science text-book can be found at most public libraries, or at any Christian Science reading-room, and any one who wishes to know its contents is cordially invited to examine this book for himself, and do his own thinking. Mrs. Eddy from girlhood until after her discovery of Christian Science, when she was forty-five years of age, was a member of the Congregational church. She was a woman of liberal culture, but never studied Indian philosophy, or even read it. On the contrary, she was a profound student of the Bible, and was devoutly religious and Christian. Christian Science is based upon the Bible, and in all of Mrs. Eddy's writings she refers to the Scriptures, especially to the teachings of Christ Jesus, at every point.

The view of the universe which Christian Science inculcates is simply that of pure and unadulterated Christianity. It does not begin with a negation of anything, nor end with a denial of anything that possesses the nature of substance, but it defines substance as that which is real, in distinction from that which is apparent. So does the New International Dictionary. Christian Science begins with the idea that "he that built all things is God," and proceeds consistently with the axiom, "That which is born of the Spirit is spirit." It concludes that spiritual facts must be "spiritually discerned." (See I Cor. ii. 12-16.) Christian Science, therefore, cultivates the faith which involves a conviction of unseen reality (see Heb. xi. 1), and develops the spiritual understanding which sees all things as they really are—as God made them to be. (See Col. i. 9-13; Rev. xxi. 1-4.)

The Master said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Mrs. Eddy has consistently written, "Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal" (Science and Health, p. 267). Christian Science, therefore, solves the most fundamental of all problems when it begins with God as the only Mind and cause, and arrives at definite and consistent conclusions regarding the substance of the universe, including man. Moreover, the understanding thus conferred is found to be capable of proof or demonstration when it is put into practical use for the betterment of human character and conditions. There is a great multitude of persons, extending into every quarter of the globe, who can bear witness to this fact from personal experience.

[J. Arnold Haughton in *Radcliffe* (England) *Times*]

Some of the statements made by Dr. —— in the course of his sermon on "The Modern Search for God," reported at length in a recent issue, show that he has not perceived the true nature and operation of Christian Science. To say that Christian Scientists conceive the saving power of religion "so meanly and selfishly" is the direct opposite of the truth; for on page 113 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The vital part, the heart and soul of Christian Science, is Love." Christian Science is essentially a religion of love, and the explanation of its mighty achievements and its rapid growth is to be found in the statement on page 192 of the same book, that "whatever holds human thought in line with unselfed love, receives directly the divine power."

It is not correct to say that Christian Scientists "regard religion as a medicinal influence, a sort of disinfectant or anodyne, that may prove its value to a doubting world by curing dyspepsia and nervous worries." It is perfectly true, of course, that Christian Science heals the sick, and heals not only sickness of the kind mentioned in the statement just quoted, but every type of disease, including organic and so-called incurable diseases. The mission of Christian Science, however, "is not primarily one of physical healing," but "to take away the sins of the world" (Science and Health, p. 150). Its physical healings are the signs which Jesus said should "follow them that believe," and as such are proof of a spiritual understanding of God on the part of the Christian Scientist. Its real mission is to impart this spiritual understanding to mankind, and it is practical in its results only because it is spiritual in its import. The doctor may rest assured that Christian Scientists are among those who realize most clearly that to redeem human society "nothing short of a divine redemption will suffice."

It ought to be added that Christian Science differs fundamentally from "New Thought," which is mentioned by our critic in the same connection as Christian Science.

[G. W. Allan in *Ingersoll* (Ontario) *Chronicle*]

A recent issue contained a report of a sermon on "Christian Science: a Substitute for Christianity," to which I should be pleased to offer reply. Early in his address the speaker names several things which have operated to "drive" people out of the church "into the fold of Christian Science," and the greatest of these, he states, is "the pain-throb of disease and suffering." Here, if he but realized it, is one of the most complete indictments of modern Christianity,—that the institution which is intended to commemorate the life and work of the first Christian, drives away those whom the Master drew unto him.

"Anciently," Mrs. Eddy says, "the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one

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of these powers,—the power over sin." Then she adds: "We must seek the undivided garment, the whole Christ, as our first proof of Christianity" (Science and Health, p. 142). This acceptance of the neglected part of Jesus' command, and healing the sick in obedience thereto, constitutes the offense of Christian Science, and it is a strange fact that the most intense denunciation of this religion comes from those who have been specially ordained by the churches to be emulators of him who not only healed the sick, but stated that his followers would be recognized through their doing the same.

Our Master, knowing the ease with which a profession of Christianity might be made, defined it for all time on the basis of "works" rather than "words"—"He that believeth on me, the works that I do shall he do also." This definition and test of discipleship never having been abrogated, still remains the standard by which "ye shall know them."

It is exceedingly strange that a person accustomed to study could read the Christian Science text-book, with its almost three hundred references uncovering and denouncing sin, and still proclaim that Christian Science teaches "there is no sin." Of course there is sin in human experience, else where would be the purpose of Christian Science. Let me refer you to Mrs. Eddy's writings. In "Rudimental Divine Science" (p. 2) we find, "The emphatic purpose of Christian Science is the healing of sin." In Science and Health (p. 29) we are told, "Christians . . . must grapple with sin in themselves . . . and continue this warfare until they have finished their course." Again (p. 203), "Sin kills the sinner and will continue to kill him so long as he sins." Also (p. 327): "The way to escape the misery of sin is to cease sinning. There is no other way." Still again (p. 569): "Alas for those who . . . fail to strangle the serpent of sin . . . They must eventually expiate their sin through suffering."

While Christian Science teaches that the sin in human experience must be overcome, it also teaches that sin and sickness are not of God, are not God-created or God-sent; but that God, omnipotent good, is available to men, even to the complete destruction of all such.

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[Thomas F. Watson in *The Union*, Grass Valley, Cal.]

The Rev. Mr. —— tells us that Christian Science is founded on superstition, and yet "as a method of healing the system is entitled to favorable consideration." He admits that "it performs some real cures," but says that its fundamental teaching is "false in philosophy and false in fact."

Jesus plainly said that "a corrupt tree" cannot "bring forth good fruit." He also said, "By their fruits ye shall know them." Christian Science should be judged by its fruits, namely, the healing of sin and sickness. Superstition and ignorance do not heal the sick or reform the sinner. In "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 83), we read: "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus." The critic objects to the teaching that God is All, yet the Bible states, "The Lord he is God; there is none else beside him." In Jeremiah we read, "Do not I fill heaven and earth?"

As to the critic's assertion that Christian Science has no claim to being a science because it is not based on matter, Webster's dictionary tells us that science is "accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths . . . knowledge classified and made available in work, life, or the search for truth; comprehensive, profound, or philosophical knowledge." Therefore this Science, being an exact, demonstrable knowledge of Truth, undoubtedly has proved its right to the title of Science; and as it states and elucidates exact knowledge of the truth of Christianity, it is both scientific and Christian, hence the title Christian Science.

The gentleman objects because Christian Science makes "Love and God identical in the sense of being," yet John writes: "He that loveth not knoweth not God; for God is love." Christian Science does not "deny a vital part of the efficacy of prayer," as this critic asserts; rather does it emphasize the efficacy of prayer at all times and under all circumstances. Science and Health states (p. 1): "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." The critic objects to referring to God as Principle. He says: "It is impossible to pray to a principle." Science and Health states (p. 272), "God is the divine Principle of all that represents Him and of all that really exists." The teaching of Christian Science is that Love is the divine Principle of the universe.

The fact that the spiritual man (made in God's likeness) is sinless, is borne out by the Scriptures: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Christian Science does not teach that a mortal man cannot sin, but it does teach that sin and sickness are both overcome through the right understanding of God. Christian Science also teaches that to acknowledge our sin aids in its destruction. Science and Health (p. 461) states: "Both sin and sickness are error, and Truth is their remedy."

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[Charles E. Jarvis in *The Tropico* (Cal.) *Sentinel*]

It is regrettable that any one should consider it necessary to go into the press to misrepresent doctrines with which he does not agree, but which are cherished by a large number of his fellow citizens. The only way in which to criticize another's theories successfully, is from the standpoint of the author. Mrs. Eddy has given us in her text-book, "Science and Health with Key to the Scriptures," a spiritual interpretation of the Bible which a recent critic has denounced and attempted to disprove from a purely materialistic basis. His premise being erroneous, his conclusions could not be otherwise, and it is therefore only fair to your readers to present a word of correction to some of this critic's statements.

To begin with, the reverend gentleman assures us that the doctrines of Christian Science are pantheistic. Now it is safe to assume that no one knows quite so much about the doctrines of Christian Science as its Discoverer and Founder, Mrs. Eddy, and she tells us on page 129 of the text-book above referred to, that "pantheism may be defined as a belief in the intelligence of matter,—a belief which Science overthrows;" and again, on page 279, "Pantheism, starting from a material sense of God, seeks cause in effect, Principle in its idea, and life and intelligence in matter." Lest there be any doubt on this point, permit me to refer to Mrs. Eddy's message entitled "Christian Science versus Pantheism," wherein on page 12 we find: "The Science of Christianity is strictly monotheism,—it has ONE GOD. And this divine infinite Principle, noumenon and phenomena, is demonstrably the self-existent Life, Truth, Love, substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal."

Mrs. Eddy does not deny the existence of matter to human sense, but she most emphatically denies its ultimate reality, and in this she is sustained by many of the world's most profound physical scientists. It is generally recognized by

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theologians that the so-called "free will of man," or human will-power, is man's worst enemy. Passion, appetite, lust, all forms of sensuality, are but differing phases of the human will, or "carnal mind," which Paul tells us "is enmity against God," and that "to be carnally minded is death." Whenever the individual has awakened to the recognition of these evil propensities, he is usually found striving by denial to overcome them. Jesus did not rely upon his own will in order to accomplish his results. He said, "I can of mine own self do nothing;" also, "The Father that dwelleth in me, he doeth the works."

Again, the critic avers that Christian Science "denies there is such a thing as sin;" then in support of that conclusion he separates from the context the following: "If soul sinned, it would be mortal. Because soul is immortal, soul cannot sin." Mrs. Eddy's exact words on page 468 of Science and Health are: "If Soul sinned, it would be mortal, for sin is mortality's self, because it kills itself. If Truth is immortal, error must be mortal, because error is unlike Truth. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being." From the comparison, it will be seen that the critic failed to distinguish between a false, human sense of soul and infinite Soul, synonymous with God, to which Mrs. Eddy refers. On page 447 we read, "To assume that there are no claims of evil, and yet to indulge them, is a moral offense."

The critic's further assertions that Christian Science denies the omnipotence of God, the incarnation of Jesus, Mary's spiritual conception, the crucifixion, resurrection, and ascension of Jesus, the judgment of mortals, or the denial of the trinity, may all very readily be disproved by a brief reference to the Christian Science text-book, with which the critic is obviously quite unfamiliar.

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[Robert S. Ross in *New York* (N. Y.) *Tribune*]

A gentleman of Passaic asks, in a recent issue, "How can Christian Scientists report cases of contagious disease when no medical man is called to diagnose disease?" Evidently this correspondent believes that medical diagnosis is uniformly reliable, and that the only way in which one can get well is by submitting to medical treatment. He may therefore be interested to learn that two of America's most noted physicians and surgeons (Doctor Cabot of Boston and Doctor Murphy of Chicago) have recently admitted that nearly 50 per cent of medical diagnoses are erroneous. In other words, they admit that in nearly half the cases medical diagnosis is based on mere guesswork.

The critic may also be interested to learn that Christian Science has taken cases diagnosed by *materia medica* as incurable and readily effected permanent cures. He may be still further interested to learn that Christian Science is the only physician in hundreds of thousands of American homes, with many children, and that these families are uniformly well and happy. If medical diagnosis is such a boon to the human race,—even though it fails in nearly 50 per cent of its cases,—how does this gentleman account for the works of Christian Science which, without medical diagnosis, seldom fail?

Let us suppose that this critic owes certain sums of money: one man for household goods, another on a note, and still another on a collateral loan. Now suppose that he is ready to wipe out these debts: would he have to pay the household debt in one kind of money, take up the note with another kind, and redeem the loan with still another? No, indeed; all three obligations could be wiped out with one kind of legal tender. Thus it is with Christian Science treatment; no matter what the type of the disease may be, it can be destroyed by applying to it the truth of being, as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy. God is omnipotent, everywhere and at all times, not impotent on some occasions and omnipotent on others. Did not the psalmist sing of Him "who forgiveth all thine iniquities; who healeth all thy diseases"?

The law, however, requires that cases of contagion, and even suspicious cases, shall be reported to the health authorities. Christian Scientists are law-abiding people; they are therefore scrupulously careful to report such cases and to obey all reasonable quarantine and sanitary regulations. Diagnosis does not necessarily imply treatment, however, and the fact that failures under Christian Science treatment—children's cases included—are few and far between, speaks volumes for this method.

As for our critic's much-vaunted antitoxin, permit me to call his attention to the fact that more perfectly healthy children were sacrificed to this medical superstition by compulsory inoculation in New York state during the year 1914 alone, than died throughout the entire United States under Christian Science treatment during a period of thirteen years, as shown by figures published in *The New York World*.

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

There is positively nothing in the writings of Mrs. Eddy, or in any authorized Christian Science literature, that says directly or indirectly, or implies in any way, that Mrs. Eddy will "rise from the dead" or return to earth. The statement by an evangelist, in the article giving his opinion of Christian Science, in a recent issue, to the effect that Christian Scientists expect Mrs. Eddy to return here, serves to show the utter abandon with which he refers to the movement that has brought health and happiness to hundreds of thousands of suffering mortals. His statements about Christian Science evidence either a deliberate intention not to understand, or that he speaks from sources entirely unreliable.

A detailed discussion of all the erroneous references our brother made to Christian Science is quite unnecessary when it is seen that he has tried to apply to the relative sense of man, which is the mortal or physical man, what Christian Science teaches about absolute man, or man in God's image and likeness. A sincere seeker for truth soon learns that "when man is spoken of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man, reflecting God's likeness" (Science and Health, p. 346). Christian Science proves that man in God's image and likeness, the spiritual man, is never sick and never dies; but it does not deny that sin, sickness, disease, and death seem very real to the mortal or material man, "until God strips off their disguise" (p. 472).

Instead of Christian Science setting forth any such absurd notion as that "prayer is idle," it is showing multitudes how to pray constantly. Christian Science teaches that God is Mind, divine Love, infinite Principle, and that we are certainly in no position to advise Him what is best for His children. Christian Science teaches, too, that the motives behind our prayers are known by Him, and whether it be a petition or a song of praise, the answer is in proportion as we sincerely and understandingly put into practice the command of the Master: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

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I declare to you I think a sneer the worst thing God has not made.—GEORGE MACDONALD.

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Editorial

Abundance of Good

As this number of the *Sentinel* goes to press, the annual meeting of The Mother Church is being held, and Christian Scientists throughout the world will read with rejoicing the report of this meeting, which will appear in our next issue, because more than ever before they have reason to thank God for His abounding goodness. It is well to remember, too, that responsibility for the progress of the movement founded by our revered Leader is shared individually, as well as the rejoicing. In no other religious body, perhaps, are the adherents so closely identified with the teaching that they literally become living epistles, "known and read of all men." They are the witnesses that Christian Science does work for the regeneration of mankind, in that it heals the sick, comforts the sorrowing, and breaks the bondage of sinful habits, even as did the Master, who came that men "might have life, and that they might have it more abundantly."

It is indeed "marvelous in our eyes," recalling that only twenty years have passed since the dedication of the original edifice of The Mother Church, how richly has been fulfilled to this church the promise embodied in the passage from the Psalms which Mrs. Eddy took as the text of her dedicatory sermon (Pulpit and Press, p. 1): "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Only the eye of faith, that clear-sighted vision which discerns the promised land beyond the arid wastes of mortal sense, could have then glimpsed the wonderful progress, the abundance of good to be vouchsafed the cause to whose advancement Mrs. Eddy consecrated herself when the present-day efficacy of the Christ-healing whose Principle she had discovered was proven by demonstration to be beyond question.

Mrs. Eddy possessed not only the eye of faith, but an unbounded confidence in God's loving-kindness. Her trust was in "the living God, who giveth us richly all things to enjoy," in a God of love and not of anger, in a God who is good and who knows not evil. The religion she taught was the whole gospel of Christ Jesus, the gospel of healing as well as salvation, and she yearned to bring the healing truth she had discovered within the reach of all mankind. It was for this that she labored unceasingly, that there might be assured to them what we have learned to consider the inalienable rights of man, namely, "life, liberty, and the pursuit of happiness," in their fullest sense,—the more abundant life for which Christ Jesus came among men, the "glorious liberty of the children of God," and that enduring happiness which an understanding of omnipotent good alone can ensure.

This is the service to which The Mother Church and its every branch is dedicated, this the purpose of the periodicals founded by Mrs. Eddy, and every other avenue for the dissemination of Christian Science which she authorized, this the "high calling" and loving solicitude of every adherent of the cause in which Christian Scientists have enlisted,—the overcoming of sin, disease, and death. What greater usefulness the future has in store for the church founded by our Leader we may not now know. The duty of today is a renewed consecration, a deeper, truer realization of the mission of Christian Science and our individual part in its fulfilment.

In the parable of the prodigal son there is a double assurance of the good with which the Father would endow His every child, and we of today may well take the lesson to heart. Wayward or obedient, we can never get away from the omnipresent and omnipotent goodness of divine Love. "Son, thou art ever with me, and all that I have is thine," bespeaks the abundant riches of our Father's house, the kingdom within which is our eternal heritage. Let us, then, continue to heed the counsel of our loved Leader which has already borne such rich fruitage (Pulpit and Press, p. 8): "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer?" So working, watching, and praying, we shall win the victory!

ARCHIBALD MCLELLAN.

"A living sacrifice"

ST. PAUL'S admonition, "Present your bodies a living sacrifice, holy, acceptable unto God," recalls the rites and ceremonies of the Jewish church, which consisted largely in the sacrifice of animals for the sins of the people. This was doubtless a step away from the belief that sin can be recklessly indulged, in that it demanded a penalty from the wrong-doer; but at best it was only a temporary expedient, for we read in the seventh chapter of Jeremiah that God did not command the Israelites to offer "burnt offerings or sacrifices," but rather to obey His voice,—the voice which has never been silent throughout the ages, but which speaks to man, woman, and child, to all who are ready to listen and obey. Isaiah tells us that God delights not in the blood of slain animals, while the psalmist says that the sacrifices of God are "a broken and a contrite heart;" and he adds that God is "pleased with the sacrifices of righteousness," which doubtless means that one must give up all that would hinder him from reflecting the absolute "justice and judgment" of God.

As we ponder Paul's counsel we may remember that the sacrifices offered under the Mosaic law were to be perfect, but in Malachi we read, "Ye brought that which was torn, and the lame, and the sick." Now the offering which we are to bring when we hear the call of Truth is not any dead thing, for our God "is not a God of the dead, but of the living," and our sacrifice, as presented in the text quoted, is inseparable from service. St. Paul was addressing those who, like many of the present day, devoted almost every thought to the service of the body,—to feed, clothe, and adorn it while in health, or to cure it when diseased. They were "conformed to this world" in all their thought of themselves, but the apostle told them, as he tells us today, to be "transformed" by the renewing of our mind, that we may prove for ourselves how good the will of God is to usward.

Time was when many good people thought they could offer to God sick and sad sacrifices, but this would not meet the divine requirement, and Christian Science has come to tell us how we may meet it in the way Christ Jesus taught. On page 162 of Science and Health, Mrs. Eddy says, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." Then it is no longer a sick body which is brought to the altar of Truth, but the human mind and body controlled by Truth and Love, and thus fitted for divine service. The psalmist gives us a fine view of the transformation needed to prepare us for this service, when he tells us of thought so uplifted that the one desire is to "dwell in the house of the Lord" continually, "to behold the beauty of the Lord, and to enquire in his temple." Then he tells of being lifted up above his enemies, which to the Christian Scientist would mean above all the beliefs of sin, disease, and death, and the sacrifices then offered are "sacrifices of joy."

It surely means a great transformation to be lifted above "passion, frivolous amusements, personal adornment, display, and pride" (Science and Health, p. 60), to contemplate

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"the beauty of holiness," and to make it part of our "reasonable service" to reflect this beauty in symmetry and strength of character, as well as the graces of spiritual life. No one need argue that he cannot present a healthful body at the altar of Truth, for the age-long promise is, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." The diseased thought is consumed in the purifying fire of divine Love, and God's idea comes forth prepared for service, as did the three Hebrews from the fiery furnace so long ago. Their fetters alone were destroyed in that ordeal, and it is safe to suppose that they were wise enough not to hold on to them,—a lesson which should be kept well in view by those who seek healing in Christian Science. The lusts of the flesh, its fears and falsities, must be given up sooner or later, for they are not of God and have no relation to man as God's reflection. When the human sense is purged of error, then are we ready to present to God "an offering in righteousness," "a living sacrifice" ready for divine service.

ANNIE M. KNOTT.

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The Peace of Good

THAT there can be any least disharmony in the realm of Truth is simply unthinkable to those who believe in the God and Father revealed in Jesus Christ. It follows that all phases of conflict speak for the effects of untruth, hence the manifest fact of the world's present submergence in falsity.

When to an appalling international war is added the religious and political contentions, the economic strifes, and the many other present-day struggles, one begins to wonder where the dove of peace could find any least promise of the passing of the flood of wrong. Moreover, we know that all the phenomena of war without are but incidental to that war within so graphically described by St. Paul in the seventh chapter of his letter to the Romans, a war which has been as continuous and inclusive as human history. There can be no question, therefore, that from the material point of view not only peace but hope of betterment seems today to be perishing beneath the feet of Mars.

Under these circumstances the sop to content supplied by the theology that offers a heaven beyond the grave, has not satisfied, and cannot, for the reason that it does not honor the Master's declaration of the ever-presence of that kingdom of Truth and Love which is "not of this [material] world," and because the perennial failure of spiritual truth in its struggle with error upon this plane would leave no unquestionable ground of assurance that it can succeed upon any plane, or that this seeming conflict is not an essential part of the very nature of things.

Christian Scientists have come to see that there is no escape from the pessimism thus gendered, apart from the perception of the unreality of evil; that material sense with all it projects and occasions has no place or existence in right consciousness, the realm of Spirit. Having gained this realization, even in modest degree, one is in so far quite as untroubled about the inability of Truth to meet the situation as he would be respecting the question of the ability of light to cope with darkness. There is no one who is not entirely sure of the adequacy of a candle to dispel the intensest gloom, and Christ Jesus taught with the utmost clearness that divine Truth is such a dispelling light to every manifestation of abnormality. This is the very substance of his gospel, as it is also of the teaching of Christian Science. Says our Leader: "Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is 'no night there.' To Truth there is no error,—all is Truth. To infinite Spirit there is no matter,—all is Spirit, divine Principle and its idea" (Science and Health, p. 474).

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Here is an explicit declaration that, despite the inherent and inevitable friction of falsity, it is ours to rejoice in the presence and power of the Christ-idea, a consciousness of spiritual being in which there is no element of untruth and hence no possibility of disharmony. The acceptance of the actuality of a warring world, its existence in that realm of being which the divine activity creates and sustains, would render this statement of the Master no less presumptuous than self-contradictory. He not only affirmed the allness of good, but he entered, and taught us how we may enter, into its eternal peace.

From the material point of view, war, in its last analysis, is but a modus for the eradication of the physically weak, and as such it obtains in the entire material order and is a vital requirement of physical evolution. From the spiritual point of view it is a phenomenon of that false sense which is escaped from as the verities of spiritual being are realized and demonstrated. This is the teaching of Christian Science, this the explanation of the strength and joy it brings,—that truth-knowing, the apprehension of the one God, good, "ends wars" (Science and Health, p. 340), and for the truth-knower this instantly takes place. This "peace of God" is the poise of corrected sense, and its place in our experience is named by St. Paul when he says, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

JOHN B. WILLIS.

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Among the Churches

Current Notes

CEDAR RAPIDS, IOWA.—Sunday, April 4, was marked by the opening of the beautiful new edifice of First Church of Christ, Scientist, on Second avenue, every seat being occupied when the hour for the services arrived. Not all of the pews had been received, but those in place gave a seating capacity of five hundred, while additional chairs were brought from the Sunday school room. When all pews are placed, the seating capacity will reach seven hundred. The services were in keeping with the Christian Science program which obtains all over the country. The formal dedication, to mark the payment of all debt on the new building, will take place in the near future.—*The Cedar Rapids Gazette.*

CHARLESTON, W. VA.—The trustees of First Church of Christ, Scientist, have acquired the lot at the corner of Bradford and Lee streets, and will soon receive plans for a modern edifice. The lot is considered to be one of the most desirable in the city. It has a frontage of 92 feet on Bradford street and 100 feet on Lee street. The purchase price was about ten thousand dollars. For a number of years the Christian Scientists have held their services in a business building on Quarrier street.—*The Charleston Mail.*

SAN FRANCISCO, CAL.—Third Church of Christ, Scientist, was organized Dec. 18, 1908, with sixty-seven charter members, the majority of whom withdrew from First Church for that purpose. Services were held on Dec. 27, 1908, in Young Men's Hebrew Association Hall on Page street, near Stanyan street; in the latter part of 1909, however, these quarters were found inadequate, so the hall on Shrader street, near Haight street, was built for them, and services are still held there. This hall, which seats six hundred and fifty, is now filled by the congregation.

In January, 1914, a building site 75 by 137.5 feet was

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purchased on Haight street, near Central avenue, facing Buena Vista Park, and on Nov. 2, 1914, actual building operations were begun. These have now progressed so far that on March 8, 1915, at half past seven in the morning, the corner-stone was laid. The seating capacity will be one thousand, and eight hundred children can be accommodated in the Sunday school room. The plan is to use the Sunday school room for services until the auditorium is finished.

Correspondence.

MICHIGAN.—The favorable attitude of the press toward Christian Science is gratifying and marked, and without any exception the replies by the committee on publication to attacks made through the columns of the newspapers throughout the state have been gladly printed. The wonderful reversal of sentiment shown through editorial columns of a large majority of the state papers against the operations of the American Medical Association in its attempt to pass its various so-called health bills through the present legislature, is a feature which augurs well for the future, and which has been of marked assistance in stopping the great avalanche of legislation of this character which was presented at this session.

The amount of literature distributed by the various churches and societies in the state for the seven months from April 1, 1914, to Nov. 1, 1914, the date at which these reports to the committee were discontinued, totaled 107,600 pieces. Synopsis of the work of the committee on publication for the year ending March 31, 1915, shows a total distribution of 35,626 pieces.

Report of State Publication Committee.

CANAJOHARIE, N. Y.—At an adjourned meeting of the fourth quarterly conference of the Methodist church, a motion was carried, after some discussion, that a new church be built on the present site at a total cost not to exceed twenty-five thousand dollars. It was voted not to begin building operations until eighty per cent of the total cost was either on hand or in sight. As there is nine thousand dollars insurance money to begin with, this means that the sum of eleven thousand dollars must be raised. A delightful and acceptable gift of seventy dollars in gold for the building fund was received from the local Christian Science society. This is the first gift for the new edifice, and it was received in the splendid spirit in which it was made.

Canajoharie Radio.

FRESNO, CAL.—The members of First Church of Christ, Scientist, have decided to build a new church edifice, and a committee has been appointed to work out details. The cost of the building is not yet known, because it has not been decided just what sort of a structure is desired. The church will be located at the corner of N and Calaveras streets, where property was purchased some time ago. The membership has outgrown the present place of worship on Merced street, and this is the reason the decision has been made to build. The church owns a frontage of 150 feet on Calaveras and 125 feet on N street.—*Fresno Republican.*

MOBILE, ALA.—We wish to announce that we have purchased a lot for a church building. It is a corner lot, situated on Dauphin street, in one of the most prominent residential sections, and is 100 by 150 feet. For a long time we have wanted a building of our own, and now that we have made a good start, we feel greatly encouraged. Interest is growing all the time, but we are not yet prepared to build.

Correspondence.

The Lectures

Sherman, Texas

Clarence W. Chadwick delivered a lecture on Christian Science at the Opera House. He was introduced by Judge Jeff Hassell, who said in part:—

I am ignorant, perhaps inexcusably so, of the detailed plan of this church, but I know that its general purpose is in harmony with the spirit and the purpose of the orthodox churches, and that with them it seeks to lead men into the paths laid out by Christ himself; that it has for its adherents millions of men and women as devoted to the cause of humanity and to the cause of Christ as any that live. Its teachings have been misrepresented, sometimes in ignorance and sometimes by design. This is not the first time that such misrepresentations have occurred. You will remember that the teachings and the preachings of the Man of Galilee were decried and derided as sorcery, and the Saviour was denounced as a sorcerer.

Under the auspices of the local Church of Christ, Scientist, and by the authority of the church known as The Mother Church, this lecturer comes to correct misapprehensions concerning its teachings and to declare the truth about Christian Science.—*Sherman Democrat.*

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Manhattan, Kan.

Virgil O. Strickler, who lectured on Christian Science at Wareham's Opera House, was introduced by J. J. Paddock, ex-mayor, who said:—

In introducing the speaker and his subject, I would like to say a few words in praise of the little band of faithful Christian Scientists who by their self-sacrifice and devotion give this lecture to us absolutely free; and to add my humble testimony as to the truth of this world movement, for only by sitting at the feet of Christ Jesus, is it possible to gain the "pearl of great price,"—that truth which shall make us free. I am not a member of the Christain Science church, and I do not know that I am worthy to be one. If the claim that God still heals the sick by holy, uplifting prayer, or by knowing the truth about God and man, is true, no matter how startling and unbelievable to mortal sense it may seem, we ought to accept it, and remember that the "carnal mind is enmity against God: . . . is not subject to the law of God, neither indeed can be."

No amount of misrepresentation or ridicule will stop this great movement. Is it not time to stop and think,—for why should it be thought impossible for God to heal the sick? Did God ever heal the sick? And if so, has He changed? "If God heals not the sick, they are not healed" (Science and Health, p. 231). From tens of thousands of men and women, some of them under oath, come testimonies of healing from all manner of disease through Christian Science.

Correspondence.

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Jackson, Miss.

Neely Powers, attorney, in introducing Bliss Knapp, who lectured on Christian Science at the New Majestic Theater, spoke as follows:—

Nineteen centuries ago the gentle Nazarene came teaching and preaching the religion of Love. He commanded his followers to go "into all the world, and preach the gospel to every creature;" also, to "heal the sick." For three centuries after the crucifixion and ascension of our Master his disciples carried on the healing work, until the materialism

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of the world seemingly caused this power to be lost. Some fifty years ago a woman who had failed to receive healing through material remedies, turned in her dire extremity to the Bible, with a prayer to God that this truth might again be demonstrated. Christian Science, the result, is a religion of Love. The application of this Principle as taught by Jesus, and as it has been demonstrated by Mrs. Eddy, is being felt today throughout the world, in healing the sick, in restoring sight to the blind, hearing to the deaf, and causing the lame to walk.

We have invited you here tonight because we know from experience that Christian Science has a healing message to all who have human problems to meet, and we welcome you this evening with the hope that you, as well as ourselves, may learn more of the truth that makes men free.

Correspondence.

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New York, N. Y.

A large audience listened to the lecture on Christian Science delivered by Col. William E. Fell in the edifice of Third Church of Christ, Scientist. The lecturer was introduced by Harry H. Hess, first reader, who said:—

Christian Science has a message for the world,—a message of tremendous importance. It is not a new story it has to tell, though strange to say it seems new to this age. It is the same old story Christ Jesus told two thousand years ago, which was then rejected by the world, and it is presented in much the same form now as it was then, with "signs following." In view of the importance of the proposition offered in Christian Science, and the character of the evidence presented in support thereof, it would certainly behoove every one to make a careful investigation before passing this subject by.

Correspondence.

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Roanoke, Va.

Practically every chair in the American Theater was occupied when Judge R. C. Jackson introduced William D. McCrackan, who delivered a lecture on Christian Science. Judge Jackson said in part:—

The present day is characterized by a spirit of intellectual hospitality and religious tolerance. This is probably due to the fact that men of every creed are learning more and more that no church and no denomination has within its grasp the whole truth. There never was a time when churches were so anxious to learn from one another.—*The World-News.*

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Monroe, La.

The Christian Science church on North Second street was crowded to hear a lecture on Christian Science by Virgil O. Strickler. In introducing Mr. Strickler, George G. Weaks said in part:—

In an age conspicuous for its advancement in scientific research in the realm of the physical as well as the metaphysical, it is not surprising that men should have looked for a religion that gives a more comprehensible definition of God, and man's relationship to Him, than that offered by scholastic theology; a religion that could reconcile in the mind of many thinking people an omnipotent, omnipresent, and all-loving God, with the sin, sickness, and misery all around them. Nor is it surprising that men should have sought a universal and more effective system of healing.

It was surprising when it was announced that both sin and sickness responded to one and the same treatment, and that Christian Science, or the Science of Truth, met both demands. It was but natural that a storm of derision should have followed this radical statement, so at variance to the generally accepted belief. When examined in the light of reason, however, it was found: first, that this doctrine would stand the test of analytical logic; second, that it was fully sustained by the Bible and was but a literal acceptation of Christ's teaching to his disciples and theirs in turn to many others; third, that it met the demand of a practical age in being demonstrable.—*The Monroe News-Star.*

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Oneonta, N. Y.

The introductory remarks of the Rev. L. C. Nichols, pastor of the Universalist church, in presenting William R. Rathvon, who lectured on Christian Science in the Woman's Club, were as follows:—

We come here tonight as searchers after the truth which will make life more grand and glorious. We are lovers of progress, and those things which challenge our attention as revelations of divine truth may easily find lodgment in our receptive minds. We must not stand aloof from those agencies which bring the truth to our homes and firesides. We are living in an age of transition, but the question must be asked and answered, From where and to what? We have a right to know. We are standing here tonight under the insignia of a faith which has blessed the world by its presence. It lives because it deserves to live. It has blessed the lives of millions, and has pressed the cup of cold water to many thirsty lips. It leads human minds to contemplate divine truths and opens the doors to a larger and grander life. It deserves the unprejudiced sympathy and the hearty cooperation of men and women everywhere.

Correspondence.

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Lectures to be Delivered

Anaconda, Mont.—Dr. Francis J. Fluno, Margaret Theater, 3 p.m., June 20.

Chicago, Ill. (Fifteenth Church).—Prof. Hermann S. Hering, Masonic Temple of Austin, 2:30 and 4:30 p.m., June 20.

Colorado Springs, Col.—Jacob S. Shield, Burns Theater, 8 p.m., June 20.

Corona, Cal.—Bicknell Young, Woman's Club House, 8 p.m., June 22.

Crawfordsville, Ind.—William R. Rathvon, Music Hall, 3 p.m., June 20.

Denver, Col. (First Church).—Jacob S. Shield, Church Edifice, 8 p.m., June 21 and 22.

East Aurora, N. Y.—Prof. Hermann S. Hering, Millard Fillmore Theater, 8:15 p.m., June 21.

Glendale, Cal.—Bicknell Young, High School Auditorium, 8 p.m., June 20.

Huntington Park, Cal.—Bicknell Young, Women's Club House, 8 p.m., June 21.

Lebanon, Ind.—William R. Rathvon, Grand Opera House, 8 p.m., June 20.

Los Angeles, Cal. (Ninth Church).—Bicknell Young, 430 South New Hampshire avenue, 8 p.m., June 19, and Shrine Auditorium, 3 p.m., June 20.

Pottsville, Pa.—William D. McCrackan, Hippodrome, 3:30 p.m., June 20.

Racine, Wis.—William R. Rathvon, The Strand, 8 p.m., June 18.

Richmond, Stege, Cal. (Second Church).—Dr. Francis J. Fluno, East Shore Park Pavilion, 8 p.m., June 26.

Tacoma, Wash.—Clarence C. Eaton, Church Auditorium, 8 p.m., June 24 and 25.

Trinidad, Col.—Jacob S. Shield, West Opera House, 8 p.m., June 24.

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Testimonies of Healing

It is with a sense of gratitude that I refer to the many helpful and encouraging testimonies which appear in our periodicals. I have reason to be very thankful for some measure of understanding of the divine Principle, the healing Truth, as unfolded to the world through Christian Science.

For many years I was in bondage to a bowel disorder that refused to yield to either medicine or hygiene. Medicines seemed to palliate, but they could not cure. At length I lost all confidence in *materia medica*, and having heard of Christian Science a few weeks before, and having read a portion of the text-book, "Science and Health with Key to the Scriptures," I applied for treatment. In less than a week my old enemy had disappeared. I was then residing in Salt Lake City. For this healing I felt very thankful to God, from whom all good emanates. I was also grateful for the spiritual awakening which resulted from it, and for my renewed interest in the Bible, much of which had seemed ambiguous and difficult to understand. In studying the weekly Lesson-Sermons in connection with Science and Health, the Bible pages soon began to glow with a new spiritual meaning that was uplifting and healing.

Mrs. Eddy says, "The Bible contains the recipe for all healing" (Science and Health, p. 406), and I have had a number of proofs of this in my own experience. Before I heard of Christian Science, I was for two weeks troubled with sleeplessness, and during that time slept hardly as much as I do now in two nights. One evening, soon after I became interested in Science, after an unusually busy day attended somewhat with worry, the thought presented itself that I was tired and nervous and would not sleep well. Then I turned to the Bible and read, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." Immediately my thoughts became peaceful; I retired and enjoyed a good night's rest. At another time I had a severe pain in my side, which I tried to overcome by denying its seeming reality. Not getting relief at once, I said, Why not affirm the truth? I then silently repeated a promise in Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Before I had finished, the pain vanished. Both of these experiences prove the truth of another promise in Isaiah: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

I also wish to express my gratitude to our beloved Leader, whose grand life-work has meant so much to humanity.

L. L. Woodruff, Seattle, Wash.

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When I first began the study of "Science and Health with Key to the Scriptures," I did not seem to understand the book very well, so I stopped reading it for a few months. When I again took up the study, I decided to give up medicine and see how I got along, with the result that I was healed right away of chronic bowel disorder. I also gained in weight, and have become much more happy. I have not taken any medicine since December, 1912. I read the Bible and the Christian Science text-book daily, and have also been reading other books by Mrs. Eddy, as well as the Christian Science periodicals, and I trust that I may be able to learn more of the truth that makes free.

I have now gained a sufficient understanding of Christian Science practice to be able to use it with good results for myself and others. I am so glad that I started to study Science and Health the second time, and that I have continued in this course. I have gained a better understanding of God, for which I am thankful, and naturally have learned to love Him more. I have become more desirous of living in obedience to God's law, and I want to continue to study and learn more about Him. I am so glad our Leader, Mrs. Eddy, had such a clear understanding of God that she was able to write Science and Health. Divine Love is indeed "a very present help."—Mirtie E. Robertson, Denver, Col.

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I send my testimony from a heart overflowing with gratitude for all the blessings Christian Science has brought to my home. Over twelve years ago, while performing a surgical operation, my husband cut his hand, thus starting a serious infection. For over eight years we tried everything known to the highest medical authority, but to no avail. I was advised to place my husband in the hospital for further treatment, and did so, but was then informed that it would be necessary to amputate his right arm in order to stop the disease. I was heart-broken at this, and greatly worried financially, for I was without immediate funds, and I could earn but little with a small child clinging to me for support.

It was by mere chance that I met a lady who placed Science and Health in my hand and told me I would find healing and rest through the study of that book. As I went home I prayed that God would fill me with the knowledge to meet my terrible burden. After reading the chapter on Prayer, I went to the hospital and told the doctors I would not consent to the operation, and in a short time I took my husband home. Dazed as it seemed from the lack of supply, I scarcely knew what to do, but always turned to the text-book, "Science and Health with Key to the Scriptures," and I soon realized I was the channel through which my husband's healing would come. He thought it best to go on a little farm for a time, and I was to remain at home to earn a living for my dear little boy.

In less than a year my husband was completely healed, but I was still under the sense of scant supply. Soon after his healing he came home, and I was called upon again to prove my faith by my works. He came to me perfectly well, but with no money or clothes or courage to start work again. The burden seemed more than I could endure, but again I turned to the chapter on Prayer and read that all things are possible with God. I at once borrowed the money to start him in his office, and from the first month the demands have been met. I thank God that I have been able to make these demonstrations, though with bleeding footsteps. I have had class instruction, and we who have been faithful and have proven our faith by our works, know that when the demonstrations are not made, the fault is never with Principle but rather with ourselves. It is my earnest prayer that every one who reads this testimony may be led to God through Christian Science.

Lucy L. Converse, Chicago, Ill.

I will state here that my hand was healed through the untiring efforts of my wife, who gave me Christian Science treatment.—Dr. Edmond D. Converse.

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It is indeed a great privilege to give to the world this acknowledgment of my healing through Christian Science treatment. My parents both passed on with what is known as Bright's disease, and it was not long before I had the same trouble, which grew steadily worse. I suffered many weary days and nights with unspeakable pain under the doctor's care, and when that channel was thoroughly ex-

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hausted, I turned to the arms of divine Love and found health. I had been on a diet for some time, was not permitted to take anything either sweet or sour, but after my first treatment in Christian Science the fear absolutely disappeared from my thought. I ate whatever I wanted, as I was very hungry, with no bad results. I enjoyed an undisturbed night's rest, and have been perfectly free from the bondage of that ailment ever since. I continued with the treatments for eight days. My healing has not only been permanent, but I have enjoyed health I never realized was possible till Christian Science came into my life.

I am grateful for this physical healing, which took place in January, 1909, but even more so for the great spiritual awakening to the realization of only one parent, one Father-Mother God, and to the understanding that as His child I could not inherit anything unlike Him, who is Life, Truth, and Love. I learned there was no transference of human thought from one to another. My daily study of Science and Health, and the application of the truth expressed in its pages, have healed me of many phases of error, among which are envy, jealousy, hatred, revenge, and a discontented mind, which was ripened into peace, joy, and happiness that is born of Truth and Love. I am thankful to God, the Principle of Christian Science, and grateful to our beloved Leader, Mrs. Eddy, His messenger to this age.

LILLIAN E. AMANN, San Francisco, Cal.

When opening a new *Sentinel* or *Journal*, I almost invariably look through the testimonies to see if there are any from our own sunny island in the south, and I am often disappointed, so the thought came to send mine for others to read. I shall ever be grateful to the dear friends through whom I first heard of Christian Science, for it has been the best thing that has ever come into my life. I am thankful to have learned that God, our loving heavenly Father, neither made nor permits sin, sickness, or death, or evil of any kind. I have been healed of many physical ills. An old ailment, neuralgia, was overcome twelve years ago in one treatment, and about nine years ago a very severe attack of rheumatism in both legs was cured in a very short time. Neither of the ailments has ever returned. Bad colds, cuts, sprains, etc., have disappeared through the knowledge of the truth about God and man: that God, good, is the only power, and evil is nothing, no thing, only an error of thought.

I am thankful to God for sending us one who was able and willing to lead us out of darkness into His marvelous light, and grateful to our dear Leader for bringing us back to the footsteps of Jesus, who proved that sin, sickness, and death could be overcome here and now. I am also thankful that I have had the privilege of class instruction, which is a great help.

MARIAN COWLEY, Petersham, New South Wales, Australia.



It is nearly five years since I heard of Christian Science. Like some other people, at first I scoffed at what seemed to me a form of hypnotism, for I had heard of this Science only as mind-healing; and even after I thought I had grasped it I was still attributing the healing to the supposed power of mortal mind. It was only through a great demonstration that I was suddenly awakened.

The first healing of importance of which I had any knowledge occurred shortly after I was married. My wife had been complaining of severe pain in her hip. She thought it was a form of rheumatism, but as I was somewhat fearful, I sent her to a good doctor. After a thorough examination, he said she had tuberculosis of the bone. This was of course a sad blow to us, but we decided not to submit to an operation, though the doctor advised one. Then, as though the sun had peeped through the clouds, God sent us a very pleasant lady, who asked if we had ever heard of Christian Science. We told her we had, but were not satisfied with what we knew about it; her question, however, caused us to think, and we decided to try it. We called in a Christian Science practitioner, and remarkable as it then seemed to us, my wife was entirely healed in three treatments.

Since that time we have had many other beautiful demonstrations of healing, but the very greatest in my estimation happened when we were blessed with a baby boy. My wife's family knew nothing of Christian Science, and to please them we decided to have a doctor present when the so-called crisis came. My mother, who lived in the same house as we did, had never attended any one in a case of this kind, but was led to do what was right, and before the doctor came it was all over with little or no pain.

In the first instance the doctor still does not understand why my wife got over that dreaded disease without an operation; and in this latter demonstration he could only look on and declare it was the most wonderful thing he had witnessed. To say that we are grateful is to misuse the word, as it does not begin to cover our thanks to God, and our gratitude to Mrs. Eddy, without whom we would still be in the dark as to what God really is and means. I sincerely trust that this account of the good I have received from Christian Science will reach some one who is in doubt.

ROBERT W. SERGEL, St. Louis, Mo.



"When angels visit us," Mrs. Eddy writes, "we do not hear the rustle of wings, . . . but we know their presence by the love they create in our hearts" (Miscellaneous Writings, p. 306).

A few years ago I went one evening in great distress to a Christian Science reading-room. After two operations for severe muscular eye-strain without gaining relief, I became nervous and discouraged, and was in great suffering. Even with glasses I could scarcely read by artificial light. At the reading-room I opened the Bible. The type was blurred, but I read and repeated to myself, "He shall give his angels charge over thee." I was so tired that I was glad to leave it all to God, and in this moment of self-surrender my pain passed away. I was instantaneously healed, and the glasses, worn for three years, were laid aside forever. I use my eyes freely, and though there have been slight returns of pain, each time it has been overcome promptly, until the occasions, grown less and less frequent, are not worthy of mention.

As I learned to seek "first the kingdom of God," all my needs, great and small, were met through divine Love, one demonstration following another. Gratitude is a small return for the blessings received, for the benefit of class instruction, for the help of my dear teacher and friends, for our Christian Science literature and reading-rooms, and for my own home. Jesus said, "Physician, heal thyself," and Mrs. Eddy declared that "the warfare with one's self is grand" (Miscellaneous Writings, p. 118). I long to be worthy to be known as a Christian Scientist.

KATHARINE NORTON PINKHAM, New York, N. Y.

When Christian Science was brought to my attention by a friend, in August, 1912, I was very much in need of a practical religion. Having been through all the different isms without satisfaction, I was at that time outside of any religious body, but Christian Science came with untold blessing

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and has given me a religion which can be used every day and in every way. Although I did not come to Christian Science for the physical healing, I have had many demonstrations of the power of Truth. After attending one of the Wednesday evening meetings I was able to do without medicine which I had used for many years, and which I had come to feel I could never dispense with. I have not used any drugs since.

I have also been entirely healed of chronic stomach and bowel troubles, from which I had suffered for over eighteen years. These ailments were overcome in about a month, simply by the reading of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I have been cured through Christian Science of a condition of the kidney, from which I suffered great discomfort and depression at times, the doctor who was attending me having said he was afraid it would require an operation. In March, 1913, I was able to discard an extra heel of half an inch, which I had worn on one of my boots for lameness. I had suffered from this since childhood, and had undergone much experimentation with electricity, etc., without result. While conversing with a medical gentleman some years ago, the subject was brought up, and when asked his opinion, he said it could be nothing other than a diseased joint; but thanks to Christian Science, this is now almost entirely healed, and I can walk without any inconvenience, while I know that as I unfold spiritually my healing will be complete.

Though I am thankful for all the physical benefits, I feel much more so for the spiritual uplift which has come to me, for the clearer understanding, the fuller conception of God as Life, Truth, and Love, and for the restoration of my faith in Christ Jesus, who had latterly become to me something of a myth. Through the reading of "Science and Health with Key to the Scriptures" I am now able to understand, at least in part, the works and sayings of the Master. I am also thankful that the Bible has been given back to me, and for the light which Christian Science throws upon many things which before were dark. The Bible was for many years a closed book to me, but it is now full of interest. To Mrs. Eddy I am deeply grateful for what she has been able to do for humanity the wide world over, and also for all the Christian Science literature, which is so helpful. For all that this religion has done and is doing for me I shall never cease to be grateful.—CHRISTINA GILBERTSON, Edinburgh, Scotland.

It gives me very great pleasure to testify to the truth of my wife's statement in regard to her physical healing, and the spiritual understanding which has come to her in Christian Science.—DAVID E. GILBERTSON.

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[Translated from the French]

I suffered for several years with severe anemia, which brought on all the troubles believed to be connected with it, such as headaches, dizziness, etc. No physician was able to relieve me, and while I followed the prescriptions of each one, I relied chiefly on the strength of my will in order to emerge from this condition, although I also trusted in God to help. Nevertheless, my faith in God proved weak, and failed to furnish me with the proper support; yet I used all my strength in the struggle and, in order to renew my courage, read the Bible daily. The teachings which I thought I found therein, however, seemed not to accord with the explanations of the pastors, and more than once I felt that I had completely lost my way. When rheumatic pain was added to my trouble, the fear gained possession of me that I might never be restored to health, and I lost all hope and faith in life.

It was at this juncture that I heard of Christian Science; and feeling from the start that it contained something more than the current theological teachings, I made up my mind to investigate. Through the great sense of love shown by the practitioner, and her excellent way of explaining things to me, I gained a better understanding of God, and began to draw nearer unto Him who is "our refuge and strength" in times of distress. I took courage again, and my health gradually returned. All that had seemed obscure became clear through Christian Science, and thus I gained the assurance of an ever present God. This brought about my cure. I understood that my troubles as well as my fears were illusions only, and happiness returned into my life.

I feel that I am daily getting stronger morally and spiritually, and I cannot be too thankful to God, whom we find never to be beyond reach; and I am grateful to Mrs. Eddy for her life-work, the result of which is such a benefit to mankind. In closing, I would express the wish that in a city like this, where religion only too often assumes an abstract and complicated character, Christian Science might bring near to all who are not yet acquainted with its teachings.

ANTOINETTE RHEINWALD, Geneva, Switzerland.

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Previous to June, 1912, my wife was afflicted with the disease known to *materia medica* as tuberculosis, also with rheumatism in her limbs. She was in that condition for several years, and during all that time was under the care of the best medical physicians and specialists we could secure, but she never improved one iota. Throughout her illness she had at intervals serious stomach trouble. In October, 1912, we were told by the specialist treating my wife, that she could not regain her health without a change of climate, and he strongly advised us to go to Asheville, N. C. We therefore immediately closed up our house and went to that city, where we remained for seven months under the treatment of a specialist. As there had been no improvement during that period, however, we decided to go home for the summer, and were about ready to depart when my wife was taken with appendicitis. She was operated on, and twice after the operation was in a dying condition.

We finally removed to our home, where my wife was confined to her bed for about three weeks, and even after that she was scarcely able to get around the house. I was also with serious stomach trouble, as before stated, and we called our family physician, who treated me for four months, during which time I was confined to my bed. He could not relieve me except by administering a hypodermic, and this he did several times a day. Then, as he had exerted his medical skill to no avail, he advised a consultation with one of the best physicians along that line. This was agreed to, and after looking me over carefully, they told my wife that nothing more could be done for me, as I had a very serious case of gall-stone, but asked if she would consent to take the chances of an operation in spite of the fact that at my age and in my condition I was a very undesirable subject for one. My wife said she would not consent to an operation yet; and the next day, although we knew absolutely nothing about Christian Science, she asked me how I would like to try it. I replied that I was willing to try anything.

In a few days I revived somewhat, and when my wife inquired if I would go to the Christian Science meeting that night, I said I would. Several neighbors who knew that she was going to try to take me to the meeting, told her that she could never get me there and back; nevertheless we decided to go, and did. When I walked into that church, and looking around saw a crowd of about twelve hundred people, and later listened to the testimonies, the thought struck me

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that some of those people might be wrong, but surely some of them were right. After the conclusion of the services, I remarked to my wife that I felt better, but thought it was temporary. The next day she asked me how I would like to try a Christian Science practitioner, and as I said I was willing, an appointment was made for that afternoon, and I was given a treatment. I told the practitioner that I had not had a night's sleep in four months, but she said I would sleep that night, and I did. I got up in the morning and went down-stairs to breakfast, at which I ate what my wife had prepared, and ever since have done the same. In one week's treatment I was practically healed, and the practitioner said I did not need to be treated any more; but my fear had not been destroyed, so I continued two weeks longer. I have been in perfect health ever since and have got back to my normal weight.

After my healing, my wife took treatment, and inside of a month she was entirely healed of the tuberculosis and rheumatism. She had lost flesh, but has now regained it. Neither my wife nor I can find words to express our sincere thankfulness to the one and only God and His Son, Christ Jesus, our Saviour; and we are deeply grateful for the teachings of our noble Leader, Mrs. Eddy. Soon after we were healed I had a slight difficulty which was not like my former attack of gall-stone; but it was easily overcome. Since then I have had no trouble, and for about two years we have both been enjoying God's blessings. I have made several minor demonstrations in further proof of God's ever-presence.

SAM RHINEHART, Cincinnati, Ohio.

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[Translated from the German]

I feel that the time has come to express my gratitude for the healing experienced in several instances through Christian Science. For a number of years I suffered with severe loss of blood, and this greatly weakened me. The physicians wanted to operate, but I would not consent. In the mean time I heard of Christian Science. After the first treatment I experienced an improvement, and after the third I felt like a new being, while the reading of the Christian Science literature afforded me great joy. My son, nine years old, was also benefited by Christian Science. When on one occasion he had an attack of rheumatism of the joints and the physician whom we consulted failed to bring relief, I went to a Christian Science practitioner and asked for treatment. I stopped giving the boy medicine, treatment in Christian Science was begun, and we relied implicitly on God's help. Things thereby took a turn for the better, and the boy's health is now as good as formerly. I am most deeply thankful to God, and grateful to our dear Leader, Mrs. Eddy. Would that all sick people were healed in this way!

FRAU R. MEYER, Bern, Switzerland.

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Words cannot tell what Christian Science has done and is doing for me. A few years ago I was suffering severely from pain in my chest and had all the symptoms of acute lung trouble. A Christian Science practitioner was called to the house, and in a week I was up and around, whereas in the old thought, under medical laws, I would without doubt have been in bed several weeks. Other ailments also have been overcome through the practitioner's help. I am indeed grateful, not only for the mental but for the spiritual help that I have received through Christian Science, and for the understanding I daily gain of this healing religion.

LULU M. BALLAK, St. Louis, Mo.

From Our Exchanges

[*American Lutheran Survey*]

The real significance of the war is its spiritual significance; all else matters very little. One great spiritual result will be that men will not speak so confidently of the glory of human nature and the wisdom of human philosophy, unhallowed and undirected by God's revealed word. The materialist who sees nothing but matter has long since been discredited and is now finally disposed of. The secularist and the Epicurean have been proven false prophets. The idealist of the Bergson type is shown to be only a harmless parlor philosopher. Men need something more secure than these false props, which fail to hold up the great structure builded by the nations and called civilization and culture. The structure itself was rotten, as were the props that held it up. Everything has fallen in the general crash. The brazen reassertion of the discredited theories and philosophies is like a peep in the roar of destruction. The world is getting down to realities, and by realities we mean spiritual realities; for they are the only real things.

[*The Christian Work*]

Who is the heretic? Not he who cannot state a doctrine of the supernatural,—perhaps everything worth while is supernatural,—but he who has not caught a vision of that new and larger implication of the gospel which all prophetic men are beginning to hold, namely, that Christianity must redeem the whole order in which men live as well as the individuals who live in it; that institutions, organizations, governments, which have relationships with each other, must deal with each other under those same Christian laws that Christian men follow in all converse one with another.

The man we should hesitate to ordain in these days is he who, living in this twentieth century, still conceives the mission of the gospel only in terms of the eighteenth century; who has not seen that Christ is big enough to make all realms of life his; who has not seen that there can be but one standard of righteousness in all these realms,—one for men, one for nations; who has not seen and is not prepared to preach that nations which steal, destroy, kill, practise war, fight duels with each other, are just as criminal in God's eyes and as amenable to condemnation as any man who does these things. Above all, we are beginning to think, in the light of what the world is witnessing, that that minister should be considered a heretic to Christ who today believes in force and preaches it, instead of Christ's one gospel of love as both the basis of civilization and its weapon.

[*The Christian Register*]

Everywhere, in all callings and sets, in all levels of endowment and attainment, there are men and women who possess, visibly and indisputably possess, superiority to their condition, a power of control in it which, if it does not conquer circumstance, lifts them above being conquered by circumstance. We see in them something which gives the word character immeasurable quality. That it is which holds them above the world they are in. Through character they have connection with a heavenly life while they are on the earth. "They make a conscience of what they do," as did Cromwell's men. Nothing could bribe them; no one could think of offering them advantage for surrender, nor would a mean motive live in their presence. When great sorrows come upon them, and they are bent low as the storm strikes them, some inner vitality brings them up again, and they stand stricken but unbowed. Though they may be silent and reserved as to

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their faiths, no one could feel for a moment the slightest lack. Whatever their creed, the heart of faith is in them. Inner springs are undoubted, and though the multitude sees them not, like Moses in the wilderness they find waters of the spirit among the rocks along their way. These people live above the world, though unseparated from it.

[Ven. Archdeacon Wilberforce, D.D., in *The Christian Commonwealth*]

The spirit of truth is evolving the mystic meaning of the Christ-revelation more clearly as the years go on, and brilliantly illuminating the historic happenings of Bethlehem's cradle. What, then, is this revelation of infinite Mind concerning Himself, which is the underlying thought of the whole Epiphany season? Clear the mind from the cobwebs which human overdefinition has spun around men's thoughts of our heavenly Father. The being of the self-existent primal cause of all things is Spirit: God is Spirit,—not a spirit, but Spirit. We cannot define Spirit. The universe is God in expression, God conditioning Himself in phenomena. "The heavens declare the glory of God."

[*The Living Church*]

Our Lord says that one must be born again to enter the kingdom of God. The new birth is the beginning of new life, the entrance upon immortal existence, the appreciation and laying hold of those qualities which belong to the life which Jesus bought. To be a Christian is to have the mind of the Lord Jesus, and the new birth is the beginning of that mind in man. The mind of Jesus must grow in us gradually and progressively, till Christ's thought is our thought, till Christ's life is our life. To have the mind of Christ is to look upon truth as Jesus did, honestly and bravely. To have the mind of Christ is to be as pure as Christ was pure, with our souls free from vulgar, mean, and selfish thoughts.

[Rev. James M. Whiton, Ph.D., in *The Homiletic Review*]

The final parable of Christ utters the last words that can ever pronounce man's judgment by the law of the eternal love. Thus "the last judgment" is already here in its spiritual reality. Paul, year by year expecting with all his fellow disciples the descent of his Lord from heaven in flaming fire to judge the righteous and the wicked, wrote, "We shall all stand before the judgment seat of Christ." Nineteen centuries have revealed to us things unforeseen by Paul. The world exhibits to open-eyed intelligence a spiritual kingdom of which Christ is king. Wherever an institution, law, or custom in Christendom begins to be recognized as conflicting with his teachings, the spirit of Christ begins to train against it an artillery which at length sweeps it away. How evidently is the conviction gaining ground that the supreme power in human life is not fear but love.

[*The Congregationalist and Christian World*]

Human weakness was never written so plain on the face of any day as on the face of our own. Men were proud and strong in a strength that disappeared in a night; all the wisdom of Europe was put to flight by the crazy act of an eighteen year old boy in Servia. The utter weakness of wisdom shone out in one pistol flash. And the weakness is felt all over the world: O wretched men that we are; when we would do good, evil is present, and what we would, we cannot. Nationally, internationally, universally, personally, human frailty is evident to us all. It is a great day to preach the everlasting strength of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this new edition: Single copy $2.00; six or more to one address, each $1.75.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly or quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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The Christian Science Monitor

Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 42

Boston, June 19, 1915

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Items of Interest

A recent statement by the secretary of the National Popular Government League, with headquarters in Washington, shows that while state and federal politicians are resisting the further extension of government ownership and control of public utilities, the cities show a strong tendency toward straight municipal ownership. He states that from April, 1914, to April, 1915, one hundred and eighty cities voted a total of $18,370,000 in bonds for municipal water plants; one hundred and thirteen cities voted $11,978,000 in bonds for municipal electric light plants; twelve cities granted franchises to private water companies; twenty-seven cities granted franchises to private electric light companies; two hundred and seven cities were reported as "considering" or "about to adopt" municipal ownership of electric light or water plants, and hundreds of other cities were reported as "contemplating," "agitating," or as having voted for public ownership of street-cars, gas plants, telephones, garbage plants, jitney busses, and other utilities.

According to the report of Dr. Donald B. MacMillan, Crocker Land, which Rear Admiral Peary believed he saw in 1906, does not exist. Confirmation of Peary's supposed discovery was the chief object of the MacMillan expedition, which left New York on July 2, 1913, under the auspices of the American Museum of Natural History. Peary had seen what he believed to be a distant range of mountain peaks. He was so positive that it was a vast expanse of land that he named it, and the land was indicated on the latest maps. Doctor MacMillan reported that he had the same experience, but as he traveled toward the supposed land, it changed its location with the revolution of the sun. Observations were taken at the same latitude and longitude where Peary believed the land to begin. Doctor MacMillan reported no land there. It is fair to assume that what Admiral Peary saw was a mirage.

That the United States Steel Corporation should not be dissolved, was the decision of the United States district court, filed at Trenton, N. J., last week. The principal points in the decision are: It refuses to issue any injunction; it holds that foreign trade of the steel corporation is not a violation of the Sherman law; it holds certain price fixing agreements which followed the Gary dinner but which stopped before the bill was filed, to have been unlawful; it allows the government to move to retain jurisdiction of the bill, if such price fixing practices are renewed, but suggests that matters may now be controlled by the new trade commission. The opinions, two in number, are largely a discussion of whether the steel corporation monopolized the steel trade or dealt unfairly with competitors or purchasers.

The sale of more than eight hundred autograph letters, valued at twelve thousand dollars, advertised to take place at a Philadelphia auction room, was stopped by order of a common pleas court, following injunction proceedings by the state of New Hampshire on the ground that the letters are part of its official archives. The collection is said to be of great historic importance, and contains letters written by George Washington and other revolutionary statesmen and soldiers. The injunction petition declares that all of the letters were originally in the custody of the first governor of New Hampshire. The papers disappeared many years ago, and their whereabouts was not disclosed until May, 1913.

For the past six years the city council of Christchurch, New Zealand, has been conducting a large forestry scheme on a municipal reserve at Bottle lake, a few miles out of the city. The reserve covers an area of eight hundred and eighteen acres, about forty of which have been planted to young pine trees. When the remainder has been planted the city will possess a valuable young forest of five million trees. It is calculated that in forty years' time, when maturity is reached, there will be available some one hundred and eight million feet of building timber, valued at five million pounds, which will last the community fifty years.

With the recent addition of one hundred and sixty acres to its already large territory, the New York Botanical Garden has assumed the leading position among the great gardens of the world, and especially of the northern hemisphere. Plans outlined for the future, and to some extent already under way, comprise educational work and some research of an industrial character. At present the reservation comprises about four hundred acres. Formerly there were about two hundred and fifty, and this put it in a secondary position to Kew Gardens in England, with its two hundred and eighty acres.

Announcement is made by the Chesapeake & Ohio railroad that it has closed a contract with the American Locomotive Company for twenty-four Mallet freight locomotives at a cost of thirty thousand dollars each, or a total of seven hundred and twenty thousand dollars, deliveries to be made within sixty or ninety days. The completion of this order will give the Chesapeake & Ohio eight hundred and forty-nine locomotives. The company recently closed a contract for seven hundred underslung steel freight-cars at a cost of six hundred thousand dollars.

Figures made public by the department of commerce show that April, 1915, imports totaled $160,576,106, against $173,762,114 in April last year, and $146,194,461 in April, 1913. April exports rose $94,656,761 above the best record made in April of any earlier year, being $294,470,199, against $162,552,570 in April, 1914, and $199,813,488 in April, 1913. The figures for the ten months ended April 30, 1915, show a favorable balance on merchandise transactions in excess of eight hundred and fifty-one million dollars.

According to advices received from Peking a tripartite treaty regarding Outer Mongolia has been signed by special envoys representing Russia, China, and Mongolia at Kiakhta. The treaty acknowledges China's suzerainty over Outer Mongolia, which is declared part of the Chinese republic. Mongolia abandons the right to make treaties for foreign powers. China relinquishes the control of the post-offices in Mongolia but retains the control of the telegraphs. The treaty contains twenty-two articles and two notes.

Various estimates have been made of the size of the California prune crop, but the average of the yield is one hundred and seventy-five million pounds. In Oregon, Washington, and Idaho, the dried prune output will run at least twenty-five million pounds. According to the best posted prune men it is therefore almost assured that there will be a tonnage this year of two hundred million pounds on the Pacific coast, against one hundred million last year, and low prices are predicted.

The Danish Parliament recently proposed to vote the sum of six million kroner toward the extension of the free port in Copenhagen harbor. It has been found necessary to make the extension owing to the greatly increased traffic caused by the vast importation of food and raw materials from abroad. Another reason for the opening of free ports is the steadily growing want of space in the harbors.

The United States will have the enormous quantity of three hundred and eighty-five million bushels of wheat during the coming year to supply the export demands, should the billion bushel wheat crop, the greatest ever grown in the world's history, which is indicated by the coming harvest in the forecast by the federal crop reporting board on the growing winter and spring wheat crops, be harvested.

A decree has been filed in the United States district court at Philadelphia in the government suit against the Keystone Watch Case Company. It confirms the decision handed down some time ago, and finds the defendants have unlawfully restrained trade. The court enjoins the defendants from further restraining trade in this respect.

Motions to dismiss six suits instituted by the government to recover from the Southern Pacific railroad oil lands in Kern county, Cal., valued at three hundred and twenty million dollars, have been denied by Judge Benjamin F. Bledsoe of the United States district court at Los Angeles, Cal.

By a decree just issued, the wireless systems of Peru and Brazil were thrown open for the transmission of general business between the two republics. The connecting stations are those of Iquitos, Masisea, and Lima, in Peru, and those of Acre, Porto Velho, Manaos, and Para, in Brazil.

Distributions by life insurance organizations in the United States and Canada amounted to $686,700,000 in 1914. The amount was the largest on record, exceeding by $40,150,000 the distribution in 1913.

The earnings of tolls at the Panama canal during the month of March were greater by $137,509.65 than the cost of operation and maintenance.

The government of Italy and the people engaged in farming are beginning to prepare for harvesting a grain crop of about five million acres.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVII June 19, 1915 No. 42

Annual Meeting of The Mother Church

THE annual meeting of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was held in the church edifice, Monday afternoon, June 7. Promptly at two o'clock the meeting was opened by the retiring president, John C. Lathrop, who announced and read Mrs. Eddy's best known and loved hymn, No. 195, "Shepherd, show me how to go." After the singing of this hymn, Mr. Lathrop read selections from the Bible and correlative passages from Science and Health, and silent prayer was followed by the audible repetition of the Lord's Prayer. Another of Mrs. Eddy's hymns, No. 198, "O'er waiting harpstrings of the mind," was sung, and as the first item of business the names of the officers of The Mother Church for the ensuing year were read by Mr. Lathrop as follows:—

President, Edward A. Merritt; treasurer, Adam H. Dickey; clerk, John V. Dittemore.

The new president, Edward A. Merritt, C.S.B., of Cleveland, Ohio, was then introduced by Mr. Lathrop as follows:—

In her Message of June, 1899, our beloved Leader wrote, "Our annual meeting is a grave guardian" (The First Church of Christ, Scientist, and Miscellany, p. 125). The purpose of this meeting is to listen to reports of the progress of The Mother Church. These reports invariably cause rejoicing over past achievements, and those heard today will be no exception to the rule; but it is well to remember that the meeting has an important additional object and effect. It gravely guards us in requiring that we also recognize the labor which confronts us, our rare opportunities, and that we realize the present responsibility of each individual member of The Mother Church.

Momentous are the transformations now taking place in human thought, but transparent are these changes in human belief to the Christian Scientist. He knows that he need only each day bear onward the standard of divine Truth more patiently, live the rule of divine Life more consecratingly, and impart the inspiration of divine Love more self-sacrificingly; in other words, he need only lift the Christ, Truth, above the earthly claims of material law more fully, to draw all men unto it, to leaven the lump of human pride, self-will, and fear, and to convince mortals that Jesus' promises of brotherly love and salvation are now being fulfilled through Christian Science.

I have the honor to introduce to you as the next president of The Mother Church, one whose faithfulness and loyalty to the high standard of Christian Science have been long tested and abundantly proved, and who has been widely esteemed and respected in the world of business which has been his special sphere of usefulness, Edward A. Merritt, C.S.B., of Cleveland, Ohio.

In response Mr. Merritt said:—

Our retiring president has very graciously tendered to me his portfolio, and I am very much honored in receiving it. He has left me with a splendid Board of Directors and other officers of this church, and with a steadily increasing membership.

Our beloved Leader, Mary Baker Eddy, left us the legacy which we will always remember and seek and follow—the understanding of the Christ that there is one infinite Mind, and because this Mind is infinite, it is sufficient for all. Furthermore, that Life is eternal, that Truth and Love are infinite, sufficient for all. It is the duty of all Christian Scientists to become active in this understanding of the Christ. This means that we shall all think right, and right thinking means that we shall think according to the divine Principle of thought.

It is plain to us that God does not know the evil thoughts which people believe they think. Such thoughts are not in the realm of Mind. Any one who believes that he thinks evil, thinks nothing. We know that God is with us, within; that we are attaining in some degree the Mind of the Christ: that is, "God with us." This is the only God we can possibly have; it is the right sense of Life which is Life with us, the right sense of Truth and Love which means the perfection of Truth and Love with us.

The organization of Christian Science outwardly is manifesting increasing numbers—inwardly its growth is more spiritual. I am persuaded that this is the fact because I believe Christian Scientists today are more faithful in their work, more diligent in their study of our Leader's writings, and these we could not get along without. Christian Scientists have more to be thankful for today than any other people on the face of the globe, from the simple fact that they know something about Christian Science. They have been touched in some measure with the spirit of Truth and Love.

Perhaps Christian Scientists may in some degree act with more assurance than they should in reference to our cause, but we know that in divine Mind there is no menace to the cause; we should therefore intelligently resist the belief that evil is or can be true. The success of our cause rests upon individual Christian Scientists, and each one should know day by day the truth of being with the same sincerity as though the entire cause depended upon him; he should manifest purely the activity of the Christ. We all know that what the Christian Scientist knows about God constitutes his true individuality.

Our Leader has reflected great wisdom in reference to this organization. For instance, she left with us the Manual of The Mother Church. This Manual, a production of Mrs. Eddy, is for the guidance of the members and for the government of the cause of Christian Science, and according to the Foreword, which is an extract from Mrs. Eddy's "Miscellaneous Writings," the Manual is sufficient for the race—there need be no further changes.

In her wisdom Mrs. Eddy provided that The Christian Science Board of Directors should be the first officers of the church, and she knew well each member of that board. They are endeavoring to fulfil the provisions of the Manual with loyalty. Let us assist them in every possible way. Let us give unfaltering, unreserved fealty, loyalty, and fidelity, that we may reflect the one infinite Mind.

We know that divine Love is constantly and instantly de-

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fining itself in us,—divine Love is with us,—and we cannot forget that as in Job's experience "Satan came also," so Satan tempted the Master. Can we hope to escape? Then let us be diligent, in order that our cause may not be honeycombed with the claims of personal sense or evil of any nature. It is our duty as faithful Christian Scientists intelligently to resist any contamination of our cause. Satan would be subtle in the attempt to destroy our spiritual progress by presenting to you and me claims of resentment, criticism, and contention in our work; but God never sent contention or rivalry to us. God is Love, and we should know enough to know that we should intelligently resist the belief that error is true in any degree. We should be constant in our intelligent affirmation of the truth, and constant in our intelligent denial of the claims of error. We should recognize evil as nothing.

The world seems to be in a mental state of excitement and animosity. Jesus warned his disciples that they would "hear of wars and rumors of wars;" but he also said, "See that ye be not troubled," and, "Let them which be in Judæa flee into the mountains,"—flee to the understanding of the purity of God and of His power. It would almost seem that the seven vials of wrath are being poured upon the earth, that the armies of Armageddon are gathered in battle, according to Revelation, sixteenth chapter, but let us not forget it is also related therein that this is "the battle of that great day of God Almighty." What then, we may well ask, should be the nature of the thought and the demeanor of Christian Scientists?

Much has been said about neutrality, and we know that there is only one way to be neutral. The activity of the Christ shows us the way, and there is no other. The neutrality of Spirit reflected by man is the understanding of Truth, and we know that Truth alone can overcome evil. Our Leader tells us (Science and Health, p. 340) that "one infinite God, good, unifies men and nations; . . . ends wars." In the belief of mortal mind, war is only an outward expression of anger, hatred, malice, revenge. All of these are unknown to the purity of divine Mind and its infinite manifestation; they are unknown, unreal, untrue. Spiritual man is the only man there is and that man is immortal, the true image of divine Love, manifesting liberty and freedom in his pursuit of the understanding of the Christ. Christian Scientists must be more active than ever, must "at all times and under all circumstances, overcome evil with good" (Science and Health, p. 571).

We are marching to the rhythm of Mind, and we know that we cannot be separated from the divine Mind, from divine Love. Let me remind you that we should not fail to recognize the claims of evil as false, and never to impute them to person. It is too easy for mortals to claim that the person is evil; but that is not true. The claim of evil is false, and that which is false can never be true. Christian Scientists should become more consecrated to the cause than ever before. It is necessary to keep thought in close touch with God, and like the Israelites of old before the walls of Jericho, let us know that Truth is the only power, the power which protects, guides, and governs our cause; let us remind ourselves constantly of the Master's promise, "Ye shall know the truth, and the truth shall make you free."

Let us, then, as loyal Christian Scientists, promise ourselves that we will pray the "Daily Prayer" of the Manual (Art. VIII, Sect. 4); that we will obey the "Rule for Motives and Acts" (Art. VIII, Sect. 1); that we will keep the solemn import of the sixth tenet of our church (Manual, p. 16), and if it is necessary to mete out justice, let it be tempered with mercy and charity.

Let us endeavor to give our whole support to those who uphold the provisions of the Manual, and cooperate with them, not personally, but according to the divine Principle of Truth and Love. Let us rejoice always in the privilege of being Christian Scientists. The church binds us together with the bands of Soul. That is where God is. In our Lesson of yesterday there was given to us from the gospel of St. John this verse: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." There is our true position of reflection—Love is substance. We live only as we love. We have life only as we love.

In "Pulpit and Press" (p. 10) our Leader declares: "Christian Scientists, you have planted your standard on the rock of Christ, the true, the spiritual idea." Error would like to interfere with the progress of our work and substitute itself for our consciousness of Truth and Love; but we can always know that the divine consciousness is the only consciousness that the right body, the right church, are included in the divine consciousness. Nothing false can enter therein.

Our Leader tells us in her latest book, "The First Church of Christ, Scientist, and Miscellany" (p. 185): "Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written,—in the pulpit, in the court-room, by the wayside, or in our homes. They are the victors never to be vanquished."

Report of the Treasurer

The report of the Treasurer, which was given by Mr. Dickey, showed that the finances of the church were in their usual satisfactory condition.

The publishing house building fund has been consumed in the erection of the latest addition to the publishing house, and no further contributions are being solicited, as the fund is closed.

In regard to the fund for the monument to Mrs. Eddy, the Treasurer reported that, including interest, the amount totaled $75,604.43. A selection from the many designs submitted has been made, notice of which will be given in the periodicals in the near future.

The Salem relief fund showed that contributions of $9,608.43 in cash, together with large quantities of clothing and merchandise, were made by Christian Scientists for the benefit of sufferers from the fire in Salem, Mass., in June, 1914. These contributions were distributed through a committee appointed by First Church of Christ, Scientist, in Salem, and the fund has been closed. The work of this committee was greatly appreciated by the officials and citizens of Salem.

On Oct. 24, 1914, a notice was published in the *Christian Science Sentinel*, which provided an opportunity for Christian Scientists to send contributions to the different countries suffering as a result of the European war. In November, 1914, the Directors of The Mother Church sent William D. McCrackan to Europe for the purpose of appointing relief committees to distribute this fund. The work was organized and is now being conducted by Christian Scientists in most of the European countries affected by the war. Up to the present time the sum of $127,667.94 has been contributed; the disbursements have amounted to $122,740.66, leaving a balance on hand of $4,927.28.

The following countries have shared in the distribution of this fund: England, France, Germany, German-speaking Switzerland, French-speaking Switzerland, Holland, and Denmark. The needs of those for whose benefit this fund was established are still apparent, and further contributions will be gratefully received.

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The Treasurer also read the report of the auditors, which is given below.

REPORT OF THE AUDITORS

"We have audited the books and accounts of the Treasurer of The First Church of Christ, Scientist, in Boston, Mass., from June 1, 1914, to June 1, 1915, and herewith certify to the correctness of the same.

"EDWIN L. PRIDE & CO. INC.,
"By EDWIN L. PRIDE,
"Certified Public Accountants.

"June 4, 1915."

REPORT OF THE CLERK OF THE MOTHER CHURCH

By Mr. Dittemore.—To report each year the continuous numerical growth and prosperity of this church, is but to record an inevitable fact, since The Church of Christ, Scientist, is what it is. The real Mother Church—an ideal in Mind, expressed and reflected in the consciousness of its members by works rather than words—is the most mighty force on earth today. This scientific fact is in no way altered because the world has not yet clearly discerned the source of the rays which are bringing it resisted blessings. Never will Christian Scientists be able to repeat more gratefully than at this period our Leader's words, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii).

The world is proving the teaching of Christian Science, that human efficiency without divine direction is a bruised reed upon which humanity cannot lean. The present complex material systems are no more adequate for human salvation than when patriarchs and prophets of God's chosen people in ages past demonstrated to the uncertain thinkers of that day that neither reliance upon physical strength nor faith in the substantiality of worldly resources is equal to the protection and preservation of men or nations.

It has been much in evidence during the past year that Christian Scientists more fully appreciate the importance of restricting church-membership to those who have demonstrated their worthiness and eligibility beyond all question of doubt. To those whose previous experience and circumstances are for the present delaying their enrolment in active membership with The Mother Church, it should be said that nothing can delay or interfere with that unity of purpose which is at-one-ment in consciousness with the ideals and aspirations for which The Church of Christ, Scientist, stands. Through an understanding of Christian Science we have learned that "whatever blesses one blesses all" (Science and Health, p. 206), and the ultimate solution of every problem of church-membership depends largely upon the vigilance of the members of this church, which is a necessary accompaniment of real spiritual growth and discernment.

New Christian Science organizations have been formed during the year to the number of 86. Included in these are new organizations in England, Canada, Australia, and Germany. The columns of *The Christian Science Journal* show an increase during the year of 168 practitioners engaged exclusively in the healing work.

Fifteen hundred and thirty Christian Science lectures have been given during the past twelve months. The attendance at these lectures has been about 1,200,000 persons, an increase over the estimated attendance of last year of approximately 175,000. Many of these lectures have been given in distant localities, where the subject of Christian Science had not been publicly presented before.

Our Leader has provided four principal avenues of activity through which the members of The Mother Church may present the Science of Christianity to the world, these being the church services, the reading-rooms, the public lectures on Christian Science, and the Christian Science publications. Much of interest might be said on these subjects if time would permit, or if their discussion were strictly within the purpose of this report. It may here be mentioned with gratitude, however, that during the year a greater number of Christian Scientists have complied with our Leader's loving request that "every Christian Scientist . . . subscribe for and read our daily newspaper [*The Christian Science Monitor*]" (The First Church of Christ, Scientist, and Miscellany, p. 352), thus assisting in bringing to pass the earlier fulfilment of the spiritually discerned purpose of Mrs. Eddy in founding the *Monitor*, viz.: "to spread undivided" throughout the earth "the Science that operates unspent" (The First Church of Christ, Scientist, and Miscellany, p. 353).

The real direction of this great movement is in the hands of divine Mind, which is the only director. The constant realization of this fundamental fact must express itself in ways of inestimably far-reaching benefit. Therefore the abiding consciousness of this verity, in this great period of the world's development, is a constant responsibility of every member of The Mother Church.

Our Leader, while editor of *The Christian Science Journal*, once caused to be published therein (see Vol. III, p. 41) these prophetic words, which never were more appropriate for our consideration than today:—

"Earthly thrones tremble on their bases in these days of rebellion against despotism. It would seem as if the kingdoms of the world were all being weighed in balances to determine what boasted strength is real and what pretended. . . . All these rumblings of discord, to the watchers on Mount Zion, come fraught with assurance of the onward march of righteousness.

"Whether the people recognize the Presence or not, it is here, making for their freedom. And not the dominion of acknowledged kings and princes alone is threatened—but the dominion of man over man in any form must give way to the liberty, fraternity, and equality, toward which the unseen law, spiritual and eternal, forces humanity."

REPORT OF THE TRUSTEES UNDER THE WILL OF MRS. EDDY

By Mr. Neal, chairman.—At the annual meeting of The Mother Church last year, the Trustees under the Will of Mrs. Eddy announced their intention immediately to put into active operation four lines of work. They wish now to report progress in those and in some other lines of activity which have since been adopted.

First, it was decided to assist in paying the traveling expenses of the lecturers, on calls to fields outside of the United States, Canada, and Great Britain. During the year help has been granted in this way for seventy-one lectures, including those given in Great Britain. In each case the amount of the lecturer's traveling expenses, in excess of twenty-five dollars, has been paid from the trust fund. The total amount of money so spent was $7,574.06. Had it not been for the war, in which so many countries are engaged, many more lectures would have been given in Europe, but the lecturers felt it unwise to accept invitations to go abroad, when the conditions of travel were as difficult as they have been for some time.

Second, it was agreed to contribute to the churches and societies toward the free distribution of Christian Science literature. As a result there has been paid to nine hundred and five churches and societies 60 per cent of the sum which they spent for literature and postage during the ten months

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ending Oct. 31, 1914. The total amount expended in this work has been $66,186.15.

Third, the expressed wish to aid lending libraries under the direction of Christian Science churches and societies, has resulted in ten hundred and twenty-one of such lending libraries receiving from this fund books, pamphlets, and periodicals as follows:—

Science and Health, 3,421; German translation of Science and Health, 681; "Miscellaneous Writings," 1,437; "The First Church of Christ, Scientist, and Miscellany," 1,391; Concordance to Science and Health, 757; "Unity of Good," 1,225; "Retrospection and Introspection," 1,155; "Pulpit and Press," 1,122; "Rudimental Divine Science," 1,096; "Rudimental Divine Science for the Blind," 287; "No and Yes," 1,155; Messages to The Mother Church, 1,194; "Christian Healing and The People's Idea of God," 1,152; Church Manuals, 518; "Christ and Christmas," 556; "Poems" by Mary Baker Eddy, 637; "Personal Contagion," 1,371; "The Life of Mary Baker Eddy," 2,710; "Editorial Comments," 955; "Christian Science: Its Legal Status," 514; "The Mother Church," 951; pamphlets, 19,220; Christian Science Hymnal, 462, making a total of 43,600 copies, besides 169 annual subscriptions to *The Christian Science Quarterly*.

In addition, there have been sent free to 2,262 public libraries, books and periodicals as follows:—

Science and Health, 2,635; German translation of Science and Health, 991; "Miscellaneous Writings," 1,633; "The First Church of Christ, Scientist, and Miscellany," 1,716; "Unity of Good," 1,553; "Retrospection and Introspection," 1,433; "Pulpit and Press," 1,417; "Rudimental Divine Science," 1,502; "Rudimental Divine Science for the Blind," 554; "No and Yes," 1,436; Messages to The Mother Church, 1,457; "Christian Healing and The People's Idea of God," 1,566; "The Life of Mary Baker Eddy," 1,506, making a total of 19,399 copies, together with 3,546 annual subscriptions to *The Christian Science Journal*, *Christian Science Sentinel*, *The Christian Science Monitor*, *Der Herold der Christian Science*, and *The Christian Science Quarterly*.

Fourth, the decision to assist in erecting new church buildings was announced, and in response two hundred and sixty-four churches and societies have requested application blanks, thus indicating their interest in this privilege. Up to date, twenty-six churches have applied for assistance. Half of the applications received are not yet in proper legal form to be voted upon, but the other half have been approved, and the sum of $34,178.70 has been set apart for their use. In no case, however, will the sum voted by the Trustees be paid, until that amount, plus the funds in the church treasury, is sufficient to free the church from debt.

Other work done which was not referred to at the last annual meeting, includes the free distribution of Christian Science literature to soldiers, sailors, and prisoners in all the countries engaged in the European war. The total number of *Journals*, *Sentinels*, *Monitors*, *Heralds*, and pamphlets so distributed has been 436,708. Certain churches and societies in the war zone, which have suffered great loss of financial support on account of the war, have been voted temporary assistance, the Trustees having already paid over to them for church maintenance the sum of $14,050.

In a few days a circular letter will be sent to all Christian Science churches and societies, making the following announcement:—

"The Trustees under the Will of Mary Baker Eddy, in their administration of the fund established by Mrs. Eddy 'for the purpose of more effectually promoting and extending the religion of Christian Science as taught by' her, have voted to encourage an increase in the lecture work by offering to pay to any Christian Science church or society, which gives one more lecture from Jan. 1, 1915, to Dec. 31, 1915, inclusive, than it gave from Jan. 1, 1914, to Dec. 31, 1914, inclusive, a sum not to exceed $100 toward the expense of said lecture. This arrangement includes societies which did not give a lecture during the year ending Dec. 31, 1914, also churches and societies giving their first lecture on and after Jan. 1, 1915."

Reports from the Field

The president having announced that the meeting was now open for reports from the field, a portion of the written reports which had been received were read by John W. Dean of Leeds, Yorkshire, England, and in substance were as follows:—

First Church of Christ, Scientist, of Buffalo, N. Y., reported greater spiritual progress and the use of its new edifice seating twelve hundred. It also mentioned that twenty-five of its former members had organized Second Church of Christ, Scientist, of that city.

The distribution of a large amount of literature to the soldiers going to the front, to those returning wounded and for recuperation, and to the hospitals and prison camps was reported by First Church of Christ, Scientist, of Berlin, Germany. An unbroken attendance at the meetings of the church was also remarked.

Letters from First Church of Christ, Scientist, of Chicago, telling of the distribution of seven thousand pieces of literature in one month, and from First Church of Christ, Scientist, of Edinburgh, Scotland, were next read.

First Church of Christ, Scientist, of Montreal, Quebec, recounted putting literature before the soldiers in the training camps, with the result that the glad message of peace had been carried to many, and placing other literature on the outgoing steamers carrying soldiers. Christian Science, it said, was calling forth wide-spread interest.

Sixteenth Church of Christ, Scientist, of Chicago, reported holding its first service during the past year.

Second Church of Christ, Scientist, of Indianapolis, wrote that its services were so largely attended that it had found necessary to adopt automobile service to convey the overflow attendance to First Church of Christ, Scientist, in that city; also that two sessions of the Sunday school were necessary.

Other reports read were from First Church of Christ, Scientist, of Norfolk, Va., Fifth Church of Christ, Scientist, of Chicago, the twelve Churches of Christ, Scientist, of Greater New York city (which made mention of a lecture given in Sing Sing prison), and First Church of Christ, Scientist, of Wilmington, Del. A letter from five Churches of Christ, Scientist, of Minneapolis, stated that the space in the reading room had been doubled, that the new edifice of First Church of Christ, Scientist, of that city was nearing completion, and that the new building of Sixth Church of Christ, Scientist, had been occupied since Jan. 1, 1915.

Reports from the field were then given from the audience. The speakers were from Sydney, Australia; Havana, Cuba; Reno, Nev.; Cincinnati, Ohio; Chicago, Ill.; Baltimore, Md.; Long Beach, Cal.; Second Church, Boston, Mass.; London, England. The last mentioned expressed thanks for contributions of money from Christian Scientists in the United States which, he said, enabled many to secure work. He added that the distribution of Christian Science literature among the soldiers and sailors and in the prison camps had brought many inquiries from those who saw the benefits reflected by those who had read the various articles.

Following these reports the Doxology was sung, and the meeting adjourned.

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Selected Articles

[Judge Clifford P. Smith in *Quincy* (Mass.) *Ledger*]

Although the word blasphemous has been used before in support of strongly felt but ill-considered reasons for disapproval, your recent editorial headed "A Blasphemous Slur" must have put this epithet into a new setting. Properly used to mean "intentional indignity offered to God or sacred things," the word blasphemy had been, of course, loosely used before your editorial appeared; but never until now has any one become so thoroughly imbued with a reverential belief in material medicine as to utter the word blasphemous in its behalf. From now on, evidently, one must count the medical system among the "sacred things" of which it is blasphemous to speak without due respect.

You must admit, however, if you have frequently read *The Christian Science Monitor*, that it has not always spoken with entire disrespect for the achievements of those who have endeavored to develop and apply the practice of medicine and surgery. It has never aimed to do so. Indeed, the editorial in the *Monitor* which incurred your disapproval was not designed to be an attack on medicine or the medical profession. The editorial which you regarded as blasphemous was simply designed to be a protest against what some doctors are doing in the name of the American Medical Association,—a protest against a monopoly which is not desired by many of the most representative members of the medical profession,—and to be a defense of human rights.

Whether *The Christian Science Monitor* would strike a just or generous balance between the two sides of the account, if it should review and estimate what the medical profession has done, or has been unable to do, for the promotion of health, cannot be determined from the editorial which you have so violently condemned; for it did not undertake to do this. It is fairly certain, however, that not even the official organ of the American Medical Association would contend that the score of items which you have named would fairly present the balance between achievement and failure. Indeed, the largest item in your account—the building of the Panama canal—can be credited to medical science only by ignoring the difference between a medical doctor and a sanitary engineer. Medicine doubtless did a considerable work at Panama; so did nursing; and so did Christian Science.

The point and gist of what *The Christian Science Monitor* said about the insufficiency of medicine to cope with disease was this: Medicine is not safe and certain enough to be a natural monopoly; if it were, it would not need to be imposed on the public by statutes; and since it is not safe and certain enough to get a monopoly by the natural law of demand and supply, an artificial monopoly for material medicine in the field of health would be a monstrous violation of human rights. Other considerations could be added by way of emphasis, not the least among which is the fact that the practice of Christian Science is the practice of religion, involving, as Mrs. Eddy has said on page 152 of "The First Church of Christ, Scientist, and Miscellany," "spiritual understanding, spiritual worship, spiritual power."

In Massachusetts in 1915, for the first time in many years, the state board of registration in medicine has not proposed a law against the practice of Christian Science. For this respite or cessation Christian Scientists are thankful, and they are disposed to be appreciative of what seems to be a more considerate attitude on the part of the medical board. In New Hampshire a bill for such a law, proposed by the New Hampshire Medical Society, has just been amended, after a sharp contest, so as to protect the practice of Christian Science. In this contest before a legislative committee composed in major part of doctors, the pressure of public opinion in favor of justice for Christian Science was augmented by the tolerant views which were expressed to their fellows by certain members of the medical profession. In Minnesota, in Iowa, and in other states, bills designed to hinder or forbid the practice of Christian Science have been successfully contested during the present year; and though none of these bills came from a non-competitive quarter, in most cases they were also opposed, at least privately, by a substantial minority of the medical profession.

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[Henry Deutsch in *Duluth* (Minn.) *News Tribune*]

The article in a recent issue illustrates the present-day tendency to make broad statements of personal opinion which cannot be supported by facts, and therefore can produce no result except to mislead the public and convey erroneous impressions where the truth can be easily ascertained.

It would be very difficult for the speaker, in the sermon referred to, to point out a single case where a person who turned to Christian Science for healing and received proper treatment, has thereby sacrificed his life. On the contrary, the fact is that a large percentage of persons who turn to Christian Science for help, consists of those whose lives, from the standpoint of medical science, were at the last ebb and were saved through Christian Science treatment when *materia medica* announced itself as helpless. As a matter of fact, experience would seem to indicate that there are very few cases of organic disease that yield to medical treatment, whereas we have hundreds of such cases healed in Christian Science.

It would have been interesting if the lecturer had indicated what he meant by "acknowledged facts and science, disregard of which should be held as criminal neglect." It is certainly an acknowledged fact that drug medication has been a failure, because the medical profession today are ceasing to prescribe it to a very large extent and diminishing the prescriptions from day to day. It is also an acknowledged fact that medical so-called science is purely experimental, and that the heterodoxy of one decade becomes the orthodoxy, if not the obsolete, of the next. Surgery, the most exact branch of medical practice, is likewise falling under the ban. Some of the best surgeons do not hesitate to say that it has been too extensively exploited and that too many lives have been sacrificed to its experiments. The foundation of all medical practice, diagnosis, is admitted by some of its best experts to be faulty to the extent of at least 50 per cent, and in general practice to a much larger percentage. If physicians are not correct in their diagnoses, what may be expected of their treatment?

This is not intended to be a reflection on the work of conscientious and honest physicians, or to depreciate the splendid services which they have rendered to mankind. On the other hand, the word of God is entitled to credit for its power and wonderful work, and is not to be belittled simply because it is not understood. The reverend gentleman apparently has very vague, if any, information about Christian Science practice and healing, or else he would hesitate to declare its doctrines superstitions. Christian Science declares for the power of God and its efficacy for healing both sickness and sin in the way that was taught and demonstrated by Christ Jesus. It is based on that promise of the Master, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

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Christian Science Sentinel

Critics of Christian Science fail to understand that it is not merely a system of physical therapeutics, but a religion of salvation from both sin and physical ills. The physical healing is what attracts popular attention at first, but the healing is merely the result of the spiritual and mental regeneration. This religion teaches its adherents that by following and living implicitly the instructions of the Master, and thus attaining to a true understanding of God and man's relation to Him, the same wonderful works which abound in the Scriptures are possible of realization today. It offers a present-day salvation. The healing of Christian Science results from the operation of the law of God, or divine Principle, and certainly he would be presumptuous who assumed to limit the power of God.

In the history of Jesus and his apostles, and Paul and his disciples after him, we find no resort to medicine or any other method of healing than the power of real faith in and understanding of God. We do not find that Jesus or those after him ever resorted to drugs, systems of hygiene, or even surgery. In his final bodily demonstration, called the resurrection, we find that he needed no material assistance, but found God all sufficient for the mighty conquest over death itself. It surprises one that a minister of the gospel should decry divine healing, when he must have learned that Jesus himself prescribed this as an evidence of spiritual understanding and following in his footsteps: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science is the voice of Truth to this age, calling men to return to the practice of primitive Christianity, which included healing the sick as well as preaching the gospel. It is not hypnotism, suggestion, nor superstition, but the word of God, stripped of dead forms and ceremonies and restored to its pristine power and glory. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contains the statement of the Principle and the rules for the practice of Christian Science, and one need but honestly study and apply this teaching to be lifted to the understanding of its Principle and the realization of its power as shown in daily demonstration. It is indeed the union of faith and science, divorced from ignorance and bigotry; a faith that is not blind, but illuminated by the understanding of what God is, and through it a realization of His purpose, which is to bless, heal, and save, not to curse mankind. Christian Science teaches us what God is, and that man is His image and likeness, and furnishes the scientific rules whereby we may make this relationship of Father and children practical in daily experience.

Christian Scientists have discarded medicines because they have found something higher, better, and more dependable. They have done this only after much experimenting along the old lines, and they now prefer to trust rather to that God "with whom is no variableness, neither shadow of turning," than to the fallibility of human knowledge and experience; and in this, if we may judge by results, "wisdom is justified of her children."

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[Ezra W. Palmer in *The Grand Junction* (Col.) *News*]

In a recent issue, comments were made on Christian Science that were misleading. The writer stated that "Mrs. Eddy unfolds the teachings of Christ for the governing of the material man only." Christian Science teaches that man is spiritual, governed by God alone. Humanity has been led to believe that man is material, governed by material laws from which there is no appeal,—a belief which Christian Science has repeatedly proved to be false. A man may believe he has transgressed certain so-called health laws, the penalty of which would culminate in an illness known as a cold. Christian Science has demonstrated beyond question that a man can, in performing his duty, transgress so-called health laws and suffer no bad effects. This is accomplished not by attempting to have God control the material body, but by knowing that man is spiritual, perfect, and free, living under the laws of God, not health laws, and remembering that "where the Spirit of the Lord is, there is liberty."

The contention of this writer that we must gain control of material things before spiritual control is available, is not borne out by the teachings of Jesus. The great Teacher said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Bible makes clear that the material is valueless as a stepping stone to the spiritual. God is omnipotent, and to work out His divine purposes He needs no assistance from matter, which, in its last analysis, "is only a thing imagined," as Professor Ostwald of Leipsic university said. Jesus never employed material means as an aid to the spiritual. He proved that the might of Spirit was sufficient to calm the storm, pay tribute money, heal the sick, and raise the dead. He counseled His followers to rely on God alone, and to beware of the illusion that matter, or the flesh, has power to heal or save. We cannot serve both Spirit and matter, both God and mammon. On page 492 of Science and Health Mrs. Eddy says: "All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid."

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[W. D. Kilpatrick in *The Patriot*, Jackson, Mich.]

A recent issue has an account of a lecture by Doctor —— on the subject of Christian Science, from which one might draw the inference that this lecture is given in a Christianly spirit and as a duty. I take it this is the same lecture which this critic of Christian Science has delivered in Detroit and other places. Just how this spirit of religious intolerance can be characterized as "Christianity," or as comporting in any way with the teaching of Jesus the Christ, "Love thy neighbor as thyself," it would be difficult for an unbiased thinker to decide. The methods employed by the critic in dealing with the subject are unqualifiedly unjust. While it is true that he quotes freely from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature, yet by giving to his audience these quotations entirely removed from their context and so far diverted from their original meaning and import as entirely to obscure their intent, he very artfully and ingeniously conveys impressions (to one who has not thoroughly investigated for himself) entirely erroneous. The same methods used by this critic, if applied to the Bible, could so distort that holy book as to make it unrecognizable by those who love it most. The reverend gentleman may be correct on the point taken that Christian Science differs substantially from his interpretation of Holy Writ, but that, nevertheless, does not argue that Christian Science is not in strict accord with the Scriptures at every point, or is not Christian.

The Founder of Christianity himself indicated certain essential tests which were to determine for his time, and for all time to come, whether one were really a follower of Christ or not. He declared definitely, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if

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they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Also, "He that believeth on me, the works that I do shall he do also." Christian Science is doing at least some of these works. It is healing hundreds and thousands of cases of so-called incurable and organic diseases; it is uplifting and regenerating those buried deep in beliefs of vice and sin, and it is bringing sunshine and joy and harmony into the homes of thousands.



[Avery Coonley in *The Danville* (Ill.) *Press*]

In the report of Pastor ——'s sermons on Christian Science, he continues his argument that the teachings of Christian Science are not in accord with the Scriptures. Each one of the long list of Christian sects is founded upon the Bible; each differs from all the others in its interpretation thereof; and each, if it chose to address itself to criticism, would declare all the others "unscriptural." Our critic's indictment of Christian Science on that score would therefore with as much reason be directed against all the other churches; but such discussion in the public press, if defensible at all, is certainly worse than useless when based upon ignorance of the teachings criticized, as in the present instance.

Christian Science deplores the universal belief in the phenomenon called death, but does not ignore it, and our critic's long disquisition on that point is wide of the mark. On page 487 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death;" also on page 324: "Jesus said substantially, 'He that believeth in me shall not see death.' That is, he who perceives the true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit."

In another of her works, "Unity of Good" (p. 43), Mrs. Eddy writes: "This generation seems too material for any strong demonstration over death, and hence cannot bring out the infinite reality of Life,—namely, that there is no death, but only Life. . . . The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. I have by no means spoken of myself, I *cannot* speak of myself as 'sufficient for these things.' I insist only upon the fact, as it exists in divine Science, that man dies not, and on the words of the Master in support of this verity,—words which can never 'pass away till all be fulfilled.'"

Again our critic is at sea in trying so elaborately to prove that Christian Scientists deny the existence of sickness. They do not deny it on the plane of mortal belief, but deny its reality and heal the sick on the basis of that denial and the correlative affirmation, supported by the Bible, that God made all that was made, and "behold, it was very good." The clergyman takes it upon himself to decide that "the church should not expect divine healing." This idea he derives, presumably, from the Bible, in spite of the fact that Jesus coupled with his command to teach and to preach, the command to heal, and in the face of the further fact that healing was characteristic of the activities of the Christian church for nearly three centuries after the crucifixion. Christian Science does not so interpret the Scripture, and its adherents are being liberally blessed in their efforts to put into practice all of the commands of the Master, healing diseases of every name and nature by spiritual means alone, as may be verified from the testimonies given at the Wednesday evening meetings and published in the *Christian Science Sentinel* and *The Christian Science Journal*.

Our critic protests at the acceptance of present salvation by Christian Science, but asserts that salvation may be had in the future. Paul took a different view of the matter when he declared, "Behold, now is the accepted time; behold, now is the day of salvation." Enough has been said to make it clear that the views of this clergyman, however valuable they may be on other matters, can prove only misleading and unprofitable to any one who wishes to be correctly informed regarding the teachings of Christian Science. The text-book, "Science and Health with Key to the Scriptures," and other works by Mrs. Eddy, which are to be found in practically every public library, are a reliable source of information on this religion which is so vital that in less than fifty years it has practically encircled the globe, through the reinstatement, as Mrs. Eddy says in the Manual of The Mother Church (p. 17), of "primitive Christianity and its lost element of healing."



[Dr. C. S. Carr in *Columbus* (Ohio) *Citizen*]

The Christian Science church is not a healing cult; it is a religious denomination, and healing is incidental. Exactly as Jesus went about teaching spiritual truths in Palestine and incidentally healed many people who came to him, so the Christian Scientists, in bringing their spiritual gospel into the world, incidentally heal a great many people. The Christian Scientists are asking the legislature, through a very brief bill, simply to leave them out of all legislation referring to the practice of medicine or the practice of the healing arts. In listening to the arguments against the Christian Science people at the meeting in the legislative rooms, it was apparent that no one who spoke on that occasion really understood the attitude of the Christian Scientist.

To heal a man, according to Christian Science, is simply to set him right spiritually before God. The man who believes that God has allowed evil things to come into the world, or else that God is not able to prevent evil things, such as sin and sickness, that man, according to Christian Science, needs to be corrected. His thinking ought to be revolutionized. Once corrected, his sin leaves him, his sickness leaves him, and he is restored to health. That is the Christian Science proposition. It is not a healing proposition *per se*. Healing is incidental, to be sure; so is financial prosperity. Continued health is incidental. Social decency, the dropping off of bad habits,—all these are incidental to the great central purpose of Christian Science to bring to every man and woman a recognition that God is all powerful and that God is good, hence any belief in evil is absolute error.

To require of a Christian Science practitioner a knowledge of physiology, pathology, anatomy, physical diagnosis, is exactly the same as if such requirements should be exacted of the clergyman, for healing sometimes occurs as incidental to his visitations, prayer, and preaching. The spiritual things of the gospel frequently heal the sick. If it be true that the gospel which the Christian Scientists bring to the sin-sick world heals people of their physical maladies oftener than the gospel brought by other denominations, this furnishes no reason why they should be regarded as a healing cult, and especially no reason why they should be subjected to examinations as if they were proposing to begin the practice of medicine. It is tyrannical, it is absurd, to require those who do not believe in disease, to be subjected to an examination the same as if they held the ordinary beliefs concerning disease, the same as if they were proposing to practise medicine.

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Editorial

Love's Guiding Hand

ALTHOUGH the Church Manual is addressed primarily to members of The Mother Church, and is of course mandatory only on those who are within its jurisdiction, it will be well for all who aspire to be Christian Scientists to give earnest heed to its prohibitions and to be guided by its loving counsels. The reason for this book is set forth in its Foreword by Mrs. Eddy as follows:—

"The rules and by-laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish."

Mrs. Eddy also writes on page 230 of "The First Church of Christ, Scientist, and Miscellany": "Of this I am sure, that each rule and by-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner." What else can this mean than that these by-laws are, as they stand today, for the guidance and conduct of every Christian Scientist, whether of this age or of the ages to come. They cannot be abrogated, nor their provisions suspended for certain favored individuals. No more potent counsel on this subject is needed than is afforded by the letter written by Mrs. Eddy to the Board of Directors under date of Feb. 27, 1903, and published for the first time in the *Sentinel* of Aug. 22, 1914. In this letter she says: "Never abandon the by-laws nor the denominational government of The Mother Church. If I am not personally with you, the Word of God and my instructions in the by-laws have led you hitherto and will remain to guide you safely on."

From these declarations it may reasonably be inferred that Mrs. Eddy was assured that the Manual contains much of great importance to the welfare of mankind, no matter what their religious affiliations may be, and with this assurance Christian Scientists who have studied diligently the spiritual import of the Manual will readily agree. They have found that these by-laws, either in the spirit or in the letter, form a basis for right decision in practically every problem that may present itself, whether it be of the individual or of the church. This has been proved again and again, and is in itself an eloquent testimony to the far-reaching and all-embracing wisdom of our Leader, and of her fostering care for the welfare of the members of this church of divine planting.

In view of all this, it seems strange that any Christian Scientist should be perfunctory in his reading of the Manual, or that he should regard it only as a book of reference, to be consulted when a difference of opinion arises in regard to some question of church polity. Those who do no more than this miss a great opportunity to advance further in Christian ethics, because the by-laws which the Manual contains not only furnish a complete government for The Mother Church, but are also a guide to righteousness. The Manual is far more than a compendium of church law; it is a text-book on Christian conduct,—the teachings of Christian Science in epitome,—and studied as such will save the unwary feet from many a snare and pitfall.

Doubtless the children of Israel regarded the ten commandments which came to them through Moses in the desert of Sinai, as a special dispensation from God to His chosen people, a set of rules applicable to their particular needs; but fortunately for mankind, God's laws, like His love, are for all nations and all peoples. So the Manual may seem to some Christian Scientists to have been prepared solely for the guidance of members of The Mother Church. This limited view, however, fails to recognize the universality of these laws, that they are "not arbitrary opinions nor dictatorial demands, such as one person might impose on another,"—not aimed at individuals in unreasonable restriction,—but rather the gentle guiding hand of Love, which "is impartial and universal in its adaptation and bestowals" (Science and Health, p. 1). When Christian Scientists, individually and as a body, realize this, they will have made great progress toward that condition of thought which is prefigured on page 340 of Science and Health, beginning at line 15, and also in "A Rule for Motives and Acts" on page 40 of the Manual.

ARCHIBALD MCLELLAN.

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Truth the Foundation

THE well known adage "Physician, heal thyself," expresses a thought of peculiar pertinence to all professing Christian Scientists. It speaks for the imperative requirement that they exhibit the genuineness, exemplariness, consistency, and efficiency which, as they aver, are the true tests of the practical worth of their idea, and which rebuke the cant and professional palaver that in the world's opinion characterizes the output of some religionists. If we are not taking our own medicine, and reaping therefrom results which are distinctly noticeable in a healthier, purer, more unselfish, more trustworthy, and more loving life, then we are sure to be accounted "liars," in frank estimate, because we are not only disappointing legitimate expectations, but are dishonoring our pledges. "Be ye . . . followers of God" is the supreme urgency of Christian Science, and "every day makes its demands upon us for higher proofs rather than professions of Christian power" (Science and Health, p. 233).

To take heed unto our ways is therefore vitally important, and yet not more so than that we remember the tremendous fact to which Mrs. Eddy calls attention on the first page of the Preface of Science and Health, viz., that Truth is independent of doctrines and systems, of imperfect concepts, and especially of sadly imperfect human living. Whatever our sense of unworthiness and self-depreciation, we must not let awareness of this fact blanket our confidence in and our readiness to declare the great unquestioned truths of being. That thought is to be Truth-centered and not self-centered is indicated in the Master's wondrous words, "I can of mine own self do nothing." Moses was in a very unideal state of mind, out of sorts with the complaining people if not with himself, when he smote the rock in the wilderness; nevertheless, though he paid to the last farthing the penalty of his unworthiness, the water of which there was such famishing need gushed forth.

If our freedom to declare and our capacity to do for God were dependent upon and determined by our sense of human selfhood, our feelings or mental states, our consciousness of worthiness or unworthiness, then our ministry would be meager indeed. Happily, the imperfection of the avenues of its expression does not affect the nature and redemptive power of divine Truth in itself, as St. Paul clearly indicated when he wrote, "Some indeed preach Christ even of envy and strife; . . . notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice."

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The hands of the thoughtless, of the blundering, and sometimes of the more unworthy, may drop the seed into soil that yields an hundredfold, and for this we may be glad, even at a time when the discovery of some signal stupidity, some inexcusable lapse from a long loved ideal, may tempt us to be utterly discouraged. If the man of one talent but remembers that the least divine idea may prove "mighty through God to the pulling down of strong holds," he will be prompted not only to profit by any opportunity to send it forth, but to prove more worthy of the privilege of so doing. It is ours to strive earnestly, thoughtfully, and continuously to live the Christ-life, to be and to do all that we commend to others, and it is also ours to disallow any sense of present inadequacy or unworthiness to engender distrust of the power and efficiency of divine Truth.

That one is able to heal another, when he has not yet gained his own perfect freedom, may be explained by the fact that his realization of the falsity of that other's claim is more clear than his realization of the nothingness of his own. The man of progressive poise will not allow his seemingly slow advance, or his failure to overcome, in a given struggle, to disturb his confidence in the power of God, despite the weakness of His would-be children, to work mightily through them,—a fact which has been abundantly shown in all the Christian centuries. When tempted to self-depreciation, let us rejoice that the "leaven of Truth is ever at work" and is able to "destroy the entire mass of error" (Science and Health, p. 118). The realization of the eternal presence and power of divine Love is the one immovable foundation for both faith and works.

JOHN B. WILLIS.

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Health Contagious

THE belief that evil is contagious is firmly rooted in the thought of most people, whether it relates to moral or physical conditions. There are of course many theories as to so-called contagious diseases, but all are based upon the supposition that disease is an entity, expressing itself through well-defined laws both in acute and chronic ailments. It is therefore held to be positive, not merely negative.

It is hardly necessary to explain that Christian Science rejects this supposition, on the ground that disease is no part of man's being, even when humanly considered. At most it can only be regarded as a negation, and it is thus dealt with in Christian Science. The strange thing is that disease has been assigned more power by general belief than has health, for whoever heard of bringing a well person into proximity with a sick one for the benefit of the latter? On the contrary, it is almost universally believed that disease is communicable and that health is never so, from which point of view disease would be positive and health negative.

Long ago Christ Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." Christian Scientists strive to follow the Christ-teaching so closely that the darkness of sin and disease can never encompass them. Through the teachings of their inspired Leader, Mrs. Eddy, they are daily proving for themselves that evil has no principle, that like darkness it does not radiate from a given center, and that it has neither intelligence nor power to communicate itself to any one. Even a child knows that darkness cannot be carried into a lighted room, but that light can instantaneously dispel darkness, and when the light appears it is not necessary to dispose of the darkness in any way. This may be said to explain in a simple yet conclusive way the healing work of Christ Jesus, as when he touched the lepers and healed them, proving that in the presence of spiritual law the widely held belief in contagion was inoperative, and spiritual law, like its divine source, is "from everlasting to everlasting."

He who believes that his health depends upon material conditions would have nothing worth communicating. He might seem a picture of health, yet be a veritable slave to the fear that disease might attack him at any time, either through the asserted law of contagion, of heredity, or through some other channel of mortal belief. Such an one could not say, as did Peter to the lame man at the "Beautiful" gate, "Such as I have give I thee: . . . rise up and walk." The apostles were rich in having an understanding of the Life which is eternally "the light of men," and when their understanding of this light was turned upon the afflicted, they were healed. In Christian Science we learn that health, like light, "is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter" (Science and Health, p. 510). Without the understanding of this fact one can neither protect himself from disease nor heal others; yet Jesus said of his true followers, "Ye are the light of the world."

The health which is subject to disease would be of no value to another, even if it could be transmitted, but that which springs from the understanding of Truth and Love communicates itself spontaneously, and none can tell how far it may reach. Mortal mind holds this to be true of what it terms contagious diseases, which are propagated by mortal belief; but the "saving health" of which the psalmist wrote, grows out of the true understanding of God and man, and it spreads as when one candle is lighted by another. If we would make health contagious, we must radiate the light of Truth and Love, with its insistent demand for purity and its rich fruitage of fearlessness and faith. These words of an old hymn tell us what would happen if all were to let this light shine:—

> How all the dark places would brighten,
> How the mists would roll up and away!
> How the earth would laugh out in her gladness,
> To hail the millennial day!

ANNIE M. KNOTT.

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Among the Churches

Current Notes

OAKLAND, CAL.—There is to be another church in the vicinity of Twenty-fourth street and Broadway, a neighborhood which now has several of the largest church buildings in the city. Plans are being prepared for an edifice for Seventh Church of Christ, Scientist, of Oakland. It is to be a frame structure with a front of pressed brick, and will cost, with the lot, approximately twenty thousand dollars.

Oakland Tribune.

MINNEAPOLIS, MINN.—Owing to the overcrowded condition of Second Church of Christ, Scientist, a number of its members have withdrawn and formed a new organization known as Fourth Church of Christ, Scientist. The organization follows the usual policy of Christian Science churches, providing for the formation of new churches from the overflow of others.—*Minneapolis News.*

NEW YORK, N. Y.—Fifth Church of Christ, Scientist, Madison avenue and Thirty-eighth street, has leased the concert hall of the Æolian Building, where regular services will be held, beginning June 6. It has been evident for some time that the present edifice of Fifth Church is too small for the steadily increasing attendance.—*New York Evening Sun.*

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DETROIT, MICH.—An increase of 100 per cent in the number of adherents and students of Christian Science in Detroit in the last twelve months is probably the most remarkable development of the year. There are now three church organizations here, and two others are in prospect.

First Church, now meeting in the Arcadia while a church building is going up at Hancock and Cass avenues, will have more members than the church will hold by the time the building is completed. A new church will therefore be necessary for the central part of the city. Another church is projected in the west end of the city. Second Church, on the eastern boulevard, is crowded; and Third Church, in the north section, though it recently moved from Milburn Hall to Kenilworth Hall in order to get more room, is already cramped in its new quarters. When Third Church builds a separate edifice, it will be one of the largest in the city.

The growth of Christian Science in Detroit is in keeping with the growth throughout Michigan and throughout the country. Chicago has now nearly twenty churches, new ones are going up every little while, according to Detroit Scientists. The growth is also very remarkable in the Pacific coast cities. The Christian Science movement in Detroit developed slowly for many years, but the increase in the last year has attracted wide comment from both Scientists and outsiders.

Detroit Journal.

MARSHALL, MO.—One of the most beautiful recent improvements in the business portion of our city is the Christian Science hall and reading-room in the Campbell Block.

The Democrat-News.

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The Lectures

Sacramento, Cal.

Miss Elizabeth Gregg, second reader of First Church of Christ, Scientist, in introducing Clarence W. Chadwick, who lectured on Christian Science in the Tuesday Club House, spoke in part as follows:—

That Christian Science has successfully withstood the attacks of malice, prejudice, scorn, ridicule, and even threatened popularity, should suggest to the thoughtful person that this is because it is based, not on the shifting sands of human theories, but on the one sure foundation, that of demonstration.

If Christian Science appealed to only one class of people, the ignorant and credulous, as some critics have affirmed, to the wealthy or the intellectual, as others have attempted to prove, it would not today have churches scattered generously over the globe, nor would it attract such audiences as this to listen to an exposition of its teachings. The appeal of Christian Science is universal; indeed, it is the answer to that world-wide invitation to salvation voiced by the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters." To the student of human nature no one fact is more interesting than this: that every individual, no matter how sinning, superficial, or cynical his outward seeming, has at heart a deep longing to know the answer to Pilate's question, "What is truth?" Consciously or unconsciously every one cherishes the desire to know the cause of things, to know what God is, and man, and what is their relation to each other.

It is on this common basis of inquiry that we meet tonight to learn why Christian Scientists are able to say so positively and joyfully that they have found the truth. They do not claim to have taken more than a few steps on the way, but so great have been the returns to them in health, harmony, and peace, that they are no longer wanderers, "tossed to and fro . . . with every wind of doctrine," but are earnestly pressing forward "toward the mark for the prize of the high calling," even the ultimate goal of perfection which Christian Science through its clear and logical interpretation of the Scriptures has revealed to them as not impossible of attainment.—*Correspondence.*

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New York, N. Y.

Edmund F. Burton, in introducing Jacob S. Shield, who lectured on Christian Science at Fourth Church of Christ, Scientist, said in part:—

Deeply implanted in the human heart is the love of life and the desire for good,—the desire to be good and to have that which is good. These instincts may express themselves in widely differing impulses at different times, according to the changing human sense of what life is and of what is good. We may be deceived to the extent of looking with desire upon that which is not at all good; nevertheless, this instinct for life and this basic urge toward good constitute the motive power back of every act of every man, whether he is aware of it or not.

God is the name for good, absolute good. Life is another name for God. Thus we see that every noble activity is a search for and a progress toward God, Life. In Job we read that "all that a man hath will he give for his life," and we know that whatever threatens to interject into man's experience anything opposed to life and good is repellent to him and is actually avoided until he is intimidated into accepting it as unavoidable. The words and works of Christ Jesus were a successful protest against all that is unlike God, and he taught that eternal life, the life of man, is simply the understanding of good, the knowledge of God. Christian Science is today reiterating these teachings of Jesus, and is repeating his healing works as an essential part of his teachings.

Correspondence.

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Fitchburg, Mass.

About seven hundred persons were present in City Hall to hear a lecture on Christian Science by Virgil O. Strickler, who was introduced by the Rev. Samuel G. Dunham, pastor of the First Universalist church of this city. Mr. Dunham spoke in part as follows:—

I am here as a friendly delegate to this assembly. As perhaps most of you know, I am pastor of the Universalist church, a church whose universalism is not exclusive but inclusive. I claim every individual who works for human betterment. To my mind, every person who is trying to get nearer God is a Universalist; so I welcome you all here in the name of my church. I have all sympathy and no criticism for your beliefs. I have no criticism to make of any people who are intensely religious, as I believe you to be.

Fitchburg News.

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Pawnee, Okla.

In introducing William R. Rathvon, who lectured on Christian Science, Mrs. Doll Wait Clark, past department president of the Woman's Relief Corps of Oklahoma, said in part:—

Since I heard the first lecture secured for us by the Christian Scientists of Pawnee, the thought has been in my mind of what we owe to this little band who bear the not inconsiderable expense, involving personal self-sacrifice, in giving us the benefit of speakers who have offered us some of the best thoughts in the world. If no other good were accom-

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plished, anything that will make us think is of benefit to us. This is an era of thoughtful, earnest progress, and I am sure no one can listen to a Christian Science lecture without being benefited by being made to think. It is both the product and the producer of thought.

That theory of religion which is along the fullest and broadest lines of progressive thought, which not only allows but by its very inception compels us to think, will surely develop the truest realization of the golden rule and will become the religion of the future. I am pleased to be recognized as a friend of Christian Science, as I am of Methodism, Presbyterianism, and all other organizations of Christian workers for the uplift of mankind, and for leading men to follow the teachings of the meek and humble Nazarene. There is good in all of them, though perhaps not all the good in any one of them.

The gospel of Jesus Christ is the accepted standard of the highest conception of the human heart, and the united effort to understand it and to make it a part of our lives must be our greatest ambition. Our present civilization is the result of its teachings and practice, and a universal conformity to it is the beacon-light that points to the future destiny of our race. Every school of thought that enlarges our ideals and gives us a more perfect understanding, aids in the search for the truth as to our relation to the creator, and it is in this spirit that we greet the speaker of the evening.

Correspondence.

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Muskogee, Okla.

George Dick Rogers, attorney, in introducing Bliss Knapp on the occasion of his lecture on Christian Science, said in part:—

In my association with Christian Scientists I have been particularly impressed by two things: first, the high order of intelligence and mental poise of those who have adopted this belief; and secondly, the loving-kindness and happiness which seem fairly to radiate from them. Happiness is a mental state, and to be enduring here upon earth, must come to us from within. In order to have true, lasting happiness, we must rise above our environments, and to do this we must cultivate the attainment of a sound mind in a sound body. The followers of Christian Science, so far as my observations go, come nearer to attaining this desirable condition than any similar congregation I have ever seen. For these reasons, if for no other, I feel that its tenets are well worthy of careful investigation and study.—*Correspondence.*

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Maquoketa, Iowa

In the Olympic Theater, Jacob S. Shield delivered a lecture on Christian Science to a large and attentive audience. He was introduced by Mrs. Elizabeth Ellis, who said:—

Throughout the ages, mankind have ever been striving to attain to something better than they already knew; and regardless of race or color this desire seems to have crystallized into a belief in some creative power higher than man. Christians recognize this power as God; Christian Scientists go farther and recognize God as the only power.

Herein lies the distinction which was made of practical use to us by the Discoverer and Founder of Christian Science, Mrs. Eddy, who less than fifty years ago gave to the world the fundamental truth of this religion. In this brief space of time thousands have been healed, physically, mentally, and morally, by the spiritual understanding of God's word, which Jesus used to heal the sick and reform the sinning, and which he taught to his followers, to be used for all time. The Christian Science religion is based upon Love; the "perfect love" which "casteth out fear," and which heals and saves. Its adherents are continually striving to understand man as godlike, rather than God as manlike. There is a vast difference between what Christian Science really is and what many people think it is.—*Correspondence.*

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Ogden, Utah

The remarks of Judge S. T. Corn, in introducing George Shaw Cook, who lectured on Christian Science in the new church edifice, were as follows:—

I take it that the man who in this day and generation is not a believer in Christ Jesus, is simply behind the times; for whatever differences of belief and opinion there may be as to Jesus' birth, his inspiration, and his mission on earth, it is beyond dispute that he enunciated the one perfect system of morals which the world has known, and that his teachings are the basis of modern civilization, with its schools, its churches, and its thousand agencies for the care and comfort of the unfortunate.

One particular branch of the Master's followers that has attracted wide attention during the last half-century is the Christian Scientists. Not being a member of their organization myself, I am not thoroughly informed as to the particular tenets of their faith; but there are some things which I think I do know about them, and which commend them to the confidence and consideration of the community. For one thing, it is beyond reasonable controversy that by their method of treatment they have healed thousands upon thousands of cases of disease. It is also true that their theory of life has brought mental peace and satisfaction to thousands who have accepted it. Moreover, they have built up a membership of hundreds of thousands of men and women, not drawn from the ignorant and unthinking, but largely from the intelligent and educated classes. They constitute a body of good citizens which is an asset in the progress and prosperity of every important community in the country. Under the circumstances they have earned at least the right to be heard, and I count it an honor and a pleasure to introduce the speaker of the evening, one of their accredited lecturers.

Correspondence.

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Lectures to be Delivered

Chicago, Ill. (Thirteenth Church).—Jacob S. Shield, Valentine's Hall, 3:30 p.m., June 20.

Lancaster, N. H.—Bliss Knapp, Opera House, 3 p.m., June 20.

London, England (First Church).—Col. William E. Fell, Queens' Hall, Langham place, W., 3 p.m., July 7, and 8:30 p.m., July 8.

Park Ridge and Edison Park, Ill.—Jacob S. Shield, Church Edifice, Park Ridge, 7:45 p.m., June 27.

Sacramento, Cal. (Second Church).—Bicknell Young, Tuesday Club House, 28th and L streets, 8 p.m., June 29.

San Francisco, Cal. (Fifth Church).—Bicknell Young, Dreamland Rink, Steiner street near Sutter, 3 p.m., June 27, and 8 p.m., June 28.

Santa Cruz, Cal.—Bicknell Young, Knight's Opera House, 8 p.m., June 25.

Santa Rosa, Cal.—Bicknell Young, Masonic Temple, 8:15 p.m., June 24.

Vallejo, Cal.—Bicknell Young, Samoset Hall, 8:15 p.m., June 27.

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Testimonies of Healing

A few years ago I became very ill with chills that would last about two or three days at a time. I thought there must be something serious the matter with me, so I went to a doctor. Upon examination he found I had an abdominal growth. He said I must be operated on as soon as possible, for my life was in great danger. I consulted another doctor, but the verdict was the same, except that upon close examination he found two other growths. He said I had better have an operation performed immediately, for if one of the growths broke, the results would be fatal.

I though I would rather die than undergo an operation, so I went to see a Christian Science friend, who recommended a practitioner to me. I asked for treatment and began to improve from the very start. I was healed within four months, and I have not had a sick day since. The growths broke, but passed away without the slightest injury to me. I am now perfectly well. No words could express my thankfulness to God for Christian Science and for my wonderful healing.—Lovisa Rydberg, San Rafael, Cal.

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[Translated from the German]

In 1910, after having had trouble with my eyes for quite a while, I went to a physician, who informed me that I should have an operation performed on both eyes. Not having sufficient faith in this physician's ability, I consulted a specialist. He too considered an operation necessary, since the film would otherwise cover the eyes, as a membrane extended from the outer corner of both eyes across the eyeballs. I had medical treatment for two weeks, and a couple of months later had to submit to an operation, followed by another two weeks' treatment; but this proved a failure. I therefore went to Tübingen and had another operation performed on the left eye. This also failed to improve the condition. Three months later I went to Stuttgart for a third operation, the course of treatment this time lasting seven weeks. The pain and suffering I went through during that period is beyond description. A part of a rabbit's eye was sewed into mine, but was removed after three weeks; then a part of the inside of my under lip was cut out for the same purpose, but I had no sooner returned home than the old condition manifested itself again.

I then heard of Christian Science through my sister-in-law, whose daughter had been healed of insanity, and the thought came to me at once that I might be freed of my affliction by this means. When the Christian Science practitioner called again at the home of my sister-in-law, I expressed the desire to have a talk with her, and from that moment on I knew with a certainty whence cometh true help, for I experienced an improvement after the first conversation. I began doing a good deal of reading in the *Herold*, and upon my request the practitioner gave me several treatments. Today I am completely healed, and my sight is good.

I give thanks to God daily, and praise Him for having led me in the way of Truth, for without Christian Science I would have been looking forward to total blindness. I am also deeply grateful to our beloved Leader, Mrs. Eddy, for the good which I have received through her teachings.

Christine Ziegler, Essingen (Württemberg), Germany.

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It is with a heart full of gratitude for the privilege, that I give my testimony of what Christian Science has done for me. It was in March, 1909, while I was on a visit to relatives in Ohio, that one Sunday evening, on returning from a brief visit to Columbus, I met a friend whom I had not seen for sixteen years, as I had been away from the United States that length of time. I had heard practically nothing about Christian Science until then, but on questioning my friend regarding it, as I had been told that he had become a Christian Scientist, I became interested, and soon had a desire to hear more, which I did. I also visited the reading-rooms, attended the services on Sunday and the Wednesday evening testimony meetings, and was deeply impressed. I never heard or read so much about love before. I had to the best of my knowledge been seeking to know and to serve God, and here was just what I required,—something for me to understand and practise.

I could neither read nor write without glasses, for my eyes had been injured while I was living in Egypt some few years before, but in a few weeks, with the kind help of a practitioner, I was completely healed of this trouble. In August, 1911, I was healed of an acute stomach disease. I have also been able to demonstrate for myself the truth of Christian Science by overcoming toothache. I am very thankful for these demonstrations of the truth which makes us free.

The physical healing, however, is not all. I thank God for the spiritual uplift, the love which has come into my life, and the silent yet steady overcoming of the human element with the divine. Mrs. Eddy says, "The divine must overcome the human at every point" (Science and Health, p. 43). I am grateful to our beloved Leader for giving us Christian Science, and for what it is doing throughout the world. I know I can best express my thankfulness in deeds of kindness and in honest endeavor to reflect the Love which is God.

John Treweek, Rossland, British Columbia.

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I was living in Sioux City, Iowa, at the time I turned to Christian Science for healing, and for almost fifteen years it has met all my needs. I had never been well or strong, was always tired, it seemed to me, and finally I gave up completely when I was taken with what is called a nervous breakdown. When I began taking Christian Science treatment I was asked to read the text-book, "Science and Health with Key to the Scriptures," and the first time I read the book through it seemed a mere jumble of words. I was, however, told to begin again, so I did, and I had not read very far when this statement on page 203 stood out very clearly: "If God were understood instead of being merely believed, this understanding would establish health."

Through the study of Christian Science I am learning to understand God, whereas before I had merely believed: and as I gain this understanding I have better health and greater happiness than I have ever known. I am indeed grateful for the truth as revealed to this age by Mrs. Eddy.

Anna Ames Peavey, Machias, Maine.

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I am very grateful for what Christian Science has done for me and my family. I was sick for five years, and during that time was treated by three different physicians, who said my condition was due to an internal fibroid growth. They decided that an operation was necessary, and that it was the only thing which would do me any good. The time was agreed upon, and all necessary arrangements were made for me to go to the hospital. Then a dear friend told me about Christian Science, and begged me to try it before submitting to the operation. I therefore wrote to my physician and told him I was not going to the hospital for a week or so later than the date agreed upon. I am very glad, and grateful too, for this decision, as the growth disappeared and I have

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never needed to have the operation performed. That was fifteen years ago.

My husband was healed of hemorrhoids and a severe case of rheumatism in a few treatments, while my youngest daughter was cured of appendicitis in a few days. Several years ago my eldest daughter was healed through Christian Science of what the doctors diagnosed as congestion of the brain in a most alarming form. For all of these benefits we are most thankful to God, and grateful to Mrs. Eddy for what she has done for mankind in giving us Science and Health.—Ella Burtner, Allerton, Ill.

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I am truly grateful for Christian Science, and I feel it is my duty to tell others some of the many blessings which I have received. Nearly all my life I had been a sufferer and was more or less under a doctor's care, but no doctor ever gave me any hope of permanent relief, and when I first heard of Christian Science I was weary of life. I was suffering from weak eyes and unable to do any kind of needlework without the use of glasses; moreover, I was told by an oculist that I would never again be able to do without them. I had, however, been reading Science and Health only a few days when my eyes were quite healed, and from that time, more than ten years ago, I have never used glasses. I had also for many years been wearing a bandage on each ankle, and could not walk without this assistance; but about six months after I began the study of Christian Science I was able to put these bandages aside, and I have not needed them since. I have much fine needlework to do and am very thankful for the recovery of my eyesight, but more especially am I grateful for the understanding of Truth gained through Christian Science, which has brought such peace and joy into my life.—Rose Carpenter, Beverley, England.

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I often feel that I am neglecting a duty in not sending in some of my experiences in Christian Science to express my appreciation and gratitude for this redemptive teaching. I am deeply grateful to our dear Leader, who discovered this Christ-healing, which destroys both sin and disease and has brought to a sick and sinning world a new-old light. It certainly has been a "lamp unto my feet, and a light unto my path."

In the early part of 1898 I came to Christian Science for the healing of chronic stomach disorder, bowel trouble, and nervousness. The first light I received was in being told that Jesus had said, "Take no thought for your life, what ye shall eat, or what ye shall drink." This impressed me, for it was a new application of the text, and decidedly different from what I had been doing, for I had given some years of experiment and study as to what to eat and drink, but was becoming only more and more confused, distressed, and nervous. I took Christian Science treatment, adopted this, to me, new truth at once, and began to eat and enjoy everything set before me. The world and everything in it seemed changed, while new joy, new hope, new ambitions and desires came to me. I gave up all medicine, and have never used any since. It is now some seventeen years since that time, and Christian Science has been my only means of cure.

I began also to read and enjoy the Bible, something I had not been able to do, though at one time I bought a child's Bible, thinking I might understand it, as it was arranged for children; but it only disturbed and confused me. Some things seemed absurd, and I was getting to the point where I could not accept or believe them, and was about ready to regard the whole thing as a myth; but the light that our dear Leader, Mrs. Eddy, has given us in our text-book, "Science and Health with Key to the Scriptures," has enabled me, in a degree, to appreciate, accept, and demonstrate in my life the great truths found in the Word of God, as well as the admonitions of our Master and Wayshower. Where I once thought it impossible, I now find it a great privilege to follow his teachings. The Bible no longer seems contradictory, but it is the greatest of books. I daily enjoy reading its clear expressions of the great scientific facts of God and His creation, the experiences and progress of our forefathers, and the prophecies, revelations, and fulfilments contained in its pages.

I thank God for His wonderful goodness to man, for the triumph of Calvary, for Christian Science and the faithfulness of our Leader, for our literature and the proficiency of our editors and publishers, and for the efficient work of the Directors, the lecturers, and the officers of The Mother Church. I am grateful to all who have helped me on my way from sense to Soul. "Great is our God above all gods."

Martha B. Prell, South Bend, Ind.

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Having in my youth been thoroughly steeped in agnosticism, I acknowledged nothing as truth but the dogmas of materialistic biology. Then at college I awoke to the necessary existence of an intelligence of which the universe is the expression, but that intelligence was to me obviously capricious and humanlike. While it seemed that God's caprice favored me, however, appearing veritably to hold me in the hollow of His hand, my anthropomorphic conception outlasted all assaults.

I recall clearly a conversation in 1901 with two Christian Scientists of Sterling, Ill., on a train, wherein their views of God and mine were clearly expressed and contrasted, but without altering my convictions. It continued so while I lived, talked, and traveled with Scientists, even though the supposed favor of God seemed to turn to disfavor. Early in 1912, while again on a train, the sight of a new copy of Science and Health in the hands of a friend prompted me to tease her about reading this book. In reply she handed it to me, and a half-hour's reading out of passing curiosity revealed the true character of God, as one who is not changed by prayer but understood through it.

After the new thought had germinated in my consciousness a week, I purchased a copy of Science and Health and began to read it. So far had the philosophy of despair supplanted trust in a God of human design, that the sweets of life had no permanent lure; life itself seemed of no consequence, and its end was contemplated with increasing complacency. Instead of such a condition, the truth of Christian Science has provided the understanding with a true fount of living water, at which one can freely drink and not thirst again. It is often said, and truly, that physical healing is the least of the blessings of Christian Science, perhaps as the rough stone of a foundation is less than the dome it supports; yet to our family, as to many others, it has been the proof that the foundation of Christian Science is indeed a rock, the consciousness of Christ, and it has brought with it that "sweet and certain sense that God is Love" (Science and Health, p. 569). We and the children of the household have suffered the conditions which demanded proof that physical ills are but the illusions of a baseless dream. Appetites, long supported by being resisted as realities, vanished completely at a recognition of their unreal character; the wearing of glasses and eye trouble of long standing ceased to be, and in ways too numerous to detail we have been privileged to watch the approach by degrees, in ourselves, our friends, and in the

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life of the community and nation, of that day in which we shall know the truth, and knowing it, shall be entirely free.

Reflecting now on the incidents which made possible the awakening of our family to the great truth taught by Christian Science, it is definitely clear that the "cold conventionality of materialism," described as obsolete on the first page of the Preface to Science and Health, was undermined in us by the reading of several copies of *The Christian Science Monitor*, judiciously passed to us several weeks prior to the incident on the train before referred to. The broad sympathy with all movements for human betterment, evidenced by this paper, its obvious accuracy and good sense in presenting news items, and the good will with which it had been given to us, combined to build up a tolerance for the name of Mrs. Eddy and Christian Science the lack of which had theretofore been as a prison wall to us. By observing the workings of the leaven which the *Monitor* puts into the lives of individuals and communities, it has become clear to me that its editorial page motto exactly expresses Mrs. Eddy's intent in founding the paper, and that in my life it produced "the blade," from which sprang "the ear," that in turn gives promise of the "full grain in the ear."

THORWALD SIEGFRIED, Seattle, Wash.

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About four years ago, when Christian Science was first presented to me by a sister in England, I thought the teaching was too good to be true, but now I am thankful for the understanding that only the good is true. At that time I seemed to be all alone in the world, without a God and without hope. I longed to find some one who could enlighten me as to the why and wherefore of the awful inconsistencies of this world; but whenever I broached the subject of God, I found a cold shoulder turned upon me, until I was in utter despair. I then proved that "man's extremity is God's opportunity," for in thus turning wholly away from man to God, I found Him in Christian Science, a God who is Love, an ever present help.

This concept of God has brought healing to me, spiritually, morally, physically, and financially. Whereas I was formerly never well, although constantly taking medicine, I now enjoy almost perfect health. While I then could not sew or read without suffering intensely with my head and eyes, since taking up the study of Science and Health I have been able to use my eyes as much and as long as I wished, without any ill effects. Chronic stomach disorders, liver trouble, neuralgia, nervousness, and other ailments that made life a burden, have disappeared through the slight understanding of this teaching that I have already gained. Having in Christian Science a basis upon which to work, I am finding it a present possibility to love my enemies and return good for evil, something I could not do before.

About two years ago my husband experienced a quick and complete healing. One day he assisted a fellow worker to cross the road, the man being so crippled with rheumatism that he could not get across unaided, though he had been treated for this disease in the hospital for six weeks or more. The next day my husband found it impossible to move in bed on account of rheumatism. He lay for some hours undecided what treatment he should choose, but having watched the case of his comrade under *materia medica*, he decided to try Christian Science, so he asked me to telephone to a practitioner from whom he knew I had received much comfort and help.

Absent treatment was given when the message was received at nine o'clock that night, and in two days my husband was back at his work, putting in three hours overtime; in four days he was entirely free. Some weeks later one of my little girls ran a rusty nail into her foot, thus poisoning it, and u I felt a little fear, the child asked to have the practitioner treat her. Help was given at once, and during this experience, as in my husband's healing, the practitioner turned u thought to God so lovingly that we proved that "all things work together for good to them that love God." At other times, when I have had to ask for help for any one of my five children, so much love has been shown that the healings have been quick. Croup, colds, bowel trouble, toothache, headache, and earache have been overcome for the children through my own understanding. When I think of what Christian Science has done for us, is it any wonder that I long for all who are in distress to know of the healing power of Truth!

KATE E. LOCKE, Winnipeg, Manitoba, Canada.

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I take pleasure in testifying to the efficacy of Christian Science in the healing of diseases. Some time ago I was taken ill with a bad attack of articular rheumatism, and for eight weeks I had treatment from the best doctors in the city, who did all they could to relieve me. They, however, only succeeded in allaying the pain, and I was left with a badly crippled and stiff knee-joint. It seemed that I was doomed to be a cripple for the rest of my life, as the doctors could not give me any assurance that I would ever again be able to have the full use of my limb.

A friend then called my attention to Christian Science, but I could not believe it would do me any good, as the doctors had exhausted their skill and decided that nothing further could be done. I was, nevertheless, assured that there was relief for me, if I would only take advantage of the opportunity. I finally concluded to give Christian Science a trial, and was taken to a practitioner, who told me that my case was not hopeless, and talked to me very kindly, citing many cases of a similar nature that had found relief through the power of Truth. After taking four treatments I was able to go about without crutches, something I had not been able to do for nearly four weeks. I then realized that truth was stronger than error, and that Christian Science could overcome disease. In twelve days I was completely healed and returned to my work. I have also been relieved of several other inharmonies, the most notable of which was an unfavorable temper, and I now find myself a better man in many ways than I was before I became acquainted with this religion.

Over two years have passed since I was healed, and there has never been any recurrence of the ailment. I am more than grateful to our dear Leader, Mrs. Eddy, for showing us the way to an understanding of the truth, also for the spiritual light I have gained, for the broader outlook, and the greater love for all mankind.—WILLIAM BOSLEY, Mattoon, Ill.

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It is with a great deal of pleasure that I express my gratitude for what Christian Science has done for me. I have had several healings during the past few years, one of a severe burn on the face. I can also truthfully say that I experienced an absolutely painless childbirth with the help of a Christian Science practitioner. It was all over in less than five minutes. I was up and around the second day, as though nothing had happened. It certainly was proven to me that the physical has nothing to do with being, when we realize that substance is Spirit.

I am very grateful for what I know of Christian Science and for what it has proven to me. My little boy has been in perfect health, having had none of the ills to which babies are supposed to be subject. For this I am very grateful.

ESTELLE HAWES, Los Angeles, Cal.

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When I was a very young child, I was taken ill with measles, and after my recovery it was found that I had lost my hearing, and both ears had running sores. I was placed under the care of an ear specialist, who treated me for a few years without bringing about any improvement. Then other doctors were tried, but none could help. I received treatment from a doctor who was known as the greatest ear specialist in the world, but after a short time he told me my case was hopeless, and I would probably never hear well again; that I would in fact grow worse, but that I should continue the treatments, as the stopping of the discharge might prove fatal. He could not, however, help me any more than the others did.

I had always been under the care of doctors, and they were kind to me, interested in my case, and did all they could, but they did not give me any relief from either the pain or the discharge. I had tried many methods of treatment and material remedies, besides undergoing an operation, but all to no avail. Furthermore, as a result of taking so much medicine all my life, I soon found myself with a severe and painful bowel trouble. I was nervous and irritable, and life held no joys for me. I suffered loss of appetite, and each winter I would have one long, continuous cold. I was so unhappy that I prayed for death to relieve me, as my prayers for health had not been answered. I thought God would not listen to me, for some reason, or perhaps it was His will for me to remain as I was. In 1907, when I came to Christian Science, I was what doctors call a physical wreck. I had no faith left, but thought no harm could be done; besides, all material means had been exhausted. Two treatments in one week gave me relief from the bowel difficulty, and soon I was entirely healed of that. I bought a copy of "Science and Health with Key to the Scriptures" and began to study the best I knew how, although I had received very little education, on account of the deafness. Within six months my hearing responded, and it has greatly improved since coming into Christian Science. While it is not absolutely perfect, there are times when it is nearly so.

My first winter in Christian Science the demonstration was made against the necessity of having a cold. I have regained my appetite, and the nervousness has left me. Before coming to Christian Science I could not breathe properly through my nose, and one morning I woke with my mouth very wide open. On trying to close it, I experienced great pain, and it was with difficulty that I managed to swallow even liquids. Having to hurry to business, I had no time to call up a practitioner, but I took a small pamphlet on Christian Science with me. At noon I broke off a small piece of bread, but I could hardly get my mouth open half an inch. A slight stiffness had now taken place, and I could not eat. I kept on reading the pamphlet, however, until I came across a sentence from which I gained the spiritual meaning so clearly that I made the demonstration right then and there. I moved my mouth, and the jaw slipped back into place, and I ate my lunch in peace. The words of the sentence, quoted from the Bible, were: "Peace be still . . . and there was a great calm;" and so it was. I now breathe perfectly at all times.

Another time I wrenched my knee, and the next day I found that the cords about the knee-joint were twisted out of place. I treated myself the best I knew how and received relief immediately, and in a few days the trouble was entirely gone. I am learning to be happy and more grateful for life. I am very thankful for all this healing, and for the spiritual uplift which Christian Science has brought to me, through our beloved Leader, Mrs. Eddy.

KATHERINE E. FREY, New York, N. Y.

From Our Exchanges

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

We have been accustomed in the calmer atmosphere of earlier times to recognize that society as a whole is responsible for many of the crimes for which it was content to punish individuals. The social solidarity of sin had become a new discovery to us. Whether it meant that only some abstraction, such as the social order, was the subject of sin, and that the individual was never responsible, we had not all decided. We had come to take the iniquity of each and lay it upon all. But whatever this discovery was worth, it was becoming clear to some that its corollary was, nevertheless, that no social advance was possible until the sins of society came to be felt by the individual conscience.

Can we suddenly repudiate these hardly won gains of ethical consciousness? Can any one of us dissociate himself from some responsibility for this war? . . . Especially if we belong to Christ's church, does heavy blame rest upon us. It must be evident that if Christ's church had been really united and alive, if it had taught its members not to bear arms, this war and many another would not have happened. The world does not believe that there is any other way than the resort to force, because it has not had the example before it which we ought to have provided. Our long trifling with the ethics of Christ, our unwillingness to take up the cross and follow him, our attempt to worship God and mammon,—these are our sins. The penalty of them is being paid by the bright young life of Europe, dying in the trenches for the sins of the world.

[*The Christian Work*]

It should be remembered that the seeming failures of those whose hearts are set upon big things have been the ultimate triumphs, if history teaches anything. We wish the churches and all Christians could take this sentence greatly to heart just now: "His heart was set upon great things." This is no time for the church or for Christians to be concerning themselves with anything but the gravest questions. An awful crisis is upon the world. Many of the wisest men in Europe are fearful for the future of Christianity. We met a great statesman the other day who told us that he had never seen such skepticism as to the power of Christianity to redeem the world as he had found among his compatriots. How can Christianity live in such deadly hatreds as now exist between Germans and Englishmen, and how Christianity seems to have been absolutely abrogated in the letters and utterances of scholars, professors, and clergymen of Europe! It would seem such a pity for the church at this time to be absorbing its energies over any questions smaller than these. This is not the time to be debating theories of inspiration, conformity to doctrinal standards as the orthodoxy of either men or institutions.

[Samuel Zane Batten in *The Standard*]

The churches today must lay heavier emphasis upon the great ethical demands of the gospel. They must make men know that a partial gospel is no gospel at all; they must make men know that he that doeth righteousness and loveth his neighbor is born of God; they must inspire and impel men to go out and apply the truth to every relation and realm of life; they must arouse men to go out to withstand injustice and to make justice prevail throughout the whole earth.

There are great possibilities of devotion, of heroism, of power in these people, but those possibilities are not developed and enlisted. In a word, the churches are full of latent

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powers and unused resources. This, then, sums up the final call of the hour: In some way the churches must arouse the moral nature of the people. They must fan into flame the smoldering fire of moral passion; they must transform latent power into potential energy; they must arouse men to go forth to seek social justice and to make the will of God prevail.

[*American Lutheran Survey*]

Nothing short of an immense revolution would be worked in the habits of the world if there came a time when a realization of the earnestness of each man's individual life would take possession of the various ranks of society. Discriminating study of the many wrong deeds of men soon reveals that while men are all by nature inclined to evil, and while even after their regeneration there is still a strong inclination to this evil in them, their wayward acts are in a surprisingly large proportion of cases due to thoughtlessness rather than to maliciousness. This thoughtlessness becomes habitual. It is negative rather than positive. It is the absence of the appreciation of the truth that "life is real! life is earnest!" Any effort to make permanent changes in degenerated human conduct must take into account this underlying thoughtlessness in the nature of men.

[*The Watchman-Examiner*]

Jesus Christ declared that the two great commandments which are to govern his people are these: to love God supremely, and to love our neighbors as ourselves. The Christian can engage in no business which is contrary to the will of God or which will work evil to his neighbor. The willingness of God to cooperate with us, sets a limit upon the choice of business occupations, for "we are laborers together with God." God is the silent and unseen partner of every Christian man, and of course God cannot be a partner in a business which is essentially wrong. It may be reverently said that we are in an evil business unless we can add the name of Jesus Christ to the name of our present business firm. If Jesus Christ were on earth, could he consistently, with his high moral ideals, engage in the business which we now pursue?

[*Zion's Herald*]

There is to be strength enough for today, and for tomorrow, and for the day after that; there is to be strength enough for every day. Those days may be marked by difficulties without number, but they will not be enough to stay the supply of strength; the strength is to be adequate, sufficient for every event of all the days that are to come. That much is certain; and no wonder troubled souls have had their fears calmed by those words, and that harassed men and women have turned, quieted and chastened, from God's Word, their lips repeating, "As thy days, so shall thy strength be."

[Prof. John Wright Buckham, D.D., in *The Homiletic Review*]

It is the Spirit that consumes all the dross and unfaith and fear and selfishness that stand in one's way, and enables him to be his best self. Less intellectualism, less mechanism, less criticism; more reality, more prayerfulness, more vision,—this, it seems to me, is what the Spirit is saying to the pulpit today, through that revived interest in historical mysticism and in philosophical intuitivism, as well as in experiential religion, which promises a new springtide of the Spirit.

[*The Living Church*]

As we pass in and out amid the rush of busy life, we are preaching our sermons. Our passing will make men stronger or weaker. We bring comfort to the sorrowing, help to the weak, balm to the suffering, truth to the benighted, in such proportion as our own lives have been touched and kindled by the Holy Spirit.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of binding and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in which all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued as a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this pocket edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the Cosmopolitan magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

CHURCH TENETS.—The Tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership and extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE. POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed, Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE. POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TRANSMONT AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. RUNKLE.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GIBBS.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German and French.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.

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SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.

"THEN THE FULL GRAIN IN THE EAR."

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THE LAW OF KINDNESS.

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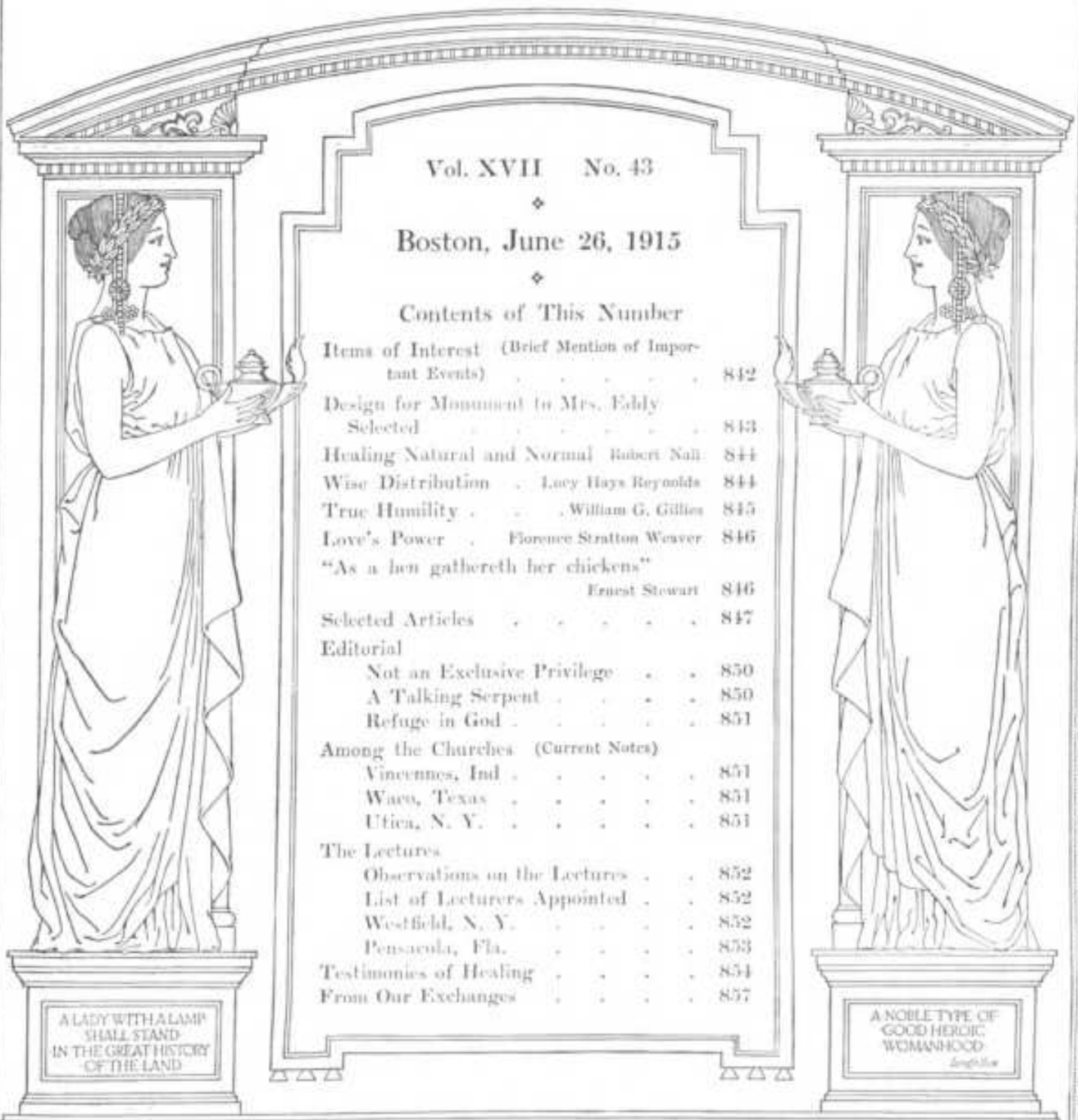
"What I say unto you I say unto all—WATCH" Jesus

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Boston, June 26, 1915

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Christian Science Sentinel

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Items of Interest

A total of eight hundred and twenty-two conventions and congresses will gather during the two hundred and eighty-eight days of the Panama-Pacific international exposition at San Francisco. It is estimated that the total attendance at the conventions will top the half million mark by one hundred thousand. Of the eight hundred and twenty-two conventions and congresses, five hundred and twenty-five are national, fifty-seven international, one hundred and seventy-two state, and sixty-eight Pacific coast. During August, the main convention month, two hundred and forty-eight separate organizations will hold sessions. July will have one hundred and thirty-three gatherings, June eighty-one, and September eighty-six. There will be an average of nine conventions a day throughout the exposition's life. By far the largest convention, in point of importance and number of accredited delegates, is that of the great National Education Association, to which more than thirty thousand men and women educators, teachers, and thinkers of America will go. Oakland, the beautiful city which is just across the bay from San Francisco, and which is within a few minutes' ride of the exposition, will be the scene of the gathering, Aug. 16-28 inclusive.

Because the European supply of willow rods has been largely cut off, several American manufacturers of willow furniture and baskets have asked the department of agriculture for the addresses of persons in this country who have taken up willow growing. For some years the department has distributed willow cuttings of imported varieties with a view to developing the production of high-grade willow rods in the United States. The usual imports of willows come chiefly from England, Belgium, Holland, France, and Germany, but these sources have been practically closed for several months. One manufacturer reports that Japanese osiers are taking the market formerly supplied by Germany, at a slightly higher price. Finished willow baskets from Japan have come in where split bamboo was the only Japanese basketware on sale before the war. As a consequence of the shortage of imported osiers, it is said, the price of American willows has increased, and growers here are meeting with a heavy demand for their product.

Stonehenge, the most famous of British ruins, dating back to the bronze age, is to go under the auctioneer's hammer next September. The property to be sold includes sixty-four hundred acres of farm land, the estate of the Antrobus family. The principal building is Amesbury Abbey, past which flows the river Avon (East Avon). This property is located in a corner of Salisbury Plain and includes a considerable portion of the ancient town of Amesbury.

Stonehenge consists mainly of a circle of large stones, nearly half of them now prostrate, averaging about fourteen feet in height, which originally supported a number of huge horizontal stones. There is an inner circle of smaller stones, and within this several pairs of immense stone columns arranged elliptically. The exact purpose which the great structure served has never been definitely established. It is probable that Stonehenge will become public property, through purchase either by the state or by some historical society.

To the Rylands library, Manchester, England, belongs the credit of having first started the movement for the formation of a new library to take the place of the famous collection of books and manuscripts which was the glory of Louvain University before its destruction on Aug. 26, 1914. The Rylands library has announced its willingness to receive and store books contributed by either public bodies or individuals toward the restoration of the Cloth Hall collection. The gifts will be catalogued by the librarian and his staff. The foundation of the famous Flemish library by Laurent Beyerlinck took place three centuries ago, and the number of books collected during that time amounted to two hundred and thirty thousand, none of which remain, except a chance manuscript which one of the university professors had removed from the library for purposes of study.

The paper *Hardware and Metal* had a visit recently from one who has invented a new process for soldering without heat. The inventor claims that the solder can be applied to all pieced tinware without the aid of a soldering iron, flux, or heat. This solder, which is in a semiliquid form, is said to cost about one half the price of ordinary solder, at the same time doing away with the tools now used for soldering purposes. The inventor also claims that with the new method the work can be done in one quarter the time taken under the process at present in use. The inventor has not yet attained for his product the point of perfection he desires, but he feels sure that the results so far obtained are sufficient to demonstrate that the new process, when perfected, will be used to a large extent by manufacturers.

Announcement has been made by the National Association of Hosiery and Underwear Manufacturers, that a chemist of Philadelphia, Pa., has produced a jet black dye suitable for dyeing silk, wool, cotton, or any combination of them. This chemist says that the new dye is a combination of vegetable and mineral products, and that the finished product will cost less than German dyes. It is asserted that this black stands a test in boiling soap and water; is not affected in an 85 per cent solution of caustic soda, and is fast under the most severe tests. All the raw materials of this dyestuff are said to be obtainable in Pennsylvania. The dye contains no acid, none of the bases of explosives, and involves no use of coal tar products. It is said that it is not a formaldehyde, a salt, a sulphur, or a direct black.

It is said by officials of the United States coast and geodetic survey that the work of appropriately marking the boundary-line between the United States and Canada, and between Alaska and Canada, which has been going on for a number of years, will probably be finished so far as the field work is concerned, in 1916 or 1917. The survey has completed about twenty-three hundred miles of the boundary-line between the United States and Canada, from the Pacific ocean to the western end of Rainy lake, in northern Minnesota, the boundary has been monumented. The commission that is making the boundary surveys is composed of Americans and Canadians.

In a leaflet issued by the Transvaal Chamber of Mines, South Africa, it is stated that the total quantity of ore brought to the surface by the Witwatersrand gold mines to the end of 1913 was two hundred and eighty million tons, and up to the same date the amount of "backing" accomplished amounted to no less than 1,650 miles. At the present rate of work the approximate aggregate length of holes drilled in one day amounts to forty-six miles, and the amount of explosives used daily is fifty-two tons. The total world's production of gold from 1887 to 1913 amounted to 8,896 tons, of which these fields produced 3,669 tons.

The latest bulletin issued by the census and statistics office of Canada states that this year's wheat area is the largest which was ever sown in the provinces. Wheat is estimated to occupy this year a total of 12,896,000 acres, which is more by 14.8 per cent than the area sown for 1914, and more by 25 per cent than the area harvested in 1914. Oats are estimated to occupy a total area of 11,427,000 acres, while the number of acres of other grains is as follows: barley, 1,518,400; rye, 106,440; peas, 199,500; mixed grains, 453,000; hay and clover, 7,200,400; alfalfa, 94,480.

The new benzol plant of the Republic Iron & Steel Company at Lansingville, Ohio, has been placed in operation, and the first benzol ever produced in that section under an improved process is being turned out. The plant, when operating to capacity, will turn out twenty-six hundred gallons of benzol daily. The benzol at the Republic works is secured as a by-product of coal burned in the coke ovens.

The seventh national conference on city planning was in session at Detroit, Mich., June 7-9. In his annual report the secretary of the conference made a significant feature of the fact that in small towns and cities there is a growing conception of a city as a unit, a closely knit federation of neighborhoods. In 1907 there was only one city planning commission in the United States, that in Hartford, Conn. Now there are commissions in ninety-one cities.

The United States Supreme Court has just decided the long standing Virginia-West Virginia debt case. It holds that West Virginia should pay $12,393,929 as its net share of the Virginia debt at the time of the partition of the states.

A foreign trade balance in favor of the United States of $14,256,207 was shown by a report issued by the department of commerce for the week ended June 12. Imports were $32,621,619 and exports $46,877,826.

In his recent message to Congress, President Eduardo Schaerer of Paraguay called attention to the government's plan for dividing national lands into lots for the benefit of immigrants.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVII June 26, 1915 No. 43

Design for Monument to Mrs. Eddy Selected

ANNOUNCEMENT was made at the annual meeting of The Mother Church that a design for the monument to Mrs. Eddy had been selected, and that further information would be given out through the periodicals at an early date. This information, accompanied by a sketch of the proposed monument, is published in *The Christian Science Monitor* of today, as follows:—

"THE MEMORIAL TO MRS. EDDY

"On the 3d of June, 1911, a notice signed by The Christian Science Board of Directors and headed 'A Memorial to Mrs. Eddy,' appeared in the *Christian Science Sentinel*. The notice ran as follows:—

" 'It has been truly said of our beloved Leader, Mrs. Eddy, that "the works she has done will remain as her monument;" also that she is one of those "who need no monument, for their names are graven on many hearts." Nevertheless, it is the desire of Christian Scientists to erect in Mount Auburn cemetery a memorial which shall be a fitting and dignified tribute to Mrs. Eddy, and through which they may evidence something of their love for her and of the gratitude they feel for the priceless blessings that have come into their lives through her Christian and self-sacrificing labors as the Discoverer and Founder of Christian Science.

" 'Because of the many letters which have been received by the Board of Directors of The Mother Church, expressing a desire to contribute toward the erection of a suitable memorial, it seems fitting that an opportunity should be given to all who wish to be represented; therefore the Board has arranged to have the treasurer of The Mother Church also act as treasurer of a fund for this purpose, which has already begun to accumulate. Remittances may be made to Stephen A. Chase, P. O. Box 56, Fall River, Mass., and it should be definitely stated that they are intended for this special purpose.'

"In consequence of this notice the treasurer began to receive subscriptions, with the result that in his report for the 1st of June, 1914, he was able to announce that between the 2d of June, 1911, and the 1st of June, 1914, the sum of $71,649.66 had been received for the fund. At the annual business meeting of The Mother Church for the present year the treasurer made a further report on the same subject. He stated that including interest the fund amounted to $75,604.43, and that a selection from the many designs submitted had been made, with the result that further particulars would be given in the periodicals in the near future.

"We are able to produce today an illustration of the memorial as it will appear when completed. It is from the accepted design by Egerton Swartwout, of New York city. The memorial, including a fund for its future maintenance, is estimated to cost $110,000. A general contract for its construction has been let to Elbert S. Barlow, of New York city, and the work has actually been begun.

"The site of the memorial is not only one of great natural beauty, but on account of its grade has rendered possible a more picturesque and interesting treatment architecturally than would be possible on a perfectly level lot. The plot, which is approximately eighty feet square, slopes gradually from the level of the roadway to the lake with a drop of about ten feet. The memorial consists of a circular open colonnade of eight columns, resting upon a stylobate of three steps, surrounded on the front by a circular platform slightly above the natural grade, from which platform a double flight of steps leads to a lower platform at the lake's edge. The scheme has no prototype, and is merely a screen of columns open to the sky, enclosing a flower grown circle.

"The material to be used for the memorial is white granite, the inscription in the frieze and upon the top of the pylons being of white bronze let deep into the stone work. The detail, which on account of the size of the reproduction is only indicated, is entirely floral in form and free in treatment, the wild rose and the morning glory being used as the main motives. It is interesting architecturally to note that while it is extremely free in treatment and not at all conventional, yet the effect obtained on a plaster model of full size, which is now in course of construction, is generally very classic in feeling. The extreme width of the memorial is about fifty feet, and the colonnade is eighteen feet in diameter. The columns themselves are fifteen feet in height, and are similar in general character to those in the Tower of the Winds erected by Andronicus of Cyrrhus.

"Mr. Swartwout, writing of his work, explains that, 'thanks to the cooperation of the Board of Directors, the scheme for the memorial has been developed entirely by the use of models. At least three complete models at a small scale have been made, and early in April a model in plaster at full size was begun out-of-doors in the modeler's yard. The profiles of the moldings and the ornamentation have been studied and restudied at the size of execution.' The success of the work is due largely to the skill and earnest application of the architect and modelers.

"Mr. Swartwout is one of the best known architects of the day. He is responsible for the design of the George Washington memorial for Washington, the new Missouri state capitol, the new Federal building in Denver, Col., and many other important works."

In erecting this beautiful and dignified monument to the Discoverer and Founder of Christian Science, her followers are aware that whatever they might do in this way could not in the slightest degree add to or assist in perpetuating the fame of Mrs. Eddy. Nor is such a monument necessary to tell this age or future ages that she labored for the uplifting of humanity. All this is being done through Mrs. Eddy's own writings, and will continue to be done so long as Christianity endures. Christian Scientists realize that they can neither add to nor take away from Mrs. Eddy's place in history through anything they may do, but by this tribute to her life they can show to the world their gratitude for her ministry, which has healed them and given them a priceless understanding of God and of His Son Christ Jesus.

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Healing Natural and Normal

ROBERT NALL

CHRISTIAN SCIENCE is not only the unfoldment of truth to the individual, but it is a spiritual dynamic, a power for good. The unfoldment comes as gently as the falling of the dew or the opening of a rosebud. As we "rest in the Lord, and wait patiently for him," He comes in the beauty of holiness and healing. Impatience and doubt retard the gracious bestowals of divine Love. As these errors in their false nature are detected and overcome, we may rejoice in a Peniel experience, when we have a vision as if we had seen God "face to face." Truth then is very real to us, and we gain a clearer apprehension of its potency; but more than that, we begin to learn that the normal relation between God and man is that of Love manifested or expressed always in love that heals and blesses.

The tendency of human thought has always been to describe as miraculous or supernatural those works of God which seem to be departures from the traditional order, and modern enlightenment has not curbed this tendency in some directions. Even Christian Scientists are sometimes tempted into an expression of wonderment when Truth has served its legitimate purpose in uncovering and destroying error, bringing health in place of sickness, or moral regeneration where sin has hitherto reigned. Yet, if we stop to think, should we not rather express surprise if these beneficent results did not follow the realization of Truth? Can we imagine that Jesus ever thought or expressed astonishment, when with his spiritual understanding and his perception of all that is perfect the lame were made to walk, the blind to see, the deaf to hear? when the lepers were cleansed, and even the dead raised to life? With unfailing confidence in the Father, he never doubted the omnipotence of divine Mind over all sin and disease. His works of healing were the natural proofs of his mission; and the continuity of that mission has never been broken.

The Christ is here today, the same savior, healer, and comforter to all. What the immediate followers of Jesus did in this respect is a power and privilege that has never been withdrawn or canceled. They learned from the Master the legitimacy, the normality of goodness and purity, of health and peace, of freedom from anxiety. Wherever they went they took these blessings, until we can understand that, despite persecution and distresses, the early Christians were the happiest people on earth. Like their Master, the disciples lived by the power of the spirit of Truth, and demonstrated it. The fruits were seen in their simple but undaunted faith. Paul's question when before Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" the instantaneous healing of the lame man at the gate of the temple, and many other incidents that are recorded in The Acts, as well as the deep spiritual teaching of the epistles, show us today what advanced Christian Scientists the apostles were.

No doubt the sovereignty and immanence of Truth was to them a great spiritual fact, a fact still manifest to human receptivity. As we remember this, we may be led to guard ourselves against the use of extravagant expressions respecting the healing power of Truth. The impression that is sometimes conveyed to the listener or the inquirer, if we speak of healing, whether of sickness or of sin, as wonderful or miraculous or extraordinary, is that this healing is the spasmodic rather than the natural operation of divine law, and that therefore this law is mutable and inconstant, and operates only in answer to fitful suppliant appeals on the part of mortals. If this were so, then we should have to change our method of prayer from that of steadfast contemplation and apprehension of God's allness, and of His law always ready to destroy every erroneous belief, to that of intermittent pleadings to help us when we were in distress or suffering. God is unchangeable good, and His bestowal of royal bounty is not subject to human influence; it is the consistent and spontaneous outpouring of His whole nature, in order that humanity may be awakened from the mortal dream and find spiritual manhood.

On page xi of the Preface to Science and Health, our Leader speaks of the "mighty works" of healing "from the operation of divine Principle," in order that she shall declare that these "are not supernatural, but supremely natural," and that "they are the sign of Immanuel, or 'God with us,' divine influence ever present in human consciousness." The import of this will be more clearly discerned as we know that man in Science, as the spiritual idea of God, upright and perfect, does not need to undergo any transformation in order to be conscious of himself and enter upon his birthright, but simply to understand his at-one-ment with infinite Mind. It is not man as God's idea that needs changing, but the false beliefs of mortal mind. This is never brought about by any violent upheaval; its attainment is in proportion to one's patient, quiet elimination of sense-testimony and recognition of the truth of being. In this way one denies the validity of every mortal claim or belief, whatever it may be, and thought is thereby spiritualized.

In one of her communion addresses Mrs. Eddy said, "In comparison, it will be found that Christian Science possesses more of Christ's teachings and example than all other religions since the first century" (The First Church of Christ, Scientist, and Miscellany, p. 127). In no respect is this more manifest than in the practical, natural, and scientific demonstration of divine power; and Christian Scientists will do well if they can always think and act in conformity therewith. Precept and example are ours in abundance. Whether we are seeking to vanquish some discordant mental condition in ourselves or in others, we may with serenity know and apply the truth, recognizing that we have a fixed Principle upon which to rely. A Christian Science treatment is the realization of the ever-presence and all-power of the one Mind. Our faith should be so strong that we should expect, without a vestige of doubt, that this treatment will be followed by the substitution of harmony for discord, health for sickness, joy for gladness. Then we shall welcome it without surprise, but with a deep sense of love and gratitude to our heavenly Father.

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Wise Distribution

LUCY HAYS REYNOLDS

IT was a vision of plenty. Spring's planting and summer's blossoming had ripened into fruitage; red-cheeked apples and juicy pears hung heavily from the trees. The farmer had waited patiently for these results of his labor, and he gladly summoned his men to pick and pack the fruit, and load it into wagons. This was done with order and care, and in spite of the abundance, nothing was allowed to go to waste. Carefully distributed, the products of the farm supplied the needs of many thousands in a city near by, and brought just returns to the farmer.

Similarly human consciousness, when rightly cultivated, has its seasons of seed-time and harvest, bearing fruitage for multitudes as well as for the individual. Equally necessary is a wise distribution of its products, and each thought and word should be shared discreetly. As Christian Scientists we do not always remember this. With unwise zeal we often

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give out our thoughts promiscuously and prematurely. Our motives are right, perhaps, but our methods wrong, so long as we allow human judgment instead of divine wisdom to govern our giving. The successful farmer must secure right channels for distribution, and conform to the rules of the markets with which he deals. Sharing thoughts with others before we have ourselves gained their substance, may cause us to become vain chatterers. A mere intellectual perception of the truth does not make it our own; we must win it through proof. Until a true idea has thus become a vital part of consciousness, it is hazardous to attempt to translate it to others.

Visions seen from the mountain top possibly remain clear for months, but perhaps only for moments. So delicate is exalted thought that it trembles at the least touch of materialism, lest the vision be lost. Even to Mary the Master said, "Touch me not; for I am not yet ascended." Moses covered his face with a veil when he came down from the mountain. True to spiritual intuition, the little Christian Science child, when asked what he has learned at Sunday school, often makes no reply, but later on—in his play perhaps—is discovered using what he was taught. When each revealed idea is thus kept secret with God and allowed to evolve in consciousness until self-expressed, it will give forth a radiance all divine. Then the deaf ear that could not have accepted its audible presentation, yet feels its glow, and all unconsciously reaches out for its blessings.

This self-containment of spiritual thinking never leads to stolidity or reserve; rather does it create that fervor of spirit which overflows with inspired expression. Biding time until the apple blossoms have scattered, and the hard little green balls have rounded into ripeness, we come to the autumn's maturity. So we do well to wait on Soul to mold the spiritual vision. As we hopefully ponder the revealed idea, we rise above empty enthusiasm. Ripe thoughts express themselves in right words; we have learned to shape what we say with wise consideration for our brother's view-point. How patiently the Master tendered the truth as he said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Through such wisdom we escape that false sympathy which pours forth more than can be received; we avoid that false charity which casts pearls before swinish elements of thought. Animated with spiritual understanding, words kindle into light. Positive and clear-cut, they prove that "out of his mouth goeth a sharp sword, that with it he should smite the nations." If self-repression seems a long lesson to learn, let us not yield to discouragement, but rather remember these words of wisdom: "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction."

Spiritualized thought and words fulfil their promise in right actions. What abundant fruit that consciousness bears which is rooted and grounded in Love! And this fruit must all be distributed through proper channels to feed the multitudes. Rushing about in haste is not sharing wisely. Our activities should have both concentration of energy and unity of purpose. Governed by spiritual wisdom instead of human opinion, we will not be found working out of place or out of season, nor will we elbow our fellow worker and be buffeted by our failures.

How wonderfully Mrs. Eddy exemplified wise sharing! In the seclusion of three years' study and individual demonstration, she carefully guarded her revelation, offering it only to "the poor in spirit." Then, as the truth became the substance of her life, she gave it to all the world through the writing of Science and Health and the founding of the Christian Science movement. Following our Leader's example, we too will find wise ways and right channels through which to labor. Thought that is not ripe for outward expression can yet be actively shared in moments of silent prayer, in unselfish deeds done in secret. In the Manual (Art. VIII, Sect. 15) we read, "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members." Let our activities, therefore, be gathered together in singleness of purpose, according to the wise provisions of the Christian Science movement. Conforming to law and order is neither confining nor narrowing, but is productive, as we again read in the Manual (Art. XXIV, Sect. 5), of that "wisdom, economy, and brotherly love" which should characterize all the proceedings of Christian Scientists.

As we learn to garner carefully each new idea, we obey more implicitly our Leader's wise admonition, "First purify thought, then put thought into words, and words into deeds" (Miscellaneous Writings, p. 341), and thus learn the lesson of wise distribution. Consciousness will then become a land of plenty, and none of its fruits will go to waste, but will feed the multitudes and bring just returns to the cultivator. Verily, "a man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him."

True Humility

WILLIAM G. GILLIES

THE man in the water was a swimmer of wide experience, who had rarely missed daily practice for twenty years, yet from the side of the swimming-bath a novice was shouting instructions to him. In response to an inquiry as to the reason for this unusual procedure, it was explained that the swimmer, who had won many prizes and medals, had learned from results that he was not making satisfactory progress, but while in the water was unable to discover wherein he was at fault. The novice, though with little more than a theoretical knowledge of the art, had been able, nevertheless, from his point of vantage, to discern and to explain to the prize-winner that he was swimming too low in the water, thereby swamping himself.

How often do we find ourselves confronted with a problem which threatens to swamp us, and yet fear of loss of prestige prevents us from confiding in one who, not being in the difficulty, might be able to give us the very advice that would meet our need. It is only ignorance that would keep us back from seeking help or advice when our understanding is not sufficient to solve the problem; and it is only the subtlety of this ignorance that would make us pretend to know what we have not proved. It is the experienced man who is not ashamed to say "I do not know;" and it is something closely allied to deceit which would assume to give the answer to a problem when not certain that the solution is correct.

Surely there is a great lesson to be learned from this attitude of thought manifested by the swimmer; for as soon as he realized that he was not getting a proper result, he knew the fault must be with himself. Then, not being able to detect the difficulty, he did not allow any thoughts of self-satisfaction or self-glorification to keep him from profiting by the advice of even the humblest beginner. The world's greatest demonstrator of real power said, "I can of mine own self do nothing."

Inasmuch as he is sincerely willing to do right for right's sake, and good for good's sake, without any calculation of gain or loss, the student of Christian Science finds that this true sense of humility, instead of making him lose his self-respect, gives him a poise and balance which he had never

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believed possible. It brings into his consciousness a relative sense of things which increases his usefulness. He also finds that he can best help others when he can so exclude all sense of self, or arrogancy, from his thought as to see his patient's view-point, and thus lead him to the next step necessary for his freedom. What is the use of arguing with a man who is in a well and up to his neck in water? Is it not wiser, in the kindliest way we know, to encourage the poor fellow to seize the rope by which he may be raised out of his difficulty? On page 365 of Science and Health, Mrs. Eddy says, "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent."

The writer was greatly helped some years ago by an article in the *Christian Science Sentinel*. He had been doing his best to help some one out of trouble, but became discouraged, because he felt that he had failed miserably. On taking up that week's *Sentinel*, he found an article entitled "A soft answer turneth away wrath," and it plainly showed him where he had blundered. It was then he learned that it is not sufficient to mean well; one's effort must appear kind to the other man.

On page 356 of "Miscellaneous Writings," Mrs. Eddy says that humility "is the genius of Christian Science. One can never go up, until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing; it must be had to understand our text-book; it is indispensable to personal growth, and points out the chart of its divine Principle and rule of practice."

Love's Power

FLORENCE STRATTON WEAVER

THE Bible tells us that "love is the fulfilling of the law." The writer lately had a case of healing brought to her attention which well exemplifies this. A young woman was living in an apartment with her husband and mother, and in the same apartment-house lived also her mother-in-law. The two families were constantly in a state of wrangle and misunderstanding, and this state of things wore heavily on our young friend. In time a large goiter developed on her neck. She went to doctors for relief, but in vain. Finally she went to a Christian Science practitioner, and work was taken up for her. One day the mother-in-law came into the apartment to ask some small favor, and to the young woman's surprise and joy her mother jumped up and said: "I have what you want; I'll get it for you." From that instant all was changed, and the young woman almost held her breath, for she felt it was perhaps too good to continue; but love and harmony were established.

In a few days the enlargement in the throat burst. The young woman went to the telephone, called up the practitioner, and said, "You know what you were treating me for? Well, it has burst and is all gone!" The practitioner replied, "I did not treat for disease, but for the realization of Love's presence and power in your home, and by this I know that Love is reflected there."

The Bible teaches us that "God is love," and that where love is, God is. Christian Science brings to light the fact that man is spiritual, the likeness or reflection of God, and so we awake to the fact that just as surely as we reflect the divine Life, which certainly does not "depend on bodily conditions, structure, or economy" (Science and Health, p. 228), so also do we reflect the divine Love which alters not though it alteration finds, but which loves on because divine Life expresses the one Principle, God, that is dependent in no wise upon personality or circumstance.

Christian Science also brings to light the truth of the Bible statement, "And God saw every thing that he had made, and, behold, it was very good;" so we gradually awake to the wonderful knowledge that there is nothing in the whole wide universe to hate. The Bible says, "Keep yourselves in the love of God," and this is the whole lesson of the Christian Scientist,—his chart, the beginning of his journey, his way, ascent, resting-place, and goal. On page 569 of Science and Health our Leader says: "He that touches the hem of Christ's robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing,—in a sweet and pure sense that God is Love."

"As a hen gathereth her chickens"

ERNEST STEWART

THERE is no student of Christian Science who does not frequently ponder the assuring promises of the ninety-first psalm, one of these being, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." This conveys many lessons, and reminds us that in venturing but a short distance beyond the hearing of a mother hen's beckoning call, the brood may encounter snares and pitfalls. Above, a keen-eyed hawk may circle; in easy proximity a wily cat may crouch; while the pranks of the mischievous house-dog are not unknown to tiny chicks. The brood, or a part of it, may thus become a ready prey, while the anxious mother is vainly recalling her helpless band from unseen perils.

It would not be difficult just here to picture the shelter which the little ones find beneath the instinctively outspread wings; or to sense the comfort and content environing these tender mites when snuggling securely within the feathered castle of a mother's care, or to detect withal the hen's genuine satisfaction, and her steadfast vigilance, as with the nestlings thus trustfully reposing she exercises a self-chosen sovereignty akin to that of the proud monarch who wields jeweled scepter of empire.

The above simple portrayal is aptly imaged by the "child-trust" of the Christian mentioned in Science and Health (p. 495). Mortal mind's behests would fain lure us on, even to the encompassing of a scope just outside the borders of discretion; on into the "snare of the fowler," the "noisome pestilence," the far country where only swine's husks abound. Be this as it may, there is no escaping the fact that the shadowed confines of Truth's ever expanding, ever protecting wings are at all times available. The gentle, pleading cadences of the "still small voice" are borne in upon the hearing ear, as its ringing notes are wafted from yonder Jerusalem even to the sensual Jerusalem of today's mortal consciousness: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The unfathomed comfort and safety beneath the wings of Truth may be apprehended slowly, but none the less surely; and in proportion as our faith and trust are nurtured and cherished by the unfailing solace found in Love's protecting care, do we realize our freedom from the pitfalls and allurements besetting the pathway of straying feet, and our immunity from being included in the ranks of those to whom might be applied the Master's compassionate yet sorrowful lament—"And ye would not!"

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Selected Articles

[Judge Clifford P. Smith in *The Springfield* (Mass.) *Union*]

The reference to Christian Science in a lecture on the wonders of the ancient world, as reported the other day in *The Springfield Union*, was far-fetched in more ways than one. According to a papyrus dating from the time of Moses, one physician wrote to another: "If you have a nervous patient, who says she has a pain in a certain part of her body, place your hand upon the part and tell her she has no pain, whereupon she will have no pain." This was said to be Christian Science.

From a Christian Science point of view, the action thus advised was an effort to induce the mesmeric effect of deception or suggestion. To quote from Science and Health by Mrs. Eddy: "Mortal mind, acting from the basis of sensation in matter, is animal magnetism" (p. 178). The practice of Christian Science is not upon this basis; it "rests on the conception of God as the only Life, substance, and intelligence" (p. 185). A Christian Scientist, therefore, in conversation with his patients, does not attempt to manipulate or deceive them. What he endeavors to do is this: "Give them divine and wholesome understanding, with which to combat their erroneous sense, and so efface the images of sickness from mortal mind" (p. 396). The effect of this practice is thoroughly wholesome, and it has been proved to be applicable to every kind of disorder.

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[From *Detroit* (Mich.) *Times*]

When fifteen hundred to two thousand persons will gather for a prayer-meeting in the middle of the week, in these days when every one is supposed to be "movie mad," it is significant. To one who sat on the side-lines, so to speak, in Arcadia, Wednesday night, during the regular mid-week services of First Church of Christ, Scientist, the spectacle was a revelation. Yet this was merely one of thousands of such gatherings being held in all parts of the country. On this occasion, practically every seat in the great auditorium was filled. Sometimes even standing-room is at a premium. At other times, as many as twenty-five hundred persons have been in attendance. It is merely an evidence of a genuine interest locally in what might appropriately be termed "the gospel of good cheer," for cheerfulness seems to dominate the whole proceedings. A happier lot of people never gathered under one roof than congregates here in Arcadia every Sunday and Wednesday. There are no long faces; every one is smiling.

The Wednesday evening services are not unlike the old-fashioned prayer-meetings of the orthodox church. Beginning promptly at eight o'clock, the first twenty minutes is devoted to the singing of Christian Science hymns and readings from the Bible and the Christian Science text-book. The remainder of the time until nine o'clock, when the congregation goes home, is devoted to the giving of testimonies. Wonderful experiences are related; at least, they seem wonderful to the uninitiated. They vary in detail, but all are of the same general trend. They breathe of security, of confidence, of great comfort, and above all, of good cheer. A young woman told Wednesday night of a husband and wife being brought together through Science at a time when a divorce seemed inevitable. An elderly lady related her experiences in an earthquake in Mexico, and declared that she had known no fear. Many bore witness to the power of Science over disease. Men and women, old and young, joined in this testimony giving. There was no hesitation, no embarrassment, no faltering. Their message is for all, and they give it joyfully, almost exultantly in some instances. To one with a preconceived prejudice against the cult, it would be a convincing demonstration that its followers are at least sincere.

These weekly prayer-meetings are a revelation in another way. As likely as not you will bump into your next-door neighbor, whom you never suspected of being a Scientist. Men prominent in the business and professional life of the community thickly dot the audience, taking an active, earnest part in the work. They will tell you gladly, if you ask, what Christian Science means to them. After the closing hymn, the great audience files out amid a subdued chatter of happy voices as hands are clasped in friendly greetings. The feeling of welcome that marks our entrance is intensified a thousandfold; the sense of strangeness is gone. Yet there is no buttonholing in the interest of the cause. You are not urged to "join." If the subject is discussed, you are the one to bring it up. If you are to embrace Science, you must do so voluntarily, you are told. In that respect it is a good deal like Masonry.

First Church is housed in Arcadia only temporarily. The old church on Alexandrine avenue was recently given up when the congregation outgrew it, and Arcadia will be the church home until a new edifice can be built, the plans for which are going rapidly forward. In the mean time the temporary quarters serve the purpose admirably.

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[Editorial in *State Journal*, Columbus, Ohio]

According to Doctor ——, worry is the cause of many maladies. It has its seat in the nerves, which are badly used in the usual experience of people. We quote from a review of the doctor's new book on "Worry and Nervousness," as follows:—

"In conclusion, Doctor —— urges that man is not only a 'playing animal,' but that he is also a 'religious animal.' He holds that many persons fall victims to chronic worry because they fail to maintain their spiritual nutrition. 'The human soul must be watered and fed.' Perfect trust in a Supreme Being is one of the essentials, the author holds, to deliverance from the bondage of worry and nervousness."

That paragraph commands the attention of every thoughtful person. We talk so much about diet, but here is an expert on the subject who holds that spiritual nutrition is what people need most. And then note what is said about "trust in a Supreme Being." This is no whim of a reformer; it is the cool opinion of a scientist. That idea should be preached in every pulpit. There is a direct relation between health and faith. This may be Christian Science, but it is also medical science. The doctrine is that no man or woman can be thoroughly well who does not believe in God. It is something to think seriously about, whether a man accepts the idea or not.

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[Avery Coonley in *The Press*, Danville, Ill.]

In a recently printed sermon entitled "Christian Science: Is It Reasonable?" there are a number of points which need correction. Of all the Christian churches, the Christian Science church alone undertakes to obey all three of the Master's commands,—to teach, to preach, and to heal; and it finds the promises fulfilled, not only in the healing of sin and sorrow, but of sickness as well, in many cases even to the averting of death itself by spiritual means alone. The healing of tuberculosis, tumor, cancer, lameness, blindness, rheumatism, locomotor ataxia, and a host of other afflictions, through the understanding of God as ever present and omnipotent good, proves the truth of the glorious vision of Christian Science, that God is now as real, as good, as powerful, and as truly present as Jesus and his followers found Him to be nearly twenty centuries ago, and here and every-

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where as truly as in the hills of Galilee and in the valleys of Judæa. It is the consciousness of what this means by way of daily blessing and limitless hope that brings the expression of gratitude which is so notable in Christian Scientists.

This clergyman intimates that the will is the source of Christian Science healing, when in fact the human will is of no assistance whatever, and in some cases presents one of the serious obstacles to be overcome. There are hundreds of cases of tobacco, liquor, and drug habits, where the will had been tried in vain, which under Christian Science treatment have yielded without a struggle, often within a very brief space, and at times instantaneously. Christian Science does not state that there is no sense of pain, but that in reality there is no pain, for man is the offspring of God, as the Bible states, and is therefore "above sin or frailty" (Science and Health, p. 266); and when this fact is perceived and realized, the sense of pain disappears into its native nothingness.

Our critic, while repudiating eternal torment, accepts and approves torment here and now, and while repudiating a local hell, holds tenaciously to a local heaven inhabited by an anthropomorphic God. Christian Science stops at no half-way conclusion, but recognizes both hell and heaven as states of consciousness. "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the Mind of the Lord,' as the Scripture says" (Science and Health, p. 291). This heaven is to be reached by acquiring a right understanding of God. "Acquaint now thyself with him [God], and be at peace." With each step toward a better consciousness, we lose something of hell and gain something of heaven. As with sin and sorrow, so with disease. A better understanding of God is shown in better health, better morals, and greater happiness, as we thus prove our understanding with every advance.

The clergyman is also mistaken in thinking that it is "the absurdity" of the statements of Christian Science that has advertised them. It is rather their intense practical value and constant availability that has aroused such wide-spread interest, and it should be evident that a church whose teaching has in less than half a century practically encircled the globe, and which has justified its existence by meeting the needs of men and women in every condition of life, is not founded on absurdity. Christian Science makes no attempt to square itself with creeds, but goes back to the only basis for any Christian creed,—the Bible,—as set forth in the first of the tenets of the Christian Science church, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life," which is to be found on page 497 of its text-book, "Science and Health with Key to the Scriptures."

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[Ezra W. Palmer in *The Express*, Fort Collins, Col.]

A traveling evangelist in your city has aroused considerable comment on account of his bitter attacks on Christian Science. In making these attacks he is merely reiterating the same stock objections he used in other communities of the state. The fact that these charges have been repeatedly disproved elsewhere, apparently makes no difference to this reverend gentleman, who repeats the same distorted and partizan charges wherever he goes. Mrs. Eddy once said of Christian Scientists, "Your enemies will advertise for you" (The First Church of Christ, Scientist, and Miscellany, p. 191). Certainly the attacks of this evangelist have proved the truth of that statement. In all the towns of Colorado where this critic has made attacks, increased attendance has been at once noted at the Christian Science services.

If what this clergyman says about Christian Science were true, the movement would long ago have fallen of its own weight; but it steadily continues to grow in the estimation of the public, and constantly attracts to its standard men and women of intelligence, character, and integrity, and this despite fifty years of unfair and partizan attacks.

The reason for the growth of Christian Science is clearly discerned by the man who takes the trouble to investigate. Christian Science is essentially a practical, demonstrable religion. To the sick man it opens the riches of the religion of Christ Jesus, and he is healed. To the business man involved in financial difficulties it points to the limitless capacity of divine Love to supply his need and to save him from himself and his human sense of limitations, with the result that he learns, though perhaps slowly, to trust in the benign care of this loving Father, who ever supplies the needs of His children.

The man bound by drink, drugs, or evil passions, comes to Christian Science and finds relief. Instead of being a drag to himself and society, he becomes a genuine, enthusiastic Christian, rejoicing in the beauty of divine sonship. The list of those healed and freed could be indefinitely enlarged, but enough has been indicated to show why Christian Science grows, and why distorted and personal attacks utterly fail to move even the humblest of its adherents. The steamship, propelled by its hidden and powerful engines, moves steadily forward to the destined goal, despite the shrieking of adverse winds or the blows of surging waves. So too the Christian Scientist, to whom has been demonstrated the might, majesty, and immanence of divine Love, knows that his faith has laid hold on the deep things of God, and he cannot be swerved from his course by the opposing winds of human opinion. His way to unity with God is as clear before him as the path of a ray of light from the sun to earth. He knows that the healing and saving truth which Christ Jesus and his apostles demonstrated is again available on earth, and he points to his own spiritual healing, and to that of a vast multitude of others, in proof that "in our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over death" (Science and Health, p. 282).

Since Christian Science is again proving the availability of divine Mind to save mankind from sin, disease, poverty, or woe, the question naturally arises, Why the opposition, the attacks such as have been witnessed in your city? History furnishes a sufficient and convincing answer. Religion which concerns itself with words, forms, creeds, traditions, and doctrines, has ever been adverse to progress and has ever resisted to the utmost the attainment of a more spiritual concept of God. The life of Jesus gave proof of these remarks. He came to show men the way of eternal life. He healed the sick, raised the dead, overcame every form of error, illusion, and taught that through divine understanding spiritual freedom was possible for all men. He found the people ruled by a strict ecclesiastical system, a system of forms and observances, but barren of the vitality and power of genuine religion. What was the result of Christ Jesus' demonstration of the healing power of God? Hostility, uncompromising enmity from these same ecclesiastics, who knew that if Christianity triumphed, their day of personal domination was gone forever.

Knowing that the demonstrable religion he taught would be a target for envy, hatred, malice, and all the desires of the carnal mind, Jesus comforted his followers by saying, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward

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in heaven: for so persecuted they the prophets which were before you." The persecution accorded Jesus and his apostles has been the experience of every pioneer of truth. It is not surprising, therefore, that Christian Science should be misconstrued and the great Leader of this movement subjected to abuse and misrepresentation. But fifty years of these assaults have failed to destroy the inherent vitality of this teaching, which has for its object the full redemption of mankind from the bondage of material beliefs of sin, sickness, and death, through spiritual regeneration. Mrs. Eddy saw clearly that Christian Science would be railed at by those who failed to grasp the message she gave to the world. On page 97 of Science and Health she says: "Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love."

The charge was made by the evangelist in your city that former members of other churches who became Christian Scientists were "renegades." While they were members of other churches, they were highly respected and honored, and their friendship and service were prized; but when the call came to "prove all things; hold fast that which is good," and they took their stand for Christian Science, then they were subjected to insult and obloquy. Why did these people sever their former church affiliations? Their oft-repeated reason is that in their former church home the healing power of God was not available in the hour of need; therefore they came to Christian Science. Sometimes the coming was attended with much misgiving and much surrender of pride, only to find to their joy, and frequently to their amazement, that faith even as small as a grain of mustard-seed can pluck up by the root the sycamine tree of fear, poverty, discord, and disease.

Because the critic claims to have studied Christian Science is no proof that he understands it. Understanding of Christian Science is demonstrable, and the only proof of understanding it is in the spiritualization of thought and the healing of sickness and sin which follow. Truth is not readily apparent to the mind filled with criticism and hostility. The Pharisees heard Jesus and saw his mighty works, but they in reality saw and heard nothing, because they had barred their minds by prejudice, envy, and religious intolerance against the greatest demonstrator of God's word the world has ever known.

Christian Science teaches with Jesus himself that he was not God, but the Son of God. Jesus partook of our human, fleshly nature, and overcame pain and death to show mortals the way of eternal life, declaring, "I am the way." He was tempted to believe in a power and existence apart from God, but he repudiated the temptation and declared, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Neither Jesus nor his disciples ever taught that God created a devil. We have no warrant, then, for believing in a personal devil. The fleshly, carnal mind, which St. Paul declared "is enmity against God," is the only devil (evil) there is. Jesus said of Judas that he was a devil, because Judas manifested hate, malice, revenge. Of a certain scribe, because he manifested spiritual qualities of mind in acknowledging the allness of God and his duties to his fellow man, Jesus said, "Thou art not far from the kingdom of God."

Jesus' command to all his followers was to heal the sick as well as preach the gospel, a command which is just as binding upon the clergyman as upon Christian Scientists. Christian Scientists strive to obey this command, and that they have some success is proved by the many thousands who gladly testify to their healing by prayer to God. This clergyman has repeatedly denied the healing of sickness by prayer, and goes about the country spending a portion of his time in abusing other Christians whose good works he would do well to emulate. Has it ever occurred to this gentleman that the Master's rebuke to a disciple who forbade another because he followed not them, has a loving lesson he might heed with advantage?

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[G. S. Paine in *The Humboldt Star*, Winnemucca, Nev.]

Though the criticisms of Christian Science by the Binghamton (N. Y.) clergyman, as reported in a recent issue, seem intended in a not unkindly spirit, they show a thorough misconception of what Christian Science actually teaches, and therefore misrepresent the subject. Would it not be wiser, then, for a Christian pastor to refrain from public criticism of any religious doctrine until he has some real understanding of its teachings? A real understanding of Christian Science would involve the ability to demonstrate its effectiveness. The fact is, of course, that thousands who have been troubled in the past by the very points which this pastor brings up, have gone on and studied until these points have been completely cleared up for them; then they have had no criticisms to offer.

Instead of being convinced that there is a "supernatural power outside of man," Christian Scientists understand that this power is supremely natural. God is infinite intelligence, Spirit, Love, and the true man is His image and likeness, or expression. Proceeding logically step by step from this basis, Christian Science presents the truth that God, or intelligence, could create only good or the expression of intelligence, since God is "of purer eyes than to behold evil." Therefore good is all that is absolutely real—"real" in the sense of "eternal." Certainly this is the exact teaching of the Bible and in no sense a perversion.

This, however, is very different from any mere dictum that there is no evil, no sin, no death, as our critic would have us believe that Christian Science teaches. On page 14 of her Message for 1901, Mrs. Eddy says: "Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is *real*. Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness." The Christian Scientist is in some measure proving the truth of these statements by overcoming sin, sickness, and death, and he is a Christian Scientist only in proportion as he is so overcoming what may seem very real relatively in human experience, with the understanding gained from the study of Science and Health, and Mrs. Eddy's other writings, of what is absolutely real and true of God and man in His image.

As to death, Christian Science does not declare that "whoever dies merely commits 'mortal error.'" Such a combination of words would be utterly foreign to Mrs. Eddy's teachings. A Christian Scientist does not "expect to get everlasting life;" he merely takes his stand on the teachings of Jesus that "he that heareth my word, and believeth on him that sent me, hath everlasting life," and that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." These statements of Jesus are in the present tense, and indicate to the Christian Scientist the need for turning very thoroughly to the true idea of immortal life here and now, and for demonstrating that this true idea of life, including really no element of destruction, does improve human conditions in every way.

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Editorial

Not an Exclusive Privilege

ONE of the almost threadbare criticisms of Christian Science which is brought forward more or less regularly, is that which assumes the followers of this religion are guilty of impiety and almost blasphemy, because they believe that sickness not only may be, but is, healed today through the practice of Christianity, just as "all manner of sickness and all manner of disease among the people" was healed by Christ Jesus nineteen hundred years ago.

This criticism is primarily based upon a belief that the healing power exercised by our Master was a personal gift from the Father to him, and was by him communicated only to those with whom he was in personal touch—specifically, "the twelve" and "the seventy" disciples who were his immediate followers. That this belief is without foundation would seem to be amply proved by Jesus' own words, "These signs shall follow them that believe." Even this declaration by the great Teacher is not the only proof which has come to us that the healing power was not a limited gift to a limited few. The apostle Paul did not come upon the scene of action until a later period, and certainly none would dispute his possession of the healing power, to say nothing of the various books in the New Testament for which we are indebted to him and his coworkers.

Again, we have but to turn to the writings of the historians of the early Christian era to find that well into the third century the healing of sickness and even the raising of the dead was regarded as a normal hope and expectation of Christian living and the result of Christian prayer. This in itself is sufficient proof that the healing of the sick was continued after the ascension and the day of the apostles. For example, Justin Martyr said to the opponents of Christianity: "And now you can learn this from what is under your own observation, when numberless demoniacs through the whole world, and in your own city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists and those who used incantations and drugs."

Irenæus, who lived between the years A.D. 120 and 202, wrote of Christian healing and the practice of it during his time: "Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us many years." Origen also wrote of this healing work performed by contemporary Christians: "And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases."

Thus is the belief that Christian healing was reserved for but a few who had the privilege of personal companionship with our Master, refuted by both Scripture and history. That this healing ministry was revived by Mrs. Eddy, and that those who have accepted her teachings are doing the mighty works which the Master promised should be done in his name, is a matter of such easy proof that it is now admitted by many who a few years ago were unwilling to believe such things were possible in this age. To those who are unwilling to correlate the healing of Christian Science to that done by the Wayshower, Christian Scientists would say that Jesus declared he came not to destroy the law, but to fulfil it, and in doing this he demonstrated a universal and divine law.

Jesus was not a man upon whom individual and exclusive healing gifts had been conferred, but as Mrs. Eddy has declared on page 589 of Science and Health, he was "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." As the "beloved Son" with whom the Father was "well pleased," he was more richly endowed with the knowledge and understanding of God than were his fellows, and his mission was to communicate this knowledge to all mankind, not creating anything new, but simply dispelling the mist of ignorance with the sunlight of Truth.

The early Christians through their righteousness, their right idea of God, were enabled to discern the falsity of the belief that God had created the evil of sickness or any other evil, and through this enlightening sense they were healed. The same enlightening sense is redeeming mankind today through Christian Science, and the experience of Christian Scientists in regard to the healing of sickness has demonstrated beyond question that this healing is not an exclusive privilege, but is free to all who understand God aright.

ARCHIBALD MCLELLAN

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A Talking Serpent

THE third chapter of Genesis is of profound interest to the student of Christian Science, who gathers from it wonderful lessons by the aid of "Science and Health with Key to the Scriptures." On page 529 of this book we find the story of the temptation as given in Genesis, then follows the question, "Whence comes a talking, lying serpent to tempt the children of divine Love?" It is noteworthy that at the beginning of this interview with the serpent the woman signified at least a desire to be obedient to the divine command to abstain from the knowledge of evil, or from a supposed blending of good and evil. It is made clear that no such blending is to be found in the fruit of the tree of life, and this fact should never be forgotten. In his first epistle Peter says, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." In the allegory in Genesis we find that Eve disobeyed the divine command the very moment she listened to the suggestion of the serpent, to the effect that God's word was not final. Then she proceeded to repeat the offense of the serpent by tempting another as she had been tempted, by passing on the lie about God and man.

The literal interpretation of this Bible story has led many to believe that women are more prone to temptation through the ear and tongue than are men, even so good a man as St. Paul evidently holding against them this impeachment; but the question is so vital that it cannot be confined to one sex, and in Genesis we find that the terrible rebuke of Truth was directed to the talking serpent, not to either man or woman. The curse directed to the serpent, however, becomes a blessing to the whole race as its deep significance is seen: "I will put enmity between thee and the woman," and the attached promise that the seed of the woman would bruise the serpent's head. The woman was told that because she had listened to the serpent her sorrow would be greatly multiplied, nor was Adam exempt from this penalty; but the remedy is clearly outlined in Science and Health (p. 529), where we read of the revelation which will "reinstate reality, usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, believing in no lesser parent."

The great lesson to be learned from this allegory in Genesis is the importance of direct and intelligent obedience to divine law, and this requires us to turn away promptly from the

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talking serpent which pretends to "make one wise" by a knowledge of evil. The example of our Master in his dealing with the tempter cannot be too closely followed. He promptly met the suggestions of the devil, the carnal mind, with direct and positive statements of truth, and from the victory then gained he went on to do the healing work which is the very foundation of the world's salvation. The tempter left Jesus because he could not be tempted; then "angels came and ministered unto him,"—an experience which will be ours as often as we turn away from the talking serpent. If we parley with this enemy of God and man, we shall lose our priceless birthright of dominion and have multiplied sorrows and disappointments.

If a woman made the first mistake, she was first to see her fault and in true penitence turn away from it. It now rests with all who see the truth in Christian Science to rise to the altitude of that purity and dignity which befits God's children, and refuse to be used as channels into which error may be poured and carried along to contaminate the stream of human consciousness. If error needs a rebuke it should be given in accordance with the Master's command in the case of an offender—"Go and tell him his fault between thee and him alone." The wise man tells us that "a wholesome tongue is a tree of life," and the apostle James says that if a man "bridleth not his tongue, . . . this man's religion is vain." It is for us to decide which we would choose. None can hinder us from keeping outside of our mental abode that which "loveth and maketh a lie," and through our rejection of evil we shall have "right to the tree of life."

ANNIE M. KNOTT.

Refuge in God

IN an important sense, the entire philosophy and teaching of Christian Science is summed up and expressed in the deeper meaning of that single declaration of the psalmist, "God is our refuge and strength." Through the long suffering that attends the education of stumbling sense, the Hebrew people learned in some degree the truth of this word, and theoretically, Christian believers in all the ages have thus named God as an actually available friend and helper, and their prayers have been in keeping therewith; but strange to say, the practice of such faith in God has been, and is today, simply tabooed by the great majority. So true is this that in standing for the healing of sickness by the word of Truth, Christian Scientists, though rated as "otherwise sane and sensible people," have seemed to them strangely abnormal, and to be venturing in a way which is altogether presumptuous and condemnable.

It is here, therefore, that the thought of God which Mrs. Eddy found healingly effective, presents its first distinct contrast to that of other Christians, and those who accept her teaching not infrequently shock good people about them by hazarding their most valued interests upon the verity of the apostle James' statement that "the prayer of faith shall heal the sick." This is but the beginning, however, of the removal of Christian Science teaching from the general view of God's relation to our every-day experience and overcoming.

When the only cause and creator is recognized as divine Principle, infinite Life, Truth, Love, then the divine nature is seen to compass and give character to all being, to be revealed in all goodness and beauty, to qualify all real existence, and to be the answer to all questions. God has to do with every individual at every moment, is the ground of all hope, the substance of man, hence the assurance of immortality,—in a word, He is All-in-all. To the Christian Scientist, the thought of God has thus become the Alpha and Omega of his every purpose and enterprise, the basis of his every judgment. It gives character to his every aspiration, brings rebuke to his every fault, is his stay in every doubt and temptation, and his physician in every sickness.

All this accounts for facts to which every true Scientist witnesses, viz., his entry into a new understanding of the divine presence, his gain of a new consciousness of inspiration, a new vision of possible efficiency, his attainment of a finer poise, a broader compassion, a more constant joy. This exalted sense of Deity has dawned in some degree upon every sage, every true poet of the centuries. It has marked the vital moment of every great life. It was voiced in Job's "I know that my redeemer liveth," in David's "The Lord is my light and my salvation," and no less certainly in Socrates' immortal words to Crito before he drank the fatal cup; and this surely is one of the most convincing evidences of the unity and divinity of man.

It is said that on the occasion of their last supper together, the twenty-one Girondist leaders conversed of many things. They were ardent young men of a culture, refinement, and social distinction which classed them as "the Flower of France," and they knew that their careers were to end on the morrow at the guillotine. At a late hour Vergniaud, their chief, said, "We have now but the question of immortality to consider," and then at the climax of their life tragedy these victims of a "ruthless opportunism" found the sufficient answer to this supreme question in the declaration of one of their number, that "in God's creation there is no imperfection." They had glimpsed the day-dawn of that scientific perception which St. Paul expressed to the Corinthians when he wrote, "Our sufficiency is of God." This is the consummate realization of Christian Science, this is the totality of its philosophy of healing, that the spiritual apprehension of the divine nature, the Principle of being, solves every problem, satisfies every want, banishes every fear, and imparts unfailing peace and power. "Eternal God," good, is our refuge.

JOHN B. WILLIS.

Among the Churches

Current Notes

VINCENNES, IND.—That the Christian Scientists will erect an edifice on the corner of Third and Hart streets was intimated today [May 18] when announcement was made of the purchase of the lot on that corner.—*The Vincennes Sun.*

WACO, TEXAS.—First Church of Christ, Scientist, maintained a booth at the "Made in Waco" exposition held in this city from April 26 to May 1. Approximately six hundred pieces of literature, including *Journals, Sentinels, Monitors*, pamphlets, etc., were distributed.—*Correspondence.*

UTICA, N. Y.—The new edifice of First Church of Christ, Scientist, at the corner of Genesee street and Avery place, was yesterday [May 2] opened for public worship. It is a roomy, modern structure, an ornament to the locality in which it is situated. The society was organized in March, 1894, and since 1897 it has held services in the New Century Club auditorium. The lot was purchased April 6, 1907, and excavation for the building was begun seven years later. The corner-stone was laid June 15, 1914. The edifice is 66 feet wide by 103 feet deep. The auditorium seats five hundred and twenty on the main floor and two hundred in the gallery. The Sunday school room is in the basement, and has two entrances, one from the vestibule, and the other from Avery place.—*Utica Press.*

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The Lectures

Observations on the Lectures

It is possible for an intelligent student of a given subject to express in a single lecture conclusions that have been derived from years of application; and it may be done with such clearness as to be of great benefit to the beginner, who may lack the time to gain his information from books. Moreover, the lecture is particularly useful in putting an end to popular misconceptions by giving correct information, in removing misapprehension by defining the actual and the real.

That which soonest reaches the heart of mankind is, however, the Christ-healing. It is indeed the foundation of all true building. With the work of healing once established in a community, there follows in natural sequence the superstructure, or second stage of growth, which involves the organization of the society or church. To protect the organization there is need of instruction and correction, and the lecture is an essential factor in this work. Thus the third period of development in the work of Christian Science properly includes the lecture, which instructs, corrects, and points to "the Christ mode of understanding Life" (The First Church of Christ, Scientist, and Miscellany, p. 248).

Lecturers can respond only to calls from churches or societies that have a card in *The Christian Science Journal*. Reliable information about Christian Science is in such great demand that the Trustees under the Will of Mrs. Eddy have recently offered to assist churches and societies that wish to provide an additional lecture this present year. Greater freedom may thus be exercised in many instances in the arrangements. If the hall usually employed seems ill suited to all classes of hearers, then there may be opportunity to alternate from one hall to another, or from one district to another, within the sphere of activity of that church. Short noon-day lectures for business men have proved beneficial. In market towns there seems to be considerable merit in holding lectures on market days, in the afternoon. The same rule which protects a Wednesday evening service from being displaced by a lecture, is accepted as applicable to a Sunday evening service. But when there is no evening service, the evening is often as desirable for a lecture as the afternoon.

A church or society applying for a lecture should correspond, through its clerk, with that member of the board of lectureship whose services are desired. In every instance the clerk should correspond with only one lecturer at a time. The board of lectureship feels in regard to the correspondence about a date for a lecture, that mutual consideration gives that opportunity for the demonstration of Christian Science which should characterize all the details of a lecture. Experience has shown that in proportion as the demonstration of Christian Science is taking place in all these matters, everything is easily and intelligently accomplished. Should it be necessary to fix the date far in advance, it will naturally be most advantageous and altogether advisable to correspond with the lecturer early in the season.

The church-members are naturally the hosts in giving a lecture, and should be present to receive the guests. If there is insufficient room to seat all those present, the hosts and not the guests are the ones to stand or to return to their homes when their obligations are fulfilled. The lecture should be repeated a sufficient number of times to accommodate all who desire to accept the invitation.

Introductions are most acceptably made by a Christian Scientist. On rare occasions, when there can be no question as to the result, some one who is friendly to the teaching of Christian Science, and who is sufficiently interested to remain throughout the lecture, may be invited to introduce the lecturer.

All information needful for the orderly consummation of lecture arrangements is presented in the lecture circular issued by the board of lectureship. The circulars for the current year have already been mailed, and should be in the hands of the church clerks upon the receipt of this number of the *Sentinel*.

BLISS KNAPP,
Secretary to the Board of Lectureship.

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Lecturers Appointed for the Year Ending June 30, 1916

Frank Bell, C.S., Post Office Box 452, Harrisburg, Pennsylvania.

Hon. Clarence A. Buskirk, C.S., 405 South Michichiga Street, South Bend, Indiana.

Clarence W. Chadwick, C.S.B., 2235 Howard Street, Omaha, Nebraska.

George Shaw Cook, C.S.B., 525 Orchestra Building, Chicago, Illinois.

John W. Doorly, C.S.B., 8 Welburn Avenue, Far Headingley, Leeds, England.
(Address for all correspondence relating to lectures in America and Canada, Box 13, Fenway Post Office, Boston, Massachusetts.)

Clarence C. Eaton, C.S.B., 719 South Union Avenue, Tacoma, Washington.

Col. William E. Fell, C.S.B., Fowthorpe, Filey, England.
(Address for all correspondence relating to lectures in America and Canada, Box 13, Fenway Post Office, Boston, Massachusetts.)

Dr. Francis J. Fluno, C.S.D., 1732 Franklin Street, Oakland, California.

Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Massachusetts.

Prof. Hermann S. Hering, C.S.B., 42 North State Street, Concord, New Hampshire.

Bliss Knapp, C.S.B., 11 Hawes Street, Brookline, Massachusetts.

William D. McCrackan, C.S.B., Post Office Box 779, New York, New York.

Charles I. Ohrenstein, C.S.B., 722 Ackerman Avenue, Syracuse, New York.

William R. Rathvon, C.S.B., Post Office Box 1308, Denver, Colorado.

Jacob S. Shield, C.S.B., 58 East Washington Street, Chicago, Illinois.

Virgil O. Strickler, C.S., 219 West Eighty-first Street, New York, New York.

Bicknell Young, C.S.B., Virginia Hotel, Chicago, Illinois.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.

Notice

On account of lecture engagements abroad, Colonel Fell will not be available for lectures in America and Canada during the current lecture year. Mr. Doorly will be available for lectures in America and Canada during the months of February, March, April, and May, 1916.

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Westfield, N. Y.

The introductory remarks of S. W. Mason, in presenting Virgil O. Strickler, who lectured on Christian Science in Assembly Hall, were in part as follows:—

Christian Science is a great and important problem now

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before the civilized world for settlement, and it cannot be brushed aside with a simple wave of the hand.

There are tens of thousands of educated, cultured, refined people all over this land, from all departments of life, who have become Christian Scientists; and if we were to ask them how it was that they became such, the answer would be, because of the great personal benefits they had received from this religion. If we were to press the question a little further, they would tell us there was a time when their life was despaired of,—when the physicians, surgeons, and specialists had exhausted all their skill in medical science and had failed. Then it was, as a means of last resort, that they turned to Christian Science, with the result that they were healed, and restored to health and happiness. There are thousands of these people today who are living, walking epistles of the great healing power of Christian Science. The motto of Christian Science is the same as that adopted by our own government, "In God we trust."—*Correspondence.*

Pensacola, Fla.

In introducing Bicknell Young at his lecture on Christian Science, Attorney Almon C. Binkley, first reader, said in part:—

Several years' study of the Science of Christianity, with a close observation of its influence on humanity, has convinced me that this Science is the greatest power for good in the world today; in fact, that Christian Science is the present-day name for that which Jesus taught and practised. While comparatively new under this name, there is scarcely a village in the civilized world where it is not known, and almost every community has some living example to prove the power of Truth as taught in Christian Science to heal from sickness and sin. Jesus spent much of his time in healing sickness as well as sin, and a careful study of his life-work reveals the fact that he used the same method to heal both phases of evil. But because his teaching and practice were at variance with the established church of his time, they aroused the bitter opposition of the church authorities, which finally resulted in his crucifixion. Strange as it may appear, after nineteen centuries of the Christian era there is still a tendency toward intolerance abroad in the world, and even to this day those who deviate from the orthodox teaching frequently find their motives and efforts subjected to unkind criticism and misrepresentation.—*Correspondence.*

Pasadena, Cal.

An appreciative audience listened to a Christian Science lecture by Bliss Knapp in the edifice of First Church of Christ, Scientist. The large auditorium was filled to the utmost. The speaker was introduced by S. W. Condon, who said:—

The presence of this splendid audience of intelligent, thoughtful, and open-minded citizens, and of other similar assemblages wherever and whenever the subject of Christian Science is presented, is proof that, after nearly twenty centuries of civilization which has called itself Christian, mankind still craves a demonstrable religion, and is still compelled to seek it outside the lines of the most commonly accepted theories and beliefs about God and man.

Jesus gave to the world a demonstrable religion. It was a singularly simple and practical faith. He appealed to those suffering from the results of selfishness, sensuousness, sin, disease, and the fear of death, to claim their full inheritance as the sons of God, and be transformed through the renewing of the mind—the healing and cleansing of the human consciousness. He taught that fear, discouragement, and despair, with their concomitants of sin, disease, and death, were not of the Father,—the God who is infinite Love. He pleaded in the sweetest eloquence the world has ever heard for the truth that should free us of all discord. He did more; he commanded his followers, throughout all time, to heal the world of this terrible bondage of material sense.

The attempt throughout these intervening centuries to adapt the religion of Jesus to the spiritual ease and convenience of men and organized and unorganized selfishness, sensuousness, and injustice, has been a sad failure. What wonder, then, that thinking people by thousands and by tens of thousands are turning in protest against a concept of God and man that has so utterly failed to heal and redeem society as a whole, or to free us as individuals from this slavery of material sense.

We read on page 131 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that "the central fact of the Bible"—which the Christian Scientist learns to love as he never loved it before—"is the superiority of spiritual over physical power."

If spiritual power is superior to physical power, God made it so, and it necessarily follows that the supremacy of the spiritual over the physical is a rational, a practical, and a realizable ideal. This was the teaching of Jesus nineteen centuries ago. It is the message of Christian Science to you and to me today. It is a message of hope and of optimism.

Pasadena Star.

Bliss Knapp, at a second lecture, addressed another large audience. He was introduced by F. S. Churchill, who said:—

Two thousand years ago there lived among the hills of Galilee a divine friend of man who came with a message so filled with truth and love that his words have come echoing down the centuries. Jesus of Nazareth was a scientific man, for he taught humanity that the power which rules the universe is love, not hate; that God is Love. He "went about doing good," healing the sick and reforming the sinner, causing the lame to walk, the deaf to hear, and the blind to see, all in accordance with the divine law of harmony and perfection, as opposed to discordant human theories. He taught his followers to do the works which he did, for history records the fact that healing in accordance with this spiritual law was performed for about three hundred years, and until its power was lost in a maze of creeds and ritualism.

Now in recent times, and in our own beloved country, there has come "the voice of one crying in the wilderness" of unbelief, and declaring again the power of God to heal sickness as well as sin, and that this power is given to each one of us in proportion to our understanding and application of this spiritual law. Mrs. Eddy has done a wonderful work of love, for in every civilized country may be found thousands of persons who are living witnesses to the healing power of Christian Science.—*Pasadena News.*

Lectures to be Delivered

Chicago, Ill. (Thirteenth Church).—Jacob S. Shield, Valentine's Hall, 3:30 p.m., June 27.

Dawson, Yukon, Canada.—William R. Rathvon, 9 p.m., July 6.

Juneau, Alaska.—William R. Rathvon, Orpheum Theater, 8:30 p.m., July 1.

Westcliff-on-Sea, Essex, England.—Col. William E. Fell, Kings Hall, Hamlet Court road, 3 p.m., July 11.

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Testimonies of Healing

Christian Science was brought to my notice by a dear friend who had realized the power of Truth over error. She faithfully tried to impress upon me that all who wished to be free could be. I was a great sufferer for many years from ills too numerous to mention, and finally, in addition to the others, I was seized with a mental trouble which seemed to crush my every hope. I had tried several doctors and all kinds of medicines, all in vain. For years I dieted for stomach disorder, but as Mrs. Eddy says, "either here or hereafter, suffering or Science must destroy all illusions regarding life and mind" (Science and Health, p. 296), and I came into a knowledge of the truth through suffering.

One day, when it seemed to me that death could be my only relief, I picked up a *Sentinel* to read while I was waiting for my husband to come for dinner, and while reading the testimonies, I realized a great change. I went to the table knowing that I could eat anything I wanted. The members of my family thought I was not right in my mind and told me I would surely suffer for what I was eating. This happened in May, 1907, and I wish I could tell of the many wonderful proofs of the power of Truth that I have experienced since that time. This one was the first, and it was grand to me, such relief came instantly.

Another case in our family was the healing of my father, who is now seventy-eight years old. For three years he was a great sufferer from gall-stones. In the beginning he was seized with severe pain and vomiting, and these attacks returned oftener as time went on. As he was not willing to try Christian Science, we asked the doctor what he could do, and if he would operate, but he said not in this case, for my father's age was against him and he was very weak. I never ceased to declare the truth for him, but his suffering was so intense that fear seemed to destroy my work. It was not until the doctor gave him no hope that he would consent to try Christian Science. In the afternoon I called a practitioner from the nearest city, and she came to see him by the first train the following morning. His healing was marvelous. He took two weeks' treatment, and has not had the slightest return of the ailment since. I also wish to mention that at the same time we asked help for a domestic animal which had been suffering for over a year, and in three months' time there was no trace of the disease.

Words cannot express my thankfulness to God, or my gratitude to our Leader, Mrs. Eddy, for this glorious truth, which not only heals the sick but gives such a spiritual uplift.

MRS. JAMES FRASER, Clifford, Ontario, Canada.

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With heartfelt gratitude for many blessings received through Christian Science, I submit the following testimony. Late in the afternoon of Oct. 23, 1913, our little girl, then four years old, fell part way down the stairs, striking the lower part of her back on a sharp edge. The result was great distress, so that when we lifted her or moved her in any way, she would scream. A Christian Science practitioner was called that evening. The child slept a little during the night, but cried out whenever she moved. I did not sleep much, but read Science and Health most of the time.

The thought came to me early in the morning to have the little girl examined by a surgeon, for fear the hip might be out of place. We therefore again called the practitioner, who came in a short time and explained to us very clearly the first commandment, as well as many other points. I felt before she left that the work was done, and that the child would walk in due time. On the morning of Oct. 25, after a whole night of sound sleep, she stood upright on her feet on the bed, and after being dressed, took a few steps, leaning on her mother. She then walked rapidly across the room alone. After eating breakfast, she said she would like to go out, so she and I walked a good half mile in the park, the only manifestation of the injury being that she seemed a little unsteady at times. She gained right along, and lost no time from her play. She now attends kindergarten and walks about eight blocks a day.

For this and many other demonstrations, I am grateful to Christian Science and its interpretation of the Bible.

FRANCIS DRAKE, Chicago, Ill.

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I have awakened to the fact that the time has arrived for me to express my gratitude for the blessings that have come to me since I took up the study of Christian Science. Many seemingly discordant conditions have been overcome very quickly, both for my children and myself, through the power of Truth. I am most grateful for the strength and comfort that were given me recently when one of our loved ones passed on. The peace that can come to one at such a time by realizing a higher sense of this experience is unmeasured. The truth was a rod and a staff to me, and did indeed comfort me. I wish to give thanks here also to all those who have lovingly helped me along my way and smoothed out many rough places for me. The spiritual understanding that I have gained so far is my greatest treasure, and I mean to add to it by daily living the truth.

I am sincerely thankful to God for the many blessings, the happiness and contentment, that have been mine since I came into Christian Science, and am deeply grateful to our beloved Leader, Mrs. Eddy, for her untiring efforts in placing before the world again this healing and saving truth.

GLADYS C. FONTAINE, San Jose, Cal.

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I am thankful for the privilege of giving my testimony. I did not come to Christian Science for physical healing, but because I was looking for a people who practised what they preached, who lived according to the precepts of the Sermon on the Mount and the golden rule in their every-day life and dealings with others. I had been warned to "beware" of Christian Science, because it was "spooky." Now, I never liked mysterious things, but always wanted the full light on every subject; above all, I wanted the truth about everything. I was in great grief when I went to a Christian Science service for the first time; indeed, there is not a step on the road of human heartache that I do not know. I intended to go to one Sunday morning and one Wednesday evening service in order to satisfy myself about this "peculiar people" and not take the word of any one else about it; but I have never wished to stay away since.

I have had many proofs of God's all-presence, protection and care in my immediate family and with others. Glasses have been laid aside because there was no further use for them, and hay-fever of twenty-five years' standing has vanished. Speaking from the standpoint of a mother, I would say that it is not possible to overestimate the hourly help that the understanding of Christian Science, even in a slight degree, affords in every way. If patience means waiting and knowing that we shall have what is right for us, then in that one thing alone Christian Science is worth having. I have also found it valuable in acquiring a foreign language.

I am indeed filled with thankfulness to know that this religion is not only for me and mine, but for the entire human family under the one Father, who is "no respecter of persons," and that whosoever will, may come and "take the water of

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life freely." Most of all, I am happy because I can help others, and I hope my experience may benefit some one who is in doubt as to the efficacy of Christian Science. I would say to such a one, Take courage; there is nothing impossible with God, and there is help for you.

I desire to avail myself of this opportunity to express our sincere gratitude for the loving aid from the dear Christian Scientists of the United States toward their brethren in the war zone. I wish to say that although my husband lost his position overnight as a consequence of the outbreak of the war, a position he had held for twenty-six years, and although I felt impelled to leave France upon the invitation of our American ambassador, who urged all not absolutely obliged to remain to return to this country, yet we have not for an instant felt a sense of depression, but have rejoiced "all the rugged way" as Mrs. Eddy says (Poems, p. 14), deeply grateful for our knowledge of the constant protection of divine Love. I am most grateful and happy to have proven once more that "loss is gain" (Poems, p. 4), and that I may at this moment be actively engaged in carrying the gospel of good cheer to others.

Mrs. C. W. Blondin, Detroit, Mich.

A few years ago I knew nothing of Christian Science except the name. At the time, I was very ill and under the care of a physician, who held out the little comforting prospect of two years of careful treatment along the lines that he would prescribe, strictest diet, etc., if I hoped to regain my health. I had suffered from congestion of the lungs six times in ten years, and the law of a return of this ailment every winter was held over me.

Aware of my wife's earnest interest in Christian Science and her conviction that it was the remedy for every ill and could also heal me, I became interested little by little, especially after she told me it required no faith on my part, an absolute refraining from taking any medicine or using remedial agents of any kind being the only condition imposed; and of my own free will I decided to try what Christian Science treatment could do for me. I thought that if it did no good, at any rate it could do no harm, and knowing that my wife had been successful in other cases, I asked her to help me. I do not know how the work was done, but I do know that I was a well man inside of three months, eating with relish everything set before me, and with a normal appetite for every meal. My friends consider it little less than a miracle, as they had been accustomed to look upon me as a chronic invalid. I have also gained in flesh since my healing. The physical freedom is, however, nothing compared to the release from fear, of which I was a victim. My nervousness was extreme, causing suffering not only to myself but to every one around me. That has all gone, and I can now always see the sun behind the clouds, whereas before I saw the cloud behind the sun in every instance. Now I am of a cheerful disposition, and no longer look at the dark side of everything.

I am thankful to say that my healing has been permanent and that I have ever since that time enjoyed good health. Needless to say, no drugs or medicine of any kind has been used by me. I attend the Christian Science services in Paris regularly twice a week, and understand that the healthy appearance and the cordial spirit manifested by those present are expressions of their satisfaction and gratitude. This comes from having a practical religion every hour of the day. I enjoy the reading of the Bible, which to me was a closed book, and of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, besides all our other literature, and know that I shall receive more benefits in proportion to my understanding of their teachings and the application of them in my daily life. For all the blessings I have received in Christian Science I am indeed grateful.—Charles Blondin, Asnières, Seine, France.

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[Translated from the German]

Five years ago Christian Science seemed to me like a light in the darkest night of despair. I had lost my nearest relatives in quick succession, and reproached myself bitterly with not having shown them sufficient love while they were yet here. For many years I had led a retired life in a beautiful garden-world, as it were, bathing in light and air, while my nourishment consisted practically of fruit only; and all this because it appealed so much to me. My health also seemed to have improved. At length, however, a rough hand startled me from these beautiful dreams. I felt as if the sun had ceased to emit light and warmth, as if my flowers had lost their smile, and presently old ills returned, such as severe headache, a stomach trouble, and great nervousness. Thus I saw that health is a mental state, and it also became gradually clear to me that all physical perceptions and concepts, whether beautiful or repulsive, are no more real than is a mirage, which may be beautiful but is always deceptive. Viewed in this light, our text-book became indeed a "Key to the Scriptures;" moreover, it furnished me with a higher interpretation of the events in nature. One glory was followed by another, one error yielded after another. Glasses which I had worn for twelve years and which had to be replaced at intervals by stronger ones, were discarded two years ago.

Not all wrong states of consciousness have yielded, but I know that God is on the side of honest endeavor. For this recognition, and the accompanying blessings, all of which I could not enumerate, and especially for the grace bestowed upon me in that I am able to help my brothers and sisters as I have been helped, I give thanks to the dispenser of all good. I have seen measles vanish before the recognition of the truth while I was yet reading the Lesson-Sermon. I have seen serious throat trouble healed with one treatment, and so-called bacteria return to their native nothingness as the parasites used to disappear in my garden. "Whatever blesses one blesses all" (Science and Health, p. 206), and every loving treatment, every testimony given, every one of our inspired Lesson-Sermons, every article in our periodicals, every triumph over error, and every word of encouragement from our brethren who command a wider outlook than ours, helps us to climb higher up Jacob's ladder, to emerge from sense-thraldom, to rise to the glorious heights where all fetters fall and man is recognized to be the child of God, where there is no false accuser, where is "neither sorrow, nor crying," and "Love sends forth her primal and everlasting strain" (Science and Health, p. 568).

We thank God here in our fatherland, and are grateful to our dear Leader, that we have in these seemingly so serious times the glad tidings of Christian Science, which has become more generally accessible through the translation of "Science and Health with Key to the Scriptures," whereby we have a firm support and may stand on the rock of truth, which cannot be shaken either by stress or storm. We know that there is no reality in error, and we can see that the wrath of the people must serve the Lord, clearing the mental atmosphere of the passions which have kindled the fire of the present conflict; that all people may see more and more clearly, while yet the storm is roaring, the Christ-idea walking on the waves, the ideal of perfect humanity; that the bonds of peace

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"which passeth all understanding" may soon unite all nations under one Father who is in heaven, who forgiveth all our iniquities, who healeth all our diseases.

ELISE WERNER, Schwerin i.Mecklenburg, Germany.

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It is with heartfelt gratitude that I offer this testimony of my wonderful healing through Christian Science. For several years I was a semiinvalid, and was told by my physician that I never could be well. At that time I had been confined to my bed for some months, seemingly growing weaker every day. My people became alarmed at my condition, and after considerable persuasion induced me to see a Christian Science practitioner. With a few treatments I was able to sit up for half an hour, and I continued to gain in strength, till at the end of six months I was able to take a trip to Maine, where I spent the summer. Since then I have been ill, and at times was much discouraged, but I am thankful to say my needs were again met by Christian Science.

I cannot overestimate the help, both physical and spiritual, that this religion has been to me; it is the greatest blessing that has ever come into my life. The only way I can express my thankfulness to God, and my gratitude to Mrs. Eddy, as well as to all those who so kindly helped me, is by living the truth as nearly as I understand it.

JULIA E. DUDLEY, Providence, R. I.

✧

I wish to express my thankfulness to God, and my gratitude to Mrs. Eddy for the help I received while reading the Christian Science text-book, "Science and Health with Key to the Scriptures." When half-way through the book I was instantaneously healed of stomach disorder and a bowel complaint, both of long standing. Since then many other ailments have disappeared, and I am in better health now than I have been for years. I wish to thank all those who have encouraged me to go forward, for I sincerely appreciate their help and kindness. I am indeed grateful for all our Christian Science literature; I find the *Sentinel* very helpful. I am thankful to God for giving us this truth through Mrs. Eddy.

HARRIET DUCKER, Wandsworth, London S.W., England.

✧

I wish to express my gratitude for the great blessings received in Christian Science, mentally, physically, and spiritually. While I have been healed of many ailments during the past five years, my first healing, that of influenza in two treatments, was the most wonderful to me. I had suffered from this complaint nearly every winter, and the attacks would last for two or three weeks, but the after effects from two to three months. I had tried all the "sure cures" I could find in *materia medica* without relief. A friend then recommended Christian Science, but as I did not know anything about it, I was not very enthusiastic. When he offered to take me to see a practitioner, however, I was about ready to try anything that promised relief, so I went with him. I talked with the Christian Scientist, but about all I remembered was that I could be healed.

After giving me a treatment, the practitioner told me to call again the next morning. I did not feel any immediate change in my condition, but I did feel somewhat better during the day, and accordingly went to see him, as requested, the following morning. While I took several more treatments to make sure that I was healed, I did not feel any effects of the ailment after the second. I have never had a severe cold since, or any return of the influenza, except a slight attack about a year ago, which was promptly overcome through Christian Science. This is very wonderful to me, as I had suffered almost continually from coughs and colds every winter. At the time I was healed the practitioner advised me to get a copy of the Bible,—I had never owned one,—also a copy of Science and Health and a *Christian Science Quarterly*. This I did, and consider it the best investment I have ever made, as these books have been my constant companions ever since.

Even with my limited understanding of Christian Science, I have always found it a present help in my business and every-day affairs. I am daily striving to use it more and more in meeting discordant conditions, and it has never failed to meet these difficulties when rightly applied. I am more than thankful to God for His wonderful works, and grateful to Mrs. Eddy for showing us how to come to Him to obtain these blessings. I am also grateful for the privilege of having the Christian Science publications, which are spreading the truth to the whole world, and to the many Scientists who have helped me along my way from sense to Soul. I only hope that I can help others as I have been helped.—WILLIAM A. DOUGLASS, San Francisco, Cal.

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[Translated from the French]

It affords me great pleasure to testify to all the benefits which I have received through Christian Science. For several years, despite all manner of medical treatment, my eyes and the lower part of the body caused me constant suffering. I was troubled with continuous coughing, sleeplessness, and almost unbearable headaches, accompanied by dizziness and distress in my eyes. Especially distressing were sweats, followed by chills, as if I had a fever. I was discouraged and did not know what to do next, for the physicians whom I had consulted, besides contradicting each other, failed to say anything definite regarding the outcome of my case. My character was unfavorably affected by my suffering, for I became very sensitive, irritable, and had gloomy thoughts.

God did not, however, allow my suffering to go on, and in June, 1913, it was my good fortune to hear of Christian Science. Thanks to the teachings of Mrs. Eddy, which were so ably explained to me, and to the treatments in Science from a practitioner who assisted me in this way that seemed so new and at times difficult to me, the unreal conditions gradually vanished. At the time of this writing I am in perfect health, peaceful and trusting, full of thankfulness to God and gratitude to Mrs. Eddy. I am also thankful for the faithful assistance which helped me to understand that God is Love.—BERTHE ROTH, Geneva, Switzerland.

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After many years of suffering I was confined to my bed for more than eight months with what physicians termed an internal growth, which they said would have to be removed with the knife. They also said that I could never walk again without the operation, and that the growth would finally cause my death unless removed. I was taken to a hospital where three times the day was set for the operation and as many times postponed.

When my mother learned that the chance for recovery was about equal to that of death, she was unwilling to have the operation performed. I was therefore taken to her home where I grew gradually worse, until I could no longer take any nourishment, and it seemed that I could live but a few days. Then my mother asked if I would be willing to try Christian Science, saying that she thought it would do me no good, but that it could not hurt me, and she wanted to feel that she had tried everything for me, as she was sure I could not live. I told her I had no faith in it but was willing

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try it, so she at once sent word to a practitioner in a neighboring town. Within one hour from the first treatment I was improving, and I walked the same evening. The next morning when I arose I dressed without assistance and went to the dining-room for my breakfast. I remained up practically all that day, and the fourth day I walked five blocks. From the first treatment I ate anything I wished, and experienced no discomfort whatever from the food.

My eyes had given me a great deal of trouble since childhood, and I had worn glasses for eleven years. A few months prior to the sickness above mentioned I had an operation on one of my eyes, but instead of relieving, it seemed to aggravate the growth. Specialists informed me that there was danger of losing the sight of my left eye unless I underwent another operation at once, but owing to my condition it could not be performed. The third day after I began the reading of Science and Health, the thought came to me that if God were going to heal me He needed no material help, so I at once laid off my glasses, and have had no further use for them. I have not suffered with my eyes since that time, whereas previously I had a great deal of trouble.

It is now eight years since my healing, and I find Christian Science sufficient for my every need, as it teaches me to look to God for all things. I had always longed for a religion that could be lived in our every-day life, but I was disappointed in my investigation along that line until I read Science and Health, which so beautifully explains the Bible to us. I feel very grateful for the physical healing, but this is small indeed as compared to the peace and comfort which the spiritual uplift brings.—Maud Guthrey-Evans, Hagerman, N. Mex.

I am very grateful for the healing of my daughter as stated in the above testimony. At the time I asked her to try Christian Science I believed that she could live only a few days longer, as the doctors had told me there was positively no hope for her unless she had the operation, and that there were many chances against her even then. I had no faith in Christian Science, but had tried everything else that I could for her, and felt that I wanted to leave nothing undone. While I did not believe it would do her any good, I knew it could not hurt her.

Since my daughter's healing I have had many proofs of the truth as revealed through Mrs. Eddy, and I feel very thankful to God for having shown her the Christ-way.

Margaret Ransom, Stroud, Okla.

My first healing in Christian Science took place over five years ago. At that time I was cured of a so-called organic disorder in five treatments. About a year later I had a severe attack of chills and fever, with night sweats, but I was completely healed of both in one week's treatment. I took no real interest in Science, however, until I experienced a case of slow healing about two years and a half ago, when I was not only healed physically, but greatly benefited morally; a result which is inevitable in Science. The smoking habit and profanity have also been overcome.

The reading of the Bible is now helpful and interesting, whereas before I had no desire for it. Then, too, my concepts of pleasure and enjoyment, which were mostly sensual and sinful, have been completely reversed. When I look back and see the change that has taken place in me, both physically and morally, through the study of Christian Science and the help of a faithful practitioner, and then realize the importance of Mrs. Eddy's life-work to all humanity, I feel that I have much for which to be thankful to God.

Gregory Doran, Kansas City, Mo.

From Our Exchanges

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

War is not Christian; let us ever remember that. The most that can be said for it is that it may be unavoidable for a Christian with the world as it is. Were the gospel victorious, it would mean the end of war, as of every other form of ill; if we tolerate war, it is only because our goal is a state of society in which there shall be no more room for it. We have to distinguish between what is ideally and what is practically right. The Christian ideal of marriage, for instance, is the union of one man and one woman for life, on a basis of pure mutual affection; but in practice we have to recognize that it is not always realizable with human nature as it is, and we legislate accordingly. The Christian ideal, again, is universal peace; but while tyranny, aggression, and cruelty remain, there must be war. But I utterly and entirely dissent from the view that there is something intrinsically uplifting in war as war.

The late Prof. William James of Harvard insisted that one great thing modern civilization had yet to do was to find a substitute for war,—a moral substitute he meant, something that will bring out the grandest qualities of human nature without the accompaniment of slaughter and the suffering and anguish that follow in its train. Oh, that we were sufficiently great of soul to do it! Every Christian must hate, loathe, and detest war, for if it reveals some things that savor of heaven, it reveals more that reek of hell.

[*The Christian Register*]

There are people who get a wonderful amount of good out of all sorts and conditions of men and women, and get it where most people would least expect good. They find it. They do not pretend it, or imagine it, or produce it; they find it. They are under no delusion as to the evil in all sorts and conditions of men and women; they even face their share of this evil. But they do not let this awareness stop their taking every bit of good they see, and saving it. They have a faith that there is good even where they cannot see it, and that faith keeps them hunting. They see indications which only some such good could produce, so they keep on hunting long after most people would give up. Then, when a new planet swims into their ken, or a radiant fact is born in their crucible, other people wonder how they knew, and wish it could fall to them to turn up treasures and do miracles of conversion.

The people with this gift, or attainment, are strangely happy people, though they see more to make men unhappy than the people who easily get unhappy. They go singing round in wretchedness, or have a cheerful tone that is like singing, not from a disposition that will not be infected with misery, nor from a hope and courage alone, but for what they have gathered in their round. Like a miner bringing a nugget into his hut, they are all the time finding nuggets of one good or another, which show them gold is there, and begin a hoard of future good.

[*The Christian Work*]

We have been proceeding on wrong lines, aiming at wrong things, focusing our interest in the wrong place. The cultivation of body or mind cannot compensate for the neglect of the soul. Civilization has not been following Christ; it has been deluding itself with promises of material betterment and consequent happiness; we have made an idol of progress, without seeing whither it was leading us or what would be the ultimate gain. We have been so sure of the future; very

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positive that everything was moving in the right direction, and that at last we had solved the problem of a world-order that would not perish like the empires of old, but would become more and more efficient, more and more scientific, more and more master of every ill but death, and that even this must be kept longer at bay than in the days of our fathers.

[*The Congregationalist and Christian World*]

We have only to live on, accepting new-found duties, welcoming enlarging opportunities, and rejoicing in happinesses which, like the quiet growth of the season, steal in to clothe the arid, transform the barren, and wear away all bitterness, to know that God does make all things new,—not in formal, outward ways, but in experiences which, if they are anything at all, are His method with the soul, His answer to our prayers, and His perfect ministry of love. No task of regeneration is too great for His saving love, no red fruition of folly or of fault beyond His saving power. The ministry of His transforming grace does not end in grasses which carpet battlefields billowed with graves; He will resolve the bitterness of the nations, and plant anew in the soil we stain and furrow the radiant growths of a happier humanity. Nothing is impossible to those who go on living, if only we will seek the true meaning of life, obey its great and loving imperatives, and give place to His spirit who said, "Behold, I make all things new."

[*The Watchman-Examiner*]

If Christians are not going to act differently from other people, what is the use of being a Christian, or what difference is there between Christians and other people? Many of us have heard this question asked, and although we felt that the questioners did not always take into consideration all the facts, we could not avoid the conviction that the neglect of "the minor Christian morals" is a serious matter, both in itself and in its influence on the world. The case stands about like this: The laws forbid and punish the grosser sins prohibited by the decalogue, and the moral sense of the community puts others under its ban; so that a man, in order to be respected by his neighbors, must be outwardly honest, moral, and decent. If Christianity is to do anything for him that will mark him as one of "a peculiar people," it must go deeper, and affect him in what have come to be called the "minor morals."

[*The Homiletic Review*]

The earliest heresy on record was expressed in the words, "Am I my brother's keeper?" This was a challenge to social responsibility, and the selfishness of individualism has repeated the challenge through the centuries. The new world-life, with its profound social and economic changes, is answering that challenge, and men are finding that they are their brothers' keepers, whether they will or no. All mankind are becoming neighbors, and we shall not be able to neglect the well-being of any without peril to ourselves. This is as true in the spiritual sphere as in the material. It has been said that whether or not the non-Christian world can be saved without the gospel, the church cannot be saved without sending it.

[*American Lutheran Survey*]

There is, and can be, no real conflict between the truth of science and the truth of revelation. Conflict here indicates error, either in the apprehension of the truth of science, where men are prone to count human theories as final fact, or in the interpretation of the truth of revelation, where men are prone to give human reason the supremacy over pure faith.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of binding and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

"Christian Science: The Resurrection and the Life," a letter by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the Cosmopolitan magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership and extracts from their by-laws, can be had at seventy-five cents per hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reduced from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

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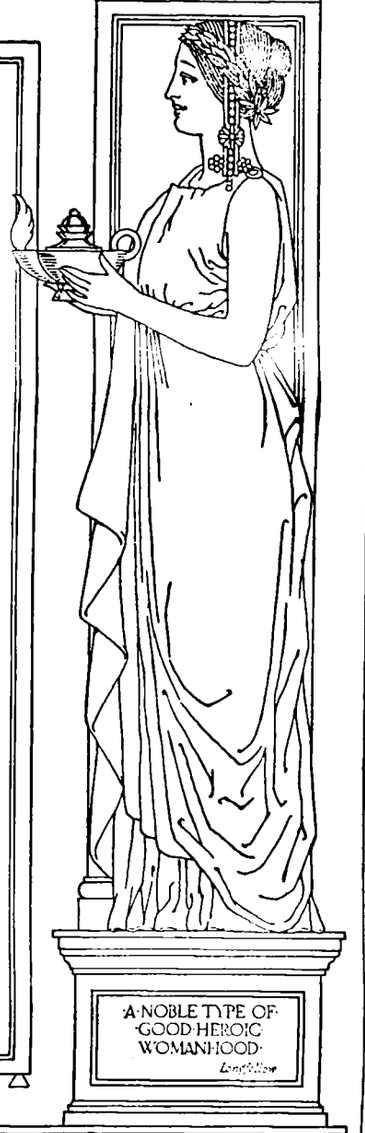
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Items of Interest

Mount Lassen, Cal., has become the subject of an informal cooperative study by the geological survey and the forest service. At the request of the survey, a telegram has been sent from Washington instructing the officers of the Lassen national forest, in which the peak stands, to continue observations of the volcano's activity and keep a record to be used as a basis for a scientific investigation by a government geologist, who is expected at Lassen early in July. The observations are being made by forest rangers at the scene and from a fire lookout tower on Brokeoff mountain, a few miles north of the crater, where the forest service last year kept watch on the numerous eruptions which occurred from May to September.

It is not known whether a cloudburst started the last eruption by precipitating rain upon the molten lava in the crater, or whether the melting snow on the peak, with consequent flowing of water into the crater, caused the accumulation of steam which blew a river of mud out of the mountain. The bright glow reported as appearing on the clouds of smoke and steam over the crater is a reflection of the red-hot matter uncovered by the eruption, indicating that the volcano is in a more or less dangerous mood. The river of mud which was shot out of the north side of the crater and down Hat creek, damaged government and private property, destroying bridges which were necessary to permit the entrance of live stock that are grazed on the forest range during the summer. Some twelve thousand cattle and thirty thousand sheep are grazed on the Lassen forest every year. Mount Lassen, inasmuch as it is the only active volcano in the United States proper, according to the geological survey, is regarded as exceptionally interesting, as from its location it is very accessible to observers, and from a scientific view-point presents much in the way of possibilities.

The Supreme Court of the United States, in a decision just handed down, has annulled as unconstitutional the Oklahoma constitutional amendment, and the Annapolis, Md., voters' qualification law restricting the suffrage rights of those who could not vote or whose ancestors could not vote prior to the ratification of the fifteenth amendment to the federal constitution. Chief Justice White, a native of the South and a former Confederate soldier, announced the court's decision, which was unanimous. The court held that conditions that existed before the fifteenth amendment, which provides that "the right of citizens of the United States to vote shall not be denied or abridged . . . on account of race, color, or previous condition of servitude," could not be brought over to the present day in disregard of the self-executing amendment. It is generally believed that the court went a long way toward invalidating much of the so-called "grandfather clause" legislation.

The immediate effect of the court's decision was to uphold the conviction of two Oklahoma election officials who denied negroes the right to vote in a congressional election; also toward three Maryland negroes, damages from election officials in Annapolis who refused to register them. The court held that these election officials could not ignore the potency of the fifteenth amendment in wiping out of state constitutions the word "white" as a qualification for voting. In the Maryland case the court's decision established the point that the fifteenth amendment applies alike to municipal as well as to federal elections.

The United States government lost its suit in the Supreme Court to forfeit the unsold portion of the Oregon and California railroad land grant, amounting to some two million three hundred thousand acres and valued at more than fifty million dollars. The railroad company was enjoined, however, from future sales in violation of the conditions of the grant, until Congress has reasonable time to act. The suit was instituted in accordance with a resolution of Congress in the federal district court of Oregon, on Sept. 4, 1908. The government claimed that the railroad had forfeited its rights by having violated a provision which required it to sell in not more than one hundred and sixty acre tracts for not more than two dollars and a half an acre, and only to actual settlers. The government sought to prove that the company had sold in large tracts to timber companies at more than two dollars and a half an acre, and had adopted a policy to sell no more to any purchaser for the time being. The railroad contended that the provision was not effective, because the lands were unfit for settlement, and furthermore, urged that the government was stopped from raising the question of forfeiture because of long acquiescence in the company's disregard of the selling provision.

The Supreme Court of the United States has reversed the decision of the federal district court in New Jersey, which dismissed the government's Sherman law and commodities clause suit against the Delaware, Lackawanna & Western Railroad and the Delaware, Lackawanna & Western Coal Company. The government charged that the contract by which the railroad sold to the coal company its coal was not a bona fide transaction, and violated both the antitrust law and the commodities clause of the Hepburn rate law. It is the second suit of the government against the railroad under the commodities clause.

Justice Lamar announced the court's unanimous decision and sent the case back for further proceedings. He said that while it had not been proved, it was evident the railroad could at least affect the price of coal in New York, and so still had an interest in the coal affected by its action. The case was remanded without prejudice to any points which the government had not yet raised.

Ten sections of California oil lands, near the towns of McKittrick, Kern county, valued at fifteen million dollars, are declared to have been fraudulently patented by the Southern Pacific Railroad Company, in a decision by Robert S. Bean of the United States district court of Oregon, just filed at Los Angeles, Cal. The land, part of a large area which was alleged to have been claimed illegally by the railroad company, has been restored to the government. Another suit, involving oil lands in the same area which are valued by government experts at three hundred and twenty million dollars, is pending in the United States district court.

In Alabama the new law forbidding the publication of liquor advertisements in the newspapers of the state has been confirmed by a decision of the highest courts. On June 10 the supreme court held the law constitutional in all details. The court further held that it has been abrogated all contracts for liquor advertising, and prevented any agencies or firms from holding the newspapers responsible for damages resulting from the cancellation of contracts.

The Appalachian and White mountains forestry commission is expected to vote the future purchase of seven hundred and fifty thousand dollars' worth of forest lands in the White mountains, partially in the Lake Tupper region. The field men are expected to make this recommendation. This will almost exhaust the fund voted by Congress for the forest reserves.

The total Panama Zone excavation for April, including earth, rock, and gravel, was 1,028,417 cubic yards. Of this total, 28,357 cubic yards were removed between the Pacific entrance and Miraflores locks, 154,809 from Balboa inner harbor, 635,717 from the Gaillard cut, and 30,561 from Gatun locks to the Atlantic entrance.

The proposed free legal aid bureau of the city of Dallas, Texas, the first of its kind in that section of the country, became an actuality recently when Elmer L. Scott, commissioner of public welfare, announced the appointment of five attorneys of the city as members of the staff.

Secretary Redfield reports that the total trade balance in favor of the United States on June 19 was nine hundred and seventy-six million dollars. He predicted that the balance for the fiscal year ending July 1 would be in excess of a billion dollars.

The Italian state railways are said to have contracted with Chilean lumber interests for the purchase of ten million ties. Delivery is stated to be at the rate of two million ties a year.

An agricultural bureau has been opened recently in Rio de Janeiro, Brazil. The government announces its desire to cooperate with farmers throughout the republic.

The annual production of sugar in Costa Rica is placed at four thousand tons. The cane-planted area is between twenty-six and twenty-eight thousand acres.

Importations of automobiles into Argentina in 1914 were about one fifth of those for the preceding year, the total then amounting in value to $5,194,200.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

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Christian Science: Its Truth and Value

JUDGE CLIFFORD P. SMITH

CHRISTIAN SCIENCE is a way of living and thinking that finds its chief inspiration, its perfect illustration, as well as its complete proof, in the teachings and example of Jesus. It reveals, awakens, and develops the God-given possibilities that exist latently in every one. It shows how to throw off the inabilities, the disabilities, and the liabilities that have been imposed upon men by ages of wrong thinking, and how to gain true manhood. Its aim is not to prepare people for a heavenly hereafter, but to transform their present experience into health and harmony. It inculcates godliness, makes known the power thereof, and emphasizes the present effects no less than the enduring results of right thinking and right doing.

Christian Science changes its students into better men and women by giving them true motives, pure desires, and absolute ideals, by discovering to them the deceptive nature of evil impulses and the source and power of good thoughts. In like manner this Science equips its students for the cure and prevention of disease. It teaches them to analyze the conflicting elements of human consciousness, and to maintain the true sense of being against the false sense of disorder, thus destroying the essential cause of disease and establishing the conditions of health. So also the power of infinite Mind, acting with true thoughts, or truth, is found to be available in every case of human need. As the psalmist said, "His truth shall be thy shield and buckler."

It is well known that this movement has made steady progress, despite the clamor of an opposition for the futility of which there is an evident reason. Christian Science deserves what it has gained in the estimation of men. The vast majority of those who have sought its benefits in keeping with its rules, have been convinced that it is all it purports to be; while other people, in a fair proportion to their opportunities for observation, have recognized it as a thoroughly good influence in the lives of its adherents. Of the people who have accepted this teaching, about one third never were affiliated with any other religion. Of the other two thirds, many, perhaps most, were not active religionists before becoming interested in this teaching. Among those who were formerly active members of Christian or Jewish congregations, nearly all have become more devoted and enthusiastic than they were as adherents of other faiths. In short, it has converted a great multitude of people from disbelievers or passive believers into earnest and active Christians.

This truth has been known and taught long enough for its effects to be observed in a second generation. In Mrs. Eddy's Message to The Mother Church for 1900 (p. 6), she said, "The child not only accepts Christian Science more readily than the adult, but he practises it." The truth of these words is known to a great number of parents. Children who are brought up in the atmosphere of Christian Science are healthier, happier, and more capable by reason thereof. They are taught that good is normal and natural, while evil is unnatural, obnoxious, destructible, unreal; that the presence and power of God is an ever present reality of everyday experience, while sin, disease, and death are to be detected, rejected, and overcome. A child can be told first of heavenly things, and will then be able to hear of earthly things and to weigh them in the scale of eternal values. The attendance at Christian Science Sunday schools is one of the signs of these times. Not only do the children of Christian Scientists attend them until they reach the age limit of twenty years, but other children, whose parents are of other churches or no church, are frequently to be found therein as regular attendants.

The Christian Science view of man and the universe is simply that of pure and unadulterated Christianity. It does not begin with the negation of anything, nor end with a denial of anything that possesses the nature of substance, but it defines substance as that which is real in distinction from that which is apparent, and it attributes all creative power to God. Its view of man and the universe begins with the idea, "He that built all things is God." It proceeds consistently with the axiom, "That which is born of the Spirit is spirit." It concludes that spiritual facts must be "spiritually discerned." It therefore cultivates the faith which involves a conviction of unseen reality, and develops the spiritual understanding which sees all things as they really are,—as God made them to be. Moreover, the understanding thus conferred has been found to be capable of proof or demonstration when put into practical use for the betterment of human character and conditions.

This teaching has also been known and practised long enough for its effects to be observed in a very large number of cases. In this manner a great quantity of evidence has accumulated to prove that its effects are distinctly wholesome. Consistently practised, it is conducive to health, moral and spiritual as well as physical, and it brings a corresponding degree of happiness. Accepting the test of reality furnished by Christ Jesus in the words, "Every plant, which my heavenly Father hath not planted, shall be rooted up," Christian Science declares that all evil, everything in human experience which is not of God, can be abated and abolished by recourse to His law and power, and it gives to its students a spiritual understanding which lifts them more and more into the realm of the real, into the atmosphere of divine Truth and Love. In short, it meets human needs, and it does so in the way that promises to deliver humanity from the bondage of evil. It proves that one person can aid another to gain his victory and freedom. Such being the case, no one can afford to be either misinformed or uninformed concerning its truth and value.

Until after Christian Science had wrought wonderful cures in quite a number of places, and the influx of members from other systems of thought had begun to be noticeable, the readers of its text-book, "Science and Health with Key to the Scriptures," were permitted to peruse it for themselves, and to notice its pure ethics, its spiritual metaphysics, and its profound Christianity. Later on, self-appointed critics began to whisper or declaim perversions of its contents. The next period in the history of the movement was one in which misapprehension and misrepresentation were common or prev-

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alent. When this period should be regarded as having come to an end, may be a matter of opinion, but the writer would put it at the close of the year 1910. That was the time when the world was moved by the passing of Mrs. Eddy to consider or reconsider, with the absence of passion and the abatement of prejudice which are possible at such a moment, the benefits which had accrued and were promised to mankind through her discovery and leadership of Christian Science. That occasion marked the beginning of a new era of public estimation.

This change was noted at the time by more than one editor accustomed to observe the drift of public sentiment. Take, for example, the following comment by the editor of *Current Literature:* "The column on column of news despatches and editorial comment evoked by the death of Mary Baker Eddy, the Founder of Christian Science, may be said to reveal an important change in the psychology of this country." Also, the following observation by the editor of *Harper's Weekly:* "The tone of the newspaper comments on the death of Mrs. Eddy indicates a decided increase of respect in recent years both for her character and for her achievements. Nor is it a case of *de mortuis nil nisi bonum*, but a taking of one consideration with another, and giving a judgment of net approbation." On the whole, it can be said with respect to the people and the secular press in the United States and Canada during the years 1911-14, that the popular attitude toward Christian Science was usually fair, often friendly, and not infrequently appreciative.

What can be said for the religious press and for the clergy? Some of the representatives of the older denominations have welcomed Christian Science as a new and potent factor in the field of religious endeavor, many others have shown varying degrees of recognition or tolerance; but it must be said that a few ecclesiastics have tried to turn people away from Christian Science by means which disinterested and fair-minded persons with knowledge of the circumstances have generally regarded as extremely unfair. Thus in a recent article in a religious periodical, the reverend author constructed sentences out of words taken from an index that was formerly printed with Science and Health, and quoted them as though they were part of the text. This index was not compiled by Mrs. Eddy, nor even by a Christian Scientist, which he may not have known; but he must have known the difference between the text of a book and its index, and he evidently knew that this index had been discontinued.

The clergyman referred to declared that all of Mrs. Eddy's utterances regarding sin "are condensed in a sentence on page 237 [p. 71 of the 1910 edition] of her precious book. 'Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.' It is 'neither person,' i.e. there is no devil, 'nor place,' i.e. no hell, 'nor thing,' i.e. no act of sin and no accountability." In short, he publicly declared that all of Mrs. Eddy's statements respecting sin are condensed in a couple of sentences which declare the unreal and illusive nature of evil, and that her teachings include no accountability for sin! That a "minister of the gospel" could make such assertions,—presumably in good faith,—is itself an illustration of what Mrs. Eddy meant when she spoke of evil as "a belief, an illusion of material sense." She gave much more attention to the overcoming of evil than to defining its nature; and throughout her writings she has insisted on the imperative need of goodness and the responsibility of each individual for his own thoughts and acts.

Addressing the teachers of Christian Science, Mrs. Eddy has said: "Rest assured that the good you do unto others you do to yourselves as well, and the wrong you may commit must, will, rebound upon you. The entire purpose of true education is to make one not only know the truth but live it—to make one enjoy doing right, make one not work in the sunshine and run away in the storm, but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity. 'As thy days, so shall thy strength be'" (The First Church of Christ, Scientist, and Miscellany, p. 252).

Throughout her work as the Leader of a great religious movement, Mrs. Eddy consistently turned the attention of Christian Scientists away from herself to the message spoken through her. Her aim and hope, as she often said, were to "quicken and increase the beneficial effects of Christianity" (Science and Health, p. 367). The spiritual vitality of the message is proved by what it has already done, but this is only a foretaste of the benefits that will accrue to humanity as this Science is more widely understood and practised.

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Obedience

M. EVELYN LINCOLN

"COME unto me, all ye that labor and are heavy laden, and I will give you rest," were the words of one who well knew how to lift the burdens of mankind. Christ Jesus saw the strenuous labor self-imposed by the belief in materiality; he saw the hearts sorely laden with sin, sorrow, and with the fear of death, and out of his great love for those about him he uttered those compassionate words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." His yoke is obedience. He obeyed God in every little daily item until, step by step, his strength increased and he was enabled to pass through Gethsemane to the cross.

Obedience pointed the way to the resurrection morn, and to spiritual ascension of thought above mortal vision. By scaling the rugged peaks of temptation, poverty, fear, desolateness, persecution, and every other error, Jesus reached the heights where he stood superior to any emergency or seeming trouble pertaining to human experience. From these heights fell his gentle words of comfort and strength. His marvelous works, and his loving invitations to every one to follow him out of the valley of materiality up to an understanding of God, our Father. But even he whom Mrs. Eddy calls "the most scientific man that ever trod the globe" (Science and Health, p. 313), must have felt something of the human shrinking from material torture. Here is a needful lesson for each one of us,—that we should not fall into discouragement and self-condemnation if we cannot at once accept cheerfully the cup which he drank to the dregs, and we must not forget that full obedience means that we are to rejoice always.

To take his yoke of obedience upon us is to level pride, resentment, and rebellion against God's will, and make us "meek and lowly in heart." Then, and not until then, do we attain to his rest. It is not the Father's will to make His children suffer. What would we think of a human parent who chastised his child just to show the power of his will? The God that Christian Science reveals to the world is merciful, loving, kind, and tender. We are chastened when we are wilful and headstrong, that we may be brought into closer relationship with divine Truth. When we make mistakes, experience teaches us to depend upon divine wisdom in every strait, and not to fear what mortal mind can do to us; thus ignorance is removed and we awaken to a better understanding of the law of Love. The sole need of chastisement is that the mesmeric power of material belief may be broken, so that thought may turn away from personality and become obedient to spiritual law.

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God neither persecutes nor gives His consent to persecution to force obedience. It is the so-called carnal, or mortal, mind seeking to justify itself that afflicts, but this pushes us into heaven, or harmonious thought, if we but continue to love more. Take the case of Stephen, as given in the sixth and seventh chapters of Acts, who was stoned to death by his fellow countrymen because of his upward footsteps, his gentle yet bold voicing of the truth of Christianity, and his rebuke of their materiality. Faithful and loving to the end, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge," and then he "fell asleep." Which would we rather be, the persecuted or the persecutor? Persecution is the refiner's fire that shall cause us to come forth pure and "every whit whole," making it a habit to yield our human wills and desires to that of the one Mind, God.

Of all the New Testament writers, Paul seems to have best understood and preached that obedience is essential to full salvation from the belief of a mind separate from God. He says of Christ Jesus: "Though he were a Son, yet learned he obedience by the things which he suffered." Jesus trod the "thorn road," and by it we also come to a state of consciousness that realizes and patterns after the purity, the humbleness, the obedience of our Wayshower. There is no other way by which we may overcome every material obstacle. In the second chapter of Philippians, Paul gives a concise summary of the characteristics of Christ Jesus and admonishes us to be like minded. This one chapter, if read, and its precepts followed by every one, would bring universal peace without undue agitation and overturning of established institutions, for those which do not harmonize with Principle would fall naturally of their own lack of substance, and would be replaced normally by right ideas.

Obedience means to follow the leading of the Christ, not to bend to personal exaction. Mrs. Eddy says: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength" (Science and Health, p. 183). When one knows he is doing right, the one Mind sustains him in it, even though a multitude taunt him or implore him to give his consent to erroneous thought and actions, and some day they will find that they have cause to bless him for his courage and loyalty to the demands of Truth and Love. Obedience brings peace to the fainting and weary heart, it stills the voice of personality, and anchors thought firmly to the rock, the Christ, Truth.

Happiness

DUNCAN SINCLAIR, B. SC.

HAPPINESS is a term which most people find somewhat difficult to define till they have thought much over it. They are quite familiar with it in name if not in actuality; they all recognize it to be a state wherein is blended restfulness, peace, and joy; yet there are many who think of it as a far-away dream of a Utopian day in which it may never be their lot to participate. Not infrequently the word pleasure is mistakenly used as a synonym for happiness; but while there may be many occasions in which pleasure and happiness are hardly distinguishable, there are many others in which in no sense are they the same or even complementary to each other. In surveying the many phases of human experience, we can mention a list of emotional states to which the term pleasure may be applied, but happiness never. Happiness is a thing which stands out by itself, a serene mood, a mental condition unalloyed by extremes of temperament, a state of restfulness and joy akin to blessedness.

Christian Science is like a test-stone, when fundamental propositions are under discussion. Being the revelation of absolute Truth, it enables us to place a perfect standard over against every mental condition, thereby giving us the rationale whereby to weigh its claims and to overthrow them when worthless. If we examine the efforts of the human race to attain happiness, we shall find that they are largely of a sensuous nature. These are the pleasures of the material senses, and are based on the sensations which are supposed to be communicated through eye or ear, touch, taste, or smell. It is matter of common knowledge that the physical senses may be so abused as to reduce the abuser to depths of depravity and despair. Take, for instance, the sense of taste. A whim may induce to a first indulgence of it; and if persevered in, it may lead to intemperate degeneracy. It is the indulgence of sense in its myriad forms that gets at the heart of the race, to stifle its nobler impulses, to steal from its grasp that happiness which is man's birthright, a birthright from which it cannot for long be deprived. The poet Robert Burns wrote of the fleeting pleasures of sense:—

> But pleasures are like poppies spread,
> You seize the flower, its bloom is shed!
> Or like the snow-fall in the river,
> A moment white—then melts forever;
>
> Or like the borealis race,
> That flit ere you can point their place;
> Or like the rainbow's lovely form
> Evanishing amid the storm.

Speaking in a similar strain, the Preacher has said, "Vanity of vanities; all is vanity."

Is there then no sure way to find peace? Yes, there is,—through divine metaphysics, a knowledge of reality, of spiritual law, of the great I AM, God. Until Mrs. Eddy discovered Christian Science, the Principle of happiness was hid from mankind, who lay groaning under the crushing burden of materialism. Christ Jesus revealed God to humanity as Truth, and St. John inferred from his teachings that God is Love; but the centuries forgot to be logical. They have admitted with their lips that God is Life, Truth, and Love, but they have failed to conclude that since Life, Truth, and Love are God, they are therefore spiritual and omnipresent, the only real forces in the universe.

When Jesus said, "The kingdom of God is within you," he stated the metaphysical truism that harmony is omnipresent now for us to know and enjoy. When he exclaimed, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," he stated the method by which we should arrive at the certainty of this omnipresent reign of harmony. In Science and Health, Mrs. Eddy says, "Happiness is spiritual, born of Truth and Love." "For true happiness, man must harmonize with his Principle, divine Love" (pp. 57, 337). Here, then, is the open secret. Out of the plenitude of her purity this inspired woman discovered that men are self-bound, that the divine Principle which sustains the universe is Mind. She perceived that God is infinite, and that there is therefore no place where He is not active. The world had been going along entirely oblivious to what is lying at its hand. Happiness, she taught, is to be found in conscious communion with the creative Principle, God. As this is accomplished, men lose their sense of misery, become less and less the creatures of physical impulse, and enter gradually into their lasting heritage.

It staggers one at first to be told that misery, lack of peace, and material sense, with its fictitious pleasures, are illusions, and that a man must affirm his true status, realize for himself his perfect spiritual relationship to God, in order to enter into the enjoyment of health and happiness. All

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down the years, since the Master taught and healed by the Galilean shores, his followers have prayed for the sinning and the suffering. Wails have gone up at midnight and at dawn alike, but they seem to have been lost in the starry distances. Tears have apparently flowed in vain, even as if God had closed His ears to the woes of humanity. This has all been a mistake; men have not received answers to their prayers because they have not prayed aright. Prayer is the knowledge of absolute Truth, the recognition of spiritual law as ever operative and all powerful; it is glad obedience to the divine Principle of Truth and Love. God is All-in-all, and we pray aright when we know that man cannot be separated, now or ever, from the divine Mind. We must affirm the allness of the "beatific presence" (Science and Health, p. 266) until we realize that we are at-one with it.

One may ask: What about innocent sports and amusements? How are we to look at these things? Can they bring us no happiness? These are natural questions, but they entirely miss the point. If we expect to find happiness in any physical occupation, we shall be disappointed. What must be done is to take happiness into them. The man who is striving to live in harmony with good, who is becoming more and more at-one with the divine Principle of his being, is becoming happier day by day. No matter what he turns his hand to, the impress of his thought will there be seen. He will bring his happiness into his garden as he digs and plants and waters; and the smile of the flowers will be brighter than before. He will bring his happiness into the counting-house, and there will be fewer business worries and better returns. He will bring his happiness into the playing-field, and his fellows will be the manlier for his presence and the game heartier than ever. Thus from the knowledge of God there will come about the healing of all the earth, and the happiness for which the nations sigh.

Physical and Spiritual Healing

CLAUDE M. SPAULDING

THE teachings of Christian Science appeal to the individual with an assurance and a promise of healing which bespeak God's love for humanity. As thought is occupied with the oneness and infinitude of God, fears, ignorance, and sorrow are removed, since light and darkness cannot dwell together. The experiences of those who have come under the beneficent influence of Christian Science are varied, but they all point to an ever present, ever operative divine Principle, according to which man is spiritual and perfect. This Principle of being proves the falsity and non-existence of all disease, physical and mental. It also leads one out of the darkness of doubt and materialistic dogma and gives him the undying joy that comes with the true knowledge of God.

Thus it is that one adherent of Christian Science testifies to physical healing, and lays emphasis upon the great fact that the Christ-teaching is healing those who turn to it today, just as it did in the days of Jesus of Nazareth; while another tells of spiritual healing, and expresses gratitude that he is privileged to help in turning mankind from blind belief and sinful sense to the worship of God with spiritual understanding. Many, while testifying to their healing through Christian Science after material means had failed them, go on to say that physical healing is as nothing to them in comparison with the spiritual uplift which has come into their lives through the teachings of Christian Science. There is a viewpoint from which this can be truly said, and there is another from which it can be said that the "signs following," or the healing of sickness and disease, must invariably attend, both as herald and guarantor, the correct understanding of the theology of Christian Science, which declares that "Jesus healed sickness and sin by one and the same metaphysical process" (Science and Health, p. 210).

Physical healing through spiritual means is the greatest of all factors in the conservation, protection, and promotion of public welfare. After he is healed, a one time sick man can work with renewed interest at his task. His genius and capabilities are enhanced and brought to fruition, instead of being stifled in fear and weakness. A man can better avoid the temptation to use poisonous beverages and drugs if he has good health. A man may serve the best interests of his family, his state, his country, his fellow men at large, if in the enjoyment of physical health, for he is not handicapped in seeking ways and means for doing this.

Those who have studied divine metaphysics know that it is natural and right for all men to have good health, and that sin, sickness, disease, and the fear of death—all correlated—will diminish in proportion as individual consciousness takes hold of the things of Spirit, the truth of being. They also know that it is incumbent upon men to seek a higher model than is afforded by the things of the flesh, to the end that they be no longer circumscribed and thwarted by limitation, chance, change, dissolution. In other words, they should consciously lay hold upon immortality; they should know and acknowledge the God who is Life, Truth, and Love.

This is the concept of God proclaimed by Christian Science, and referred to by Jesus when he said: "My Father worketh hitherto, and I work." It was this understanding of Life which enabled Jesus to emerge from the sepulcher where he was laid after the crucifixion. The concept of God which inspired the Sermon on the Mount made it the highest standard of ethics ever voiced. This concept of God as changeless and unswerving inspires that man of good works today, and before the true idea of God "every knee shall bow" and "every tongue shall confess," until none remain in ignorance, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The teachings of Christian Science are advanced as revelation, and are subjected to proof by the individual in accordance with divine Principle. Nothing is more natural, real, permanent, practical, and to be desired, than a consciousness which abides superior to the things of the flesh and does not fear them, because it has the proof that they are false, and that spiritual realities alone are true.



[Written for the *Sentinel*]

Art More a Man?

CHARLES C. SANDELIN

ART more a man when thou art lade with rust
  Of envied wealth and puffed with vaunted power?
  Yet yield thou all thy treasure in an hour,
Like fleeting fancy of deceitful lust.
O vanity, upon a reed ye trust!
  Not all thy store with lasting joy may dower,
  Or gain for thee the grace of one sweet flower,
Or stay the hand that renders dust to dust!

Methinks an humble lot preferred to thine,
  However pleasing 'tis to outward gaze;
And better far did Love's true treasure shine,
  Instead of worldly gold, in all thy ways.
Aye, not for sordid aims did God design
  His precious likeness, man, to spend his days!

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Selected Articles

[Henry Deutsch in *The Herald*, Duluth, Minn.]

Referring to the report of a lecture by the Rev. Mr. —— on Christian Science, in a recent issue, I would like to call attention to the essential difference between Christian Scientists and examples of other Christian sects, as exemplified by the lecturer, and possibly from this your readers may be able to draw for themselves the correct conclusion as to whether or not Christian Science is Christian.

Christian Scientists do not indulge in arguments, controversies, or public debates, because they cannot find that such was the method either prescribed or followed by the Founder of Christianity, his disciples and apostles, and the early Christians. An examination of the works and words of the Master and his followers seems to indicate that the real purpose in expounding the newer religion, which has since been called Christianity, was to break away from the older methods of religion, which consisted in dialectic discussions, controversies, and "doubtful disputations," and to establish religion on the basis of doing rather than mere talking.

When Jesus was asked to establish his title to the Messiahship, he did not deliver a lecture or sermon, but pointed to his works: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them." This Christian Scientists are doing today, and thereby they are demonstrating that religion is not a mere matter of sentimental emotion, passing exaltation, and excitement of the sentiments, but a fixed principle for daily application and practical demonstration in working out the problems of life.

Of course one who assumes to pass judgment upon what does or does not constitute a Christian, must be prepared to premise his judgment upon both his understanding of Christianity and his ability to prove that understanding, or his faith by his works. Failing in this, he becomes merely a carping critic, who substitutes words for deeds and offends the intelligence of his hearers by expecting them to accept polished platitudes and sophistries in place of demonstrable truths. Therefore let us see what constitutes a Christian,—and naturally the answer must be referred to the statements of him who founded Christianity.

We find that Jesus' first definition of a Christian was founded upon the Old Testament: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . Thou shalt love thy neighbor as thyself." Having prescribed the rule of Christianity, he then indicated certain tests by which we might determine whether or not the rule was being followed, because it is without the necessity of argument that no matter how well versed one may be in the fundamentals or rules of a science or religion, he does not thereby, and simply through that process, become endowed with the title and attributes of that religion or science. A person does not inherit Christianity, neither does he acquire it by purchase or through the vicarious efforts of another. It is a matter of personal experience and demonstration, and must be judged with reference to the extent to which he measures up to the standard test. How did the Master indicate those evidences of a man's Christianity? "Ye shall know them by their fruits." Again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Also, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Thus we have the statement of the rule of Christianity and the rule of evidence by which it can be determined whether or not a man is following those rules and thus establishing himself as a Christian. The apostle Paul also indicated a very splendid practical test when he said: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing" (Rev. Ver.). Your readers are intelligent enough to make the application. They have read the sermon of the gentleman in question, mayhap heard it in person. They know of the hundreds and thousands of cases of so-called incurable and organic diseases that have been healed in Christian Science. They know of the uplifting and regenerating effect that it has upon its adherents. They recognize the sunshine, the joy and happiness that it has brought into the homes of thousands that have been healed not only from diseases of every nature and kind, but also saved from the effects of drink, drugs, and the dregs of human passions. They know of the marvelous growth of Christian Science, which constitutes the miracle in the history of religions,—a movement which is less than fifty years old, whose text-book has been published barely forty years, whose first church was organized only thirty-six years ago, and yet today encircles the entire civilized globe, with continually increasing numbers who not only believe but understand, who not only preach but practise, who not only talk but live the truth that was taught by the Nazarene.

The whole of Christian Science is in the Bible and in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It would be an insult to the intelligence of your readers to enter judgment for them. They can test Christian Science by what it has done and does, understand what it claims by the study of its text-book; and I am sure that a fair, unbiased examination of the Principle and the proven facts will leave no room for dispute that Christian Science is not only Christian but that it is a reversion to the original and primitive Christianity as it flowed in its purity from its original source, Jesus the Christ.

It is a strange fact that those who oppose themselves to Christian Science are the only ones who object to the price of its literature. Those who realize what the literature means and what it does for them, would gladly pay many times the price if the books could not be obtained otherwise; and when one considers the liberality with which Christian Science literature is dispensed and the munificent provision which Mrs. Eddy made in her will for the distribution of her books through the public libraries, no further comment need be made.

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[Marie Hartman in *Ons Godsdienstig Leven*, The Hague, Holland]

In *Ons Godsdienstig Leven* I read with much pleasure the account of a meeting which a clergyman held with members of his church, and at which he gave a sympathetic explanation of Christian Science. May I ask for space in your paper to elucidate some points of the speaker's discourse?

The purpose of Christian Science is to teach men to know and obey God more fully; it is based on God, the Principle of all that exists, as the Scriptures, and particularly through Jesus, reveal Him. It teaches that the only way to happiness and peace is described in Jesus' words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" also that the more harmonious material conditions which result from the study and applica-

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tion of Christian Science, are solely the effect of a changed attitude of mind, of a more intelligent obedience to the first commandment, which enjoins man in all his thoughts and acts to honor and serve God, good, only.

The Christian Scientists have no other Bible than the one that all Christians use. "Science and Health with Key to the Scriptures," as its name indicates, is used as a key to the Scriptures, and is not intended as a substitute for it. It seems to me that it is as self-evident that membership in a Christian Science church is not granted to persons who are still members of other denominations, as that one cannot belong at the same time to the Dutch Reformed church and to the Baptist church.

Does the clergyman consider the teachings of Jesus as in any wise expressing contempt of medical science? If it is possible to draw so near to God that the result is the healing of sin and sickness, this is not contempt of medical science, but rather the proof that there is still another (and as Scientists think, a better and surer) way to find relief. Christian Science does not teach us to strive for material things, but for spiritual riches, for a better understanding of God and of His omnipotence. Working in Christian Science is learning to know and obey God's will; to carry through one's own projects by human will is sheer hypnotism, and for this there is no room in Christian Science.

This clergyman fears that the Scientists must lack compassion, because their knowledge of God makes them see humanity's sufferings as the result of ignorance of God and of His laws, and not as something inevitable. Could true compassion in his eyes be to pity a sufferer as if we were "strangers from the covenants of promise, having no hope, and without God in the world"? Is not compassion helpful and beneficial only when it points out to the sufferer the way of escape from his misery, and makes him conscious of man's oneness with God?

Of course everything that is true in Christian Science is also true in Christianity; Christian Science is not a new religion, but it has again brought to light some helpful truths which were generally lost sight of, and has shown the way to communion with God.

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[W. D. Kilpatrick in *Ypsilantian-Press*, Ypsilanti, Mich.]

May I ask you for space to correct if possible some of the erroneous conclusions which may have resulted from the account, in a recent issue, of a lecture on the subject of Christian Science. Jesus said, "Love thy neighbor as thyself," and if the exhibition of religious intolerance which is being given to the people of the state of Michigan by this self-appointed critic is a result of the Christianity of the centuries, then we must truly concede its failure.

Contrast the lecture of the critic on the subject of Christian Science with that delivered in your city on the same subject the following Sunday by Virgil O. Strickler, a most excellent account of which appeared in your paper. On the one hand, we have an effort at destruction; on the other, one of construction. On the one hand we have a tirade instigated solely by a desire to tear down; on the other, a message of love, "with malice toward none, with charity for all," a message meant to uplift mankind, to relieve them of the thraldom of sin and disease. In the latter lecture there is not one word of denunciation of the religious beliefs of another; not one unchristianly or ungentlemanly reference to the religion of this critic or to the founder of his religious denomination. The query is pertinent, What is to be accomplished by wholesale denunciation of another's religion through misrepresentation and vilification? The effort of the first lecturer is not by any means an experience new to Christian Science, for Christian Science has been subjected to this class of attack for nearly fifty years, and through it all has experienced a growth unparalleled in religious history.

The critic characterizes Christian Science as a "get-rich-quick plan of its originator." This accusation has the finger marks of much usage, and has never in any way tended to thwart or hinder the steady march of this religion. Mrs. Eddy spent many years in toil and study, without means and in the most meager surroundings, before presenting Christian Science to the world; and it was not until later years that a comfortable competence awaited her. Her success in her efforts to give to the world this saving truth only increased her devotion to her work, and we find her to the last living simply and modestly, devoting every moment to her work, and using the revenues derived therefrom for the sole purpose of establishing and perpetuating the cause of Christian Science, which has meant so much to hundreds of thousands of the sick and the sinning throughout the entire world.

Mrs. Eddy was a descendant of one of the oldest New England families, and a woman of culture, having all her life been a profound student. The charge of illiteracy which the reverend gentleman is pleased to repeat, has often been made and as often refuted. Mrs. Eddy's work and worth have been recognized and acknowledged in all quarters, regardless of individual religious convictions and prejudices. Gov. Samuel D. Felker of New Hampshire has paid her the following tribute: "She has left the impress of her work not only on New England, but on the entire world, and we are proud of her." Leading newspapers and periodicals throughout the world have quite universally evidenced a just appreciation of her service to mankind.

The conclusion drawn by the critic that "Christian Science and Christianity are absolutely opposed," presents a question which it seems to me could justly be left to the decision of each individual who cares to investigate for himself. It would scarcely be supposed that any one interested in ascertaining the truth about this subject would attempt to gain enlightenment from one opposed to its teachings, and it would be trespassing somewhat upon the intelligence of a people to assume that they could not investigate and decide for themselves whether Christian Science is what its critics claim it to be, or what its friends hold it to be. Most public libraries have been amply supplied with authorized Christian Science literature, including the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, whereby investigation of this teaching may be made by any one.

The cunning and disingenuous method of attempting to discredit Christian Science by quoting isolated and fragmentary passages from its text-book and its other literature is as old as Christian Science, and the progress of the movement is the best evidence of the inefficacy of this method of attack. By similar means the Holy Bible might be so distorted and misrepresented as to be unrecognizable by its closest students, and these periodical and unjust attempts at the destruction of Christian Science will amount to just as much as would like attempts against the Bible.

Jesus said, "By their fruits ye shall know them," and "He that believeth on me, . . . greater works than these shall he do;" and he also admonished us not only to "preach the gospel" but to "heal the sick." In fact, there is not an instance recorded where Jesus sent his disciples out to preach that he did not couple with this admonition the one to "heal the sick." Christian Scientists believe that Jesus meant what he said, and that the Bible from beginning to end, when interpreted correctly, is an explanation of the divine Principle of exist-

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ence, the understanding of which was more fully brought to man through the words and works of Jesus, by which we are all enabled to follow his example. In thus accepting the whole garment, seamless and unrent, can Christian Scientists be justly accused of being "absolutely opposed to Christianity?" In the words of Gamaliel found in the book of Acts, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

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[Thomas F. Watson in *Hanford* (Cal.) *Sentinel*]

In Mr. ——'s article on Christian Science there are several misstatements which should be corrected. That the teaching of Christian Science is not a perversion of the Scriptures, as this critic claims, is proved by the many cases of those healed, not only of their physical diseases, but of alcohol, tobacco, and other evil habits, through its ministrations. Mrs. Eddy further states (p. 404): "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth."

Christian Science does not teach that sin, sickness, and death are non-existent to material sense, but its teaching that sin, disease, and death do not proceed from God, who is infinite good, coincides with the Scriptural statement that "God saw every thing that he had made, and, behold, it was very good." Mrs. Eddy has shown very clearly how "sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind" (p. 286). The critic's statement that "the will is a powerful factor in resisting disease," is not the teaching of Christian Science, for Science and Health states, "Human will-power is not Science . . . and its use is to be condemned" (p. 144). Healing in Christian Science is accomplished through prayer, and James says, "The prayer of faith shall save the sick."

This critic commends Christian Scientists for their "endeavor to hold fast to the Bible," but declares the teaching of God's omnipresence is "pernicious and unscriptural." The psalmist wrote: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." And in Jeremiah we read, "Do not I fill heaven and earth? saith the Lord." Mrs. Eddy tells us in "The First Church of Christ, Scientist, and Miscellany" (p. 114): "Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you."

It is not the teaching of Christian Science that "whoever dies merely commits 'mortal error.'" Mrs. Eddy taught plainly that "sin brought death, and death will disappear with the disappearance of sin" (Science and Health, p. 426). The critic asks, "How do our Christian Science friends expect to get everlasting life?" Jesus stated, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Then it is plain that eternal life is to be gained not by dying, but by a knowledge or understanding of God. Jesus taught his followers to preach the gospel and heal the sick. Not only in Mark xvi. (which the clergyman says is a later interpolation, and does not belong to the original Greek manuscript), but the whole New Testament is filled with accounts of healing. Not only Jesus and his immediate disciples healed sin and sickness and raised the dead, but their followers did likewise. The early Christians for about three hundred years after Jesus' time continued the work of spiritual healing, yet our critic says, "It is not the divine plan that they be released from sickness and death."

While the "scientific statement of being," on page 468 of Science and Health, may be regarded as an epitome of Christian Science, yet Mrs. Eddy strongly emphasizes the importance of the Lord's Prayer, which, she tells us, "covers all human needs" (p. 16). The proof that Christian Science when understood is not in conflict with the Bible, lies in the fact that the study of Science and Health has made more Bible students than any other book ever written. Any one who will without prejudice read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will find that it is based on the Scriptures and is both reasonable and logical.

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[Willis D. McKinstry in *The Times*, Leavenworth, Kan.]

We notice in a recent issue a sermon in which the endeavor is made to bring Christian Science into disrepute by having the reading public believe that "Christian Science is not Scriptural." While Christian Science takes issue with the physical or material sense-testimony of existence, it adheres supremely to the injunction set forth in the first commandment, "Thou shalt have no other gods before me." Thus Christian Science admits of no mind, intelligence, substance, being, action, or law apart from God, Spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Starting with an infinite, omnipresent, all-powerful God as the creator of all, it naturally and indisputably follows that by reason of the spiritual law of cause and effect, whatever proceeds from or manifests this infinite creator must be in nature, character, and quality like Him. That which appears according to the testimony of personal sense, is therefore in opposition to spiritual being, and thus its claim of existence—without Principle, substance, or law—is suppositional. Jesus' demonstrations clearly showed the infinitude of spiritual law, whereby every phase of so-called physical law was made void. He walked on the waters, stilled the storm, turned the water into wine, multiplied the loaves and fishes; he healed the sick, the halt, the blind, the dumb; he restored to life the brother of Mary and the daughter of Jairus. Existence is, and Jesus knew the truth about it.

When Jesus and his disciples were overtaken with a storm while at sea, and his disciples awoke him from his sleep, saying, "Lord, save us: we perish," he did not say to them, There is a storm, but he did say, knowing the omnipotence of God, "Peace, be still," and the storm abated. Nor did he say to the one sick of the palsy that he was a sick man, but rather, "Arise, take up thy bed, and go unto thine house." Christian Science teaches that the phenomena, or appearances, of sin, disease, and death are but errors of belief, emanating from the carnal mind, which is "enmity against God." Intelligence is a quality or attribute of the Mind which is God. This intelligence was expressed through Christ Jesus, who knew the unreality and unreliability of the teachings of the five physical senses and demonstrated the indestructibility of Truth and Truth's ideas. Jesus expressed this intelligent knowledge or understanding of scientific being when he said, "Ye shall know the truth, and the truth shall make you free."

The Scriptural truths of the Bible are demonstrable from the fact that they are true; the teachings of Christian Science impart a spiritual understanding of these Scriptural truths, hence it is also demonstrable. The boldness of the critic's assertion that "Christian Science is not Scriptural," amounts to naught in the judgment of Truth.

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Editorial

Practical Christianity

For centuries humanity has more or less uncomplainingly submitted to the yoke of bondage imposed by its beliefs that evil is practically unescapable in human experience, and that sickness and death are as much a part of this human experience as are the hours of the day and the days of the year. The fact that these beliefs are in no wise consistent with the Scriptures has seemed to escape most Christian believers, as also has the fact that Christ Jesus in announcing his mission declared that he came to do the will of the Father, to fulfil and not to destroy the law, and that men "might have life, and that they might have it more abundantly."

Not from the early centuries of Christianity, until Christian Science—with its declaration that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), consequently that evil is unreal and good the only reality—was announced to the world by Mrs. Eddy, was any considerable portion of humanity able to divest itself of the fear which for ages, consciously or unconsciously, had done much toward shaping the course of human thought and human action, in what might be termed a blind submission to a relentless fate. Through Mrs. Eddy's teachings hundreds of thousands of people who have become Christian Scientists are emerging from the fears and superstitions which so long have bound them, and are waking up to the realization that instead of sickness and suffering as an inevitable fate, it is their divine right to be well and happy. It is likewise becoming evident to an ever increasing number that God is not and can not be the author of evil, and as there is no other creator, evil must of necessity be unreal and nothing more than a false belief which has deluded mankind and robbed them of their *birthright*.

To persons who have been brought up to believe in that theology which regards as supernatural the healing of the sick and the doing of the other mighty works by our Master, Christian Science no doubt appears mysterious, but this is because they do not realize that the works of Christ Jesus were done in demonstration of divine Principle and according to a law which like its author is "the same yesterday, and today, and forever." The operation of this law must of necessity bring about exactly the same results at this time and in the future as it has done in the past, and it is the duty of Christian Scientists so to shape their course that the workings of this law will not be perverted.

Occasionally we hear of Christian Scientists, or persons calling themselves by that name, who believe that they have discovered some simpler and better method for the practice of Christian Science than has been perceived by others, or who consider themselves so far advanced in understanding as to have outgrown the need of fellowship with the church instituted by our Leader. Conservative students of Mrs. Eddy's writings, however, especially those who were privileged to have the benefit of her personal teaching, have had no difficulty in seeing that these methods and practices amount to nothing more than an effort to read into Science and Health and Mrs. Eddy's other writings, not the interpretation which the words of the author will simply and reasonably bear, but some preconceived theological or medical theory which is no part of her teachings and therefore has no part in the consciousness of a genuine Christian Scientist.

The prime need for Christian Scientists is to understand that the spirit of this Science does not contradict its letter, nor does it need any abstruse or complicated interpretation of that letter in order to heal the sick. "If the Scientist has enough Christly affection to win his own pardon," Mrs. Eddy writes, "and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (Science and Health, p. 365).

The gospel of Jesus is one of meekness and love, and he who would emulate the great Teacher must be "filled with compassion" for the sick and suffering, must have that practical Christianity which not only pardons the sinner, but makes him "every whit whole," physically as well as morally, that gives to "the poor suffering heart . . . its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness" (Science and Health, p. 365). Nor will the Scientist arrogate credit for this to himself, but humbly say, as did the Master, "The Father that dwelleth in me, he doeth the works."

Archibald McLellan.

Compassion, Limited

The old-fashioned teaching about everlasting punishment can no longer be said to be popular, even among dyed-in-the-wool theologians. Yet one often comes upon indisputable evidence of a disposition to honor this antique dogma by subjecting certain persons and acts to unending condemnation. Even earnest Christians have been known to illustrate the fact that the momentum of habit often expresses itself in practice a long time after one's theory respecting the truth Christian attitude toward a given fact or situation has been fully righted.

How often has the saying, "Once a jail-bird, always a jail-bird," been given crushing significance for some unfortunate at the moment when a word of confidence and hearty good will would have given him the courage to struggle on until he had worked out his problem. How often, too, have sisters and daughters, who perchance have been sinned against far more than they have sinned, been made to feel that the hand of every man, and especially of every woman, is against them, and that their blight is thereby made unremovable. The heart of "the new penology," and the explanation of its interesting facts being chronicled at Sing Sing and elsewhere today, is found in the proof being given to convicts that belief in human redemption has been substituted for the long-time belief in everlasting punishment. Little can be done for wayward men or women so long as their would-be helpers are governed by the belief that their sins cannot be pardoned, much less forgotten, by "good society."

The teaching of Christian Science finds an end to punishment in the infinite and eternal reality of good alone. It declares that while "the belief in sin is punished so long as the belief lasts," the "process of higher spiritual understanding improves mankind until error disappears, and nothing is left which deserves to perish or to be punished" (Science and Health, pp. 497, 251). The habit of looking askance at an individual, and of warning others that he is "in error" and cannot be safely trusted, supplies painful proof that the spirit of "everlasting punishment" is yet extant.

The wrong one may do his brother man in thus maintaining an unjust mental attitude is immeasurable, and if any of us have thus sinned in the past, in heaven's name let us punish that fact by its everlasting quittance. The unbrotherliness of false sense is the one haunt and hiding-place of this evil, and Christian Science corrects the impulse by separating between man and materiality. It declares that the divine idea remains forever perfect; that no stain of error of any kind or degree can penetrate or affect aught but the seeming per-

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onality of false sense; that the true selfhood is inviolate, and annot be made unclean or untrustworthy. This realization enders it possible to fulfil St. Paul's pertinent injunction, Brethren, if a man be overtaken in a fault, ye which are piritual, restore such an one in the spirit of meekness; conidering thyself, lest thou also be tempted."

When we see a painter or plasterer covered with dirt, we now that it all pertains simply to his overalls, and so attach o significance to it. So, too, since evil belongs only to false ense, it must appear that when this sense is "put off" hrough the apprehension of divine Truth, all the stains go ith it. A Christian Scientist who fails to be governed by his fact is surely missing the very heart of the truth for hich he may be showing a zeal that is unholy because nkind. It is ours not to recognize any condition of thought r life as hopeless or incurable. Though surrounded by very claim of evil, we do well to remember Mrs. Eddy's sigificant statement in Science and Health (p. 476): "Jesus eheld in Science the perfect man, who appeared to him here sinning mortal man appears to mortals. In this perect man the Saviour saw God's own likeness, and this correct iew of man healed the sick."

JOHN B. WILLIS.

True Iconoclasm

THERE is great difference of opinion respecting the value f iconoclasm, or image-breaking; and well there may be, ince so much that is classed in this way is destructive to he good in human consciousness as well as to the bad. The ord iconoclast, indeed, has come to include those who attack he cherished beliefs of others, and especially with respect to eligion. According to sacred history, Abraham was the first otable iconoclast. It is said that Terah, his father, was a aker of images, and from his boyhood Abraham was closely ssociated with gods made by men's hands. At length spirtual enlightenment came to him, and he not only renounced dolatry, but proceeded to destroy the images which he had elped to make; for which offense he was sentenced by the riests to die by fire. Tradition has it that he came out of his ordeal unharmed, and soon received and obeyed the livine command to leave behind him his country and kindred, nd under divine guidance to found a great nation in a land which God would show him.

It is not necessary here to pass upon the literal correctness of these accounts. What concerns us is to know that Abraham not only emerged from idolatry, but gained such a concept of God that he could commune with the one perfect Mind and be conscious of divine guidance at every step of the way. Nor was this all, for his abandonment of false gods did not leave him stranded on the dreary shores of materialism, as have been many since his day who essayed to break the idols of an unreasoning and unreasonable theology, but who failed to give men something better in the place of that which they took away. It matters not that many of these have pleaded sincerity, for those who would probe the wounds of humanity can never bring to it healing by offering a mere negation. God is the one necessity of our existence from childhood up, and whether we pray well or ill, pray we must.

It is true that inconsistent concepts of Deity cannot last, because they fail to meet human need, and it requires no "image-breaker" to make this apparent sooner or later. Of the true reformer it may be said, "He taketh away the first, that he may establish the second." Such was Abraham, who in turning away from idols found "the living and true God;" found, too, "the faith that makes faithful" and made it a living power in all the ages since his day. Christ Jesus is sometimes called the great iconoclast. He indeed lifted thought above an imperfect concept of God to the open vision of the Father, who not only "hath life in himself," but who also gives to the Son the understanding by which to have "life in himself," which in Christian Science would mean the reflection of the Life divine. The great Teacher was stern and unsparing in his denunciations of idolatry, by whatever name it might be called, but he was ever ready with the proof that God is Love as well as Life.

In our own day there have been some who unsparingly assailed concepts of religion which had long been sacred to others, and often these attacks were made in the name of science. Sad to tell, the faith of many wavered when they were told that the stories of the Bible were mainly myths, and that the keenest research along material lines could offer no proof of the existence of God or of spiritual law, and that this discredited the so-called miracles of the Bible. Happily, however, another spoke for science, in the name of God and spiritual law, and although Mrs. Eddy, the Discoverer of Christian Science, was regarded by some as a relentless iconoclast, she kept close to the lines laid down by Christ Jesus, and offered the kind of proof which he held to be inseparable from his teaching, namely, works of healing.

Mrs. Eddy's teachings call for "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). This necessarily demands pure morality and deep spirituality, and as we read on page 535, it "dooms idolatry." Divine Science, like a refiner's fire, tries men and their ideals; but as the gold cannot suffer in being separated from the dross, no more can those who are willing to give up their idols for God and His idea, lose aught in the process of spiritualization.

ANNIE M. KNOTT.



Notice

As the Treasurer of The Mother Church is also acting as Treasurer of the fund for the memorial to Mrs. Eddy, in sending remittances for this fund care should be taken to specify that the money is intended for this purpose. Correspondence should be addressed and checks made payable to Adam H. Dickey, Treasurer, 103 Falmouth street, Boston, Mass.



Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m. (during July and August the Sunday evening service is omitted); Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

NEVADA, MO.—The members of the Christian Science church have purchased a corner lot on South Main street and will soon erect a handsome and substantial church building. The lot is 80 by 160 feet, and is splendidly located on one of the best streets of this city.—*The Nevada Mail.*

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SOMERVILLE, MASS.—The distribution committee reports literature distributed from Jan. 1 to Dec. 31, 1914, as follows: 9,350 *Monitors*, 2,142 *Sentinels*, 393 *Journals*, 86 *Heralds*, 222 pamphlets, 129 lectures, and 245 reprints. The committee supplies our four libraries, also Tufts College library, with subscriptions to the *Monitor*, the *Journal*, and the *Sentinel*. The *Monitor* is sent to eight fraternity houses of Tufts and Jackson colleges, the home for the aged, six engine-houses, the police station, boys' club, high school, Somerville hospital, and is also sent as an exchange to two newspaper offices. Literature is carried or sent each week to various public institutions and offices and is left on street-cars. In three railroad stations we had literature boxes in which over one hundred *Sentinels* and *Monitors* were used each month. In addition the *Monitor* is sent to a camp for women. There have been loaned or given away fifteen copies of Science and Health, four copies of "The Life of Mary Baker Eddy" by Sibyl Wilbur, four copies of "Miscellaneous Writings," three copies of "The First Church of Christ, Scientist, and Miscellany," and two Hymnals. The librarian of the public libraries has agreed to have all writings on Christian Science classified and listed either as "Christian Science, authorized," or "Christian Science, unauthorized and critical."—*Correspondence.*

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The Lectures

Berkeley, Cal., and University of California

Under the auspices of the Christian Science Society of the University of California, a lecture on Christian Science was given in First Church of Christ, Scientist. To this all present and former students of the university, with the faculty, were invited. A second lecture was given at the high school auditorium, under the direction of Second Church of Christ, Scientist. The auditorium was crowded, fifteen hundred people gaining admittance, while more than four hundred were turned away. In both instances the speaker of the evening was Jacob S. Shield. In introducing the speaker at the first lecture, Doctor Cross said:—

All of us have seen the Japanese expression of the thought, "See no evil, hear no evil, speak no evil," so effectively presented in the three monkeys with hands over eyes, ears, and mouth. I have often felt that that trio of monkeys more excellently expressed, on the other hand, the attitude of most people toward new ideas and new lines of action. For the most part we refuse to listen open-mindedly to the presentation of anything that departs from the paths of past and present thought. We close our eyes and refuse to glance over the literature given us for our perusal. Instead of keeping our hands over our mouths so as to speak no evil of others who have ideas that differ from ours, we speak much and unkindly of them, and at the same time, if possible, place our hands over their mouths so as to prevent them from reaching others with their propaganda.

The history of the world is filled with instances of persecution of leaders in new fields of thought and action. May the twentieth century bring to the people of all nations a bigger and nobler desire to learn not only "how the other half lives," but also "what the other half thinks and believes." You who are here tonight represent this newer ideal. You, or at least a large number of you, are not Christian Scientists, yet you are desirous of listening to the presentation of the ideals of that faith which has made such rapid strides in later years in gaining recruits and spreading its influence throughout the world. I am not a Christian Scientist, and I know but little concerning its teachings, yet it is indeed a pleasure to me to introduce tonight one whose mission is not to convert you to this new belief, but merely to explain the fundamental laws upon which it rests.

Reginald Markham, first reader of Second Church, gave the introductory address at the second lecture. He said:—

In the twenty-eighth and twenty-ninth verses of the eleventh chapter of Matthew's gospel are these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In making this statement, Jesus did not refer to his corporeal person, but to divine, ever operative Principle, to which mankind may look for healing and rest from fear and discouragement, from sin and suffering. Mankind has been seeking this savior throughout the ages. It was comprehended and demonstrated by Christ Jesus and his followers over nineteen hundred years ago in healing the sick and the sinning and in raising the dead. These demonstrations of the power of God were continued, by those who comprehended this glorious Principle, for a few hundred years after Jesus' ascension, but materialism closed in upon the followers of Truth, and it was again obscured from human vision, while a corporeal God and man became the rule for thought.

About fifty years ago Mrs. Eddy discovered and proved this Principle, and gave her discovery to the world in the book "Science and Health with Key to the Scriptures." During the brief time since the appearance of this book thousands upon thousands of healings have resulted from its ministrations, where other systems have failed, because, as Mrs. Eddy tells us on page 116, "they never crown the power of Mind as the Messiah." Again she tells us, on page 224 of the same book: "A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon the angel visitant . . . ?"—*Berkeley Gazette.*

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Ottumwa, Iowa

William R. Rathvon lectured on Christian Science before a good-sized audience at the Grand Opera House. City Attorney E. K. Daugherty acted as chairman of the evening and introduced the lecturer with the following remarks:—

We are assembled here tonight for one common purpose—to hear, weigh, and, let us hope, to understand the truth. The spirit of our times demands that we keep our minds open to conviction. Dogmatic theology and hide-bound creeds are disappearing, and in their places we find the liberality of earnest seekers after truth. In our efforts to find what is that perfect rule for faith and conduct, we have made many mistakes, but we have been and still are earnestly striving to learn.

Our differing creeds and widely diverging views on religion, politics, philosophy, and economics, indicate how earnestly and generally the struggle is going on to find the truth that gives victory to the right and brings peace to the heart of man. Those same widely differing opinions indicate how little we have learned of the law of that infinite, omnipotent Mind which is ever present, and which created all and governs all. Speaking for myself, I will say that for most of my life I have been a God-fearing man, but it was only when I came in contact with Christian Science that religion became a practical reality to me. Up to that time, "I seem to have been only like a boy playing on the seashore, and diverting myself

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now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

Less than fifty years ago, Christian Science was brought to the world by a woman. Since then, its growth has been the marvel of the age. It reminds me of a maple-seed securely lodged in its feathery sheath, light as thistle-down, and lifted hither and thither on the wings of the wind, until at last it finds a lodging place in the moist earth, thence to spring up a mighty tree with broad spreading branches, whence are shaken down millions of new seeds to be carried by the winds to the planting of a mighty forest. Since its discovery, Christian Science has found lodgment on every continent of the globe and as well in the islands of the sea. It numbers its adherents by the million, and tens of thousands gladly testify to having found in it that peace "which passeth all understanding."—*Ottumwa Courier.*

Worcester, Mass.

Col. William E. Fell lectured to a crowded house in Mechanics Hall on the subject of Christian Science. Herbert C. Cather, first reader, in his introduction said:—

Down the line of centuries since Pilate propounded the great question "What is truth?" Christendom has been striving to answer it with creed and dogma. Many succeeding beliefs, as they became dominant, attempted by persecution and sword to force humanity to accept their teachings, until religious history is so stained that it bears but slight resemblance to the original teaching of Jesus the Christ. Yet out of all this chaos came the "still small voice" of God, and it remained for a gentle New England woman to hear and again proclaim to sinning, suffering humanity the healing message of its redeemer, Christ Jesus.

The world is to some extent acknowledging its debt to Mrs. Eddy, the Discoverer and Founder of Christian Science. She took Jesus' promises at their face value, and again preached and practised the gospel of "on earth peace, good will toward men." Under her leadership, Christian Science has kept a clean record. All it asks is to be judged according to Jesus' method,—"By their fruits ye shall know them." When reviled by pulpit or press, instead of reviling again, it has gone on its way, calmly presenting to the world its fruits in the lives of those redeemed from sorrow, sin, and sickness by its message of love. Thousands from every part of the globe can today bear witness to the healing power of God as revealed in Christian Science.—*Correspondence.*

Abilene, Kan.

In the Seelye Theater a large and appreciative audience heard Virgil O. Strickler explain how the healing in Christian Science is accomplished. Mr. Strickler was introduced by M. H. Malott of this city, formerly president of the State Bankers' Association, who said in substance:—

The truly successful man of today is not he that heapeth up riches unto himself, nor he that strives to win the applause of the multitude or caters to the grand stand and the gallery; rather it is he that loves and does good to his fellow man. Environment and the home are important factors in influencing our political views, in molding our religious beliefs, and in deciding our vocations in life. The early teachings of childhood in a large degree shape our destinies, and the angle of vision by which we measure things in later life is the result of the mother's love and affection and of the father's watchful care.

We do not all think alike along religious lines, and because of this we have many churches, all teaching the brotherhood of man, yet with enough difference in doctrine and in creed to make the heathen believe we have as many different religions as we have denominations. Were I a minister, I would rather preach on love for mankind than dwell on the punishment of the wicked. This love is one of the cardinal principles of the friends with whom we are gathered tonight, and I am sure, too, that we can all subscribe to it.

The Abilene Chronicle.



Albert Lea, Minn.

A lecture on Christian Science was delivered by Clarence W. Chadwick at the Idle Hour Theater to a good-sized and very interested audience. T. V. Knatvold introduced the speaker, saying in part:—

Christian Science comes with a message of love and good will to all men. Christian Scientists have no quarrel with any sect or denomination; no criticism of any creed or doctrine; no fault to find with any profession or faith. They try faithfully to follow and practise the command of the Master, "Whatsoever ye would that men should do to you, do ye even so to them." They come with no boasting or claim to superiority, but humbly and meekly seek to obey those other commands of Jesus to go "into all the world, and preach the gospel," and "heal the sick." They see in the words of the Master and in the promises of Holy Writ the possibility of spiritual growth, even to the perfect man. This is no new religion, but the primitive religion taught by the Nazarene more than nineteen hundred years ago; and it is this primitive religion which never grows old that the lecturer of the evening will tell us more about, at the same time clearing away some of the errors and misconceptions many people have of Christian Science.—*The Tribune.*

Key West, Fla.

In introducing Bicknell Young, who lectured on Christian Science, Capt. Percy Willis, U.S.A., said in part:—

If Christian Science was not doing good in the world, it would have no legitimate claim for consideration; but it is doing good, and in large measure, wherever its influence is felt. Thousands of intelligent people are testifying every week, at the Wednesday evening meeting of the Christian Science churches throughout the world, of their relief from sorrow, sin, sickness, and fear, and giving to Christian Science the entire credit for these beneficent ministrations. Christian Science goes about meekly and lovingly, doing the works approved by Jesus, the master Christian, who said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Christian Science is a religion of love and good deeds. It draws back the veil of mystery about God and man and reveals God as Spirit, divine Mind, and man as His image and likeness, spiritual and not material.—*Correspondence.*

Lectures to be Delivered

WASHINGTON—Seattle (Churches and Society): Bicknell Young, University State Bank Hall, corner 45th avenue and 14th avenue N.E., 8 p.m., July 9; auditorium First Church, 16th avenue and East Denny way, 8 p.m., July 10; Hippodrome, 5th avenue and University street, 8 p.m., July 11.

Correction

In the list of "lecturers appointed for the year ending June 30, 1916," as printed in the *Sentinel* of June 26, the address of the Hon. Clarence A. Buskirk, C.S., should read: 405 North Michigan Street, South Bend, Ind.

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Testimonies of Healing

It is with a heart full of gratitude that I try to tell of some of the things which Christian Science has done for me. Fourteen years ago I was healed of acute lung trouble through Christian Science, and at the same time regained the use of my right arm. Then in 1910, when I was visiting my daughter at Colville, Wash., I was taken with heart trouble, also had something the matter with my knee—I could not walk and I suffered much. I thought my condition was due to rheumatism; but when the knee was examined by a doctor, he said it was caused by an injury and a misplacement. He did not think there could be anything done. I then called for help from a Christian Science practitioner, who worked lovingly and faithfully for me. My healing was a little slow, but I thank God that during the experience I learned more and more of the truth by which I was indeed made free. My health has been very good since that time.

The physical healing was a blessing, but not to be compared with the spiritual uplift. I have learned to help myself, and this has meant much to me, for I am sometimes far away from any Science people for months; but I find God is "a very present help in trouble." I am now in my seventy-eighth year, and people who do not understand Christian Science, marvel that I am so well and active. I have indeed much for which to be grateful. I thank God I can read and understand that He is my life, thanks to Mrs. Eddy, our beloved Leader, through whom the way has been shown. I am grateful for all our literature, and for the Lesson-Sermons which we have the privilege of studying each day. I pray that I may always be worthy to be called a Christian Scientist.

MARY B. EVANS, Oshawa, Ontario, Canada.

✧

Christmas, 1912, found me physically ill and utterly discouraged, though surrounded by every comfort that loving parents could provide; but as has so often been said, "man's extremity is God's opportunity." After years of prejudice and theological scruples, I at last determined to apply for help in Christian Science, to prove for myself whether it was the truth, with the result that I at once began to improve in health and despair gave place to hope.

During the year 1913, as spiritual understanding unfolded to me through the study of "Science and Health with Key to the Scriptures," I gained health and strength hitherto unknown, and lost all fear that past ills could come back to torment me, as they had done under medical treatment. Prejudice against our dear Leader gave place to an ever increasing sense of gratitude and love, while I began to strive earnestly to put into practice the clearer understanding of the Bible which I was gaining through the study of our text-book.

From childhood it had been my custom and delight to surprise my mother and father each Christmas morning by singing Christmas songs, a custom discontinued in later years because of my ill health. Very early on Christmas morning, about a year after turning to Christian Science, I awakened, my heart filled with such gratitude and thankfulness that song seemed its only adequate expression. I went down to the piano, and starting with the simple German Christmas songs of childhood, I went on to the beautiful hymns in the Christian Science Hymnal, ending with the one by Mrs. Eddy, "Blest Christmas Morn," for this last seemed the most fitting expression of my happiness. To be awakened to this reminder of returned blessings pleased my parents, they said, more than any material gift I could have offered them.

As I continued to read Science and Health I gained a deeper understanding of the angels' message of "on earth peace, good will toward men," for I realized that material things have in themselves no power to give happiness or peace. Through Christian Science has come the joy that is spiritual, the gift of our heavenly Father. Since accepting this teaching I have had many proofs of the healing and saving power of Truth, and I am continuing an earnest study of Science and Health and Mrs. Eddy's other writings.

ELLA E. SAALFELD, Detroit, Mich.

✧

I offer the following testimony in gratitude for benefits received through Christian Science, and in the hope that it may encourage others in their journey from sense to Soul. The entrance to our home is up a flight of thirteen concrete steps, with one turn near the bottom. One morning I stepped on the top step and fell forward head first to the bottom. I landed with my head next to the last step and under my body, my feet toward the street, evidently having turned completely over.

To mortal sense I was quite badly hurt, but as soon as I was able to pull myself together I declared the truth to the best of my understanding, repeating the "scientific statement of being" (Science and Health, p. 468). It then occurred to me that I had broken my thermos bottle (I was carrying my lunch), and it was necessary to remove it quickly in order to save my lunch. As I did not wish to leave the bottle on the sidewalk and my car was already due, I rose, ran up the thirteen steps and two flights of stairs to the upper floor as fast as I had ever gone before, left the bottle in the kitchen, and ran down again and out to my car. After leaving the car I had to walk fourteen blocks. If there was any sense of pain from the time I started up-stairs until I reached the office, it was so slight as to be unworthy of mention, and I returned home at night under the same pleasant conditions.

The thought came to me that under similar circumstances in the past, I would have had a sense of soreness and lameness the next day, and I went right to work to deny this possibility. I rested comfortably that night, with the exception that for a time I perspired very freely, but next morning I got up and was around as usual, with practically no sense of discomfort. I am very thankful to God for this wonderful truth, and grateful to our dear Leader for revealing it to us.

WILLIAM H. ENGLE, Oakland, Cal.

✧

Since my childhood I was robbed of nearly all that would seem needful,—a mother's care, a cheerful home, and the advantage of a good education. Before I reached womanhood, I had the responsibility of raising three young members of the family, and witnessed all sorts of domestic discords, moral, physical, and financial. As a result, these seeming conditions caused me to brood and fret myself into a general breakdown, physical and mental. I suffered from nervousness, stomach trouble, and sleeplessness, which held me in bondage for over fifteen years.

It was while I was undergoing some mental disturbance that my attention was attracted to Christian Science by a dear girl with whom I was employed at the time. Through her clear understanding of God's power, she had helped me to overcome that which was troubling me, and the consequence was, I wanted to know something of that power. I purchased a copy of "Science and Health with Key to the Scriptures," and spent much time in the perusal of this wonderful book. The understanding came rather slowly at first, but through the help of a Christian Science practitioner I soon

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egan to see some of the truth that makes men free. Just
i the degree that I gained a spiritual knowledge of God
nd man, my former troubles faded away into their native
othingness, and I began to be molded anew. Jesus said to
icodemus, "Ye must be born again;" and just in the measure
iat I was willing to give up and let go of old false beliefs, I
as being born again. I can now truthfully say that I am
ijoying the best of health, and am perfectly contented, for
am gaining more and more each day of that spiritual good
hich is man's rightful heritage, and which does free man
om all that is unlike God, good.

Being of Jewish parentage, I had never had a proper
nception of Christ Jesus and his mission, but this has now
en cleared up for me. I am sure that just as soon as the
ewish people learn who Jesus was and understand the Christ-
lea which he presented, they will all come into their own.
am immeasurably grateful to God for giving to the world
iat noble character, Mrs. Eddy, who so unselfishly searched
ie Scriptures in order to give us a light by which we could
alize the truths contained therein.

Mrs. H. Astrowski, Chicago, Ill.

❖

As I look back to the many blessings received through
hristian Science, I feel I should express my gratitude
irough the *Sentinel*. At one time I was bitterly prejudiced
gainst this religion, but "man's extremity is God's oppor-
inity," and at a dark hour, when I was greatly in need of
hysical healing, a dear friend came to visit among us. She
ad experienced a wonderful healing through Christian Sci-
ice, and I did not doubt what she told me, but I said, "Oh,
could never give up my God," for I was at that time an
tive church-member. My friend, however, told me that I
ed not give up anything, for this teaching would only help
e to be a better Christian. I therefore finally consented to
t her try to help me, and had her order a copy of "Science
id Health with Key to the Scriptures" for me, as she said
I read this with the Bible I would be healed. The result
as that in about a month I discovered I was getting better,
nd with the greatest joy I also recognized that I was learn-
ig to know God aright.

I am now well, and rejoicing in the truth each day. My
hildren, a boy twelve years of age and two girls ten and
even years old, have never tasted medicine. They have had
ttacks of illness to which children are believed to be subject,
ut these have always been overcome through Christian Sci-
nce. For the spiritual and physical healings I am thankful
o God, and grateful to Mrs. Eddy.

Ida Parsons, Sparks, Nev.

❖

For over five years I had been suffering from what the
nedical faculty called a typhoid leg. I had undergone an
nternal operation, and the condition of the leg was the result
of the complaint for which I was operated on. During these
ears I never knew a minute's peace, for the leg troubled
ne continually, and I went about all the time in fear that it
night even cause death.

In the beginning of September, 1912, I was induced to
seek the aid of a Christian Science practitioner, and with two
weeks' absent treatment I was healed. From that time until
last September I did not feel the slightest symptoms of re-
lapse; but one morning I awoke with a sense that my leg was
paining me. At this time I was being treated for supposed
internal strain, so I asked the practitioner to treat me for
this other ailment also. In three days I was cured of both
troubles, and have been in perfect health ever since. I rejoice
greatly over the fact that I have been brought into a fuller
understanding of the allness of God, that I am His child, and
that my life must be devoted to His service. I am also truly
grateful for the revelation of Truth given to our revered
Leader and handed on to us by her. I joyfully pass on the
good news to others.

Christian Science has opened up for me a new view of life,
and I am deeply grateful for all it has done for me.

Charles T. D. Farley, Kare Kare, Auckland, New
Zealand.

I have much pleasure in stating that what my husband has
written is perfectly true; he is a different man since taking
up Christian Science and is in every way benefited. I cannot
speak too highly of the peace and comfort this religion has
brought to me and other members of our family.

Mrs. M. M. Farley.

❖

Nine years ago I was led to investigate Christian Science,
not for any physical healing for myself, but for my son, then
eleven years old. One day in September he had gone with
some playmates to the shore. In jumping from the end of a
bridge, he struck on a sunken log and hurt the ball of his foot,
which pained him so much that he came home. I examined
the foot, bathed it, and thought it would be all right, but
in the morning he could not put it on the floor, as it seemed
to be drawn up; so I sent for a physician, who examined it
and said that the foot was badly strained. He attended
my son for two months, using liniments and bandages, and
at last tried an electric battery, but each time the battery
was used the boy's whole side was affected, so that it was
almost useless for a while.

About this time a neighbor came in, and in speaking of
the boy's foot, asked why I did not try Christian Science.
I inquired what it was, for I had heard of this religion but
knew nothing about it. She told me that she was not a
Christian Scientist, but she had a relative who was, and she
knew that Scientists did some wonderful work. Then she
gave me the lady's address, and after my son and I had
talked the matter over we decided to write for treatment.
This I did, and the practitioner wrote me that God would
heal my son, explained something of the teaching of Christian
Science, and said she would take up treatment at once. She
also advised me to go to a lady living near me, who would
lend me a copy of Science and Health; so I got the book, and
my son and I started to read. It seemed difficult to under-
stand at first, but after a while I began to see and believe.

My son's healing began from the first treatment. His toe,
which would stick up straight in spite of all we could do, went
down where it belonged; and his leg, which had shrunken to
half its natural size, began slowly to fill out. We kept on
with the treatment until March. One morning I got up early
to read and pray, and I had the feeling that my son would
walk that day; but he came out on one foot as usual. I told
him I felt sure he would walk that day, and he said he
thought so, too. I therefore told him to read and pray while
I was getting breakfast, and he did so, with the result that
in half an hour he came out walking on both feet. In a few
days he could put his shoe on, and from that time he gained
very fast. He is now twenty years old and in the navy, hav-
ing passed a physical examination, and he has never had any
more trouble with his foot or leg. He is a stanch Christian
Scientist, and so am I.

I have had many demonstrations for myself since then, and
can truly say that Christian Science is my all. The slow
healing gave us a chance to study, and so to learn more of

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the truth; but it also gave us the spiritual uplift which no one can take away. I find I need this teaching more every day in my work, and I do thank God that there was one so pure and good that she could and did make the way clear for us.—CARRIE A. BALLARD, Cambridge, Mass.

❖

Ill health drove me out of business, then out West, and after that it cornered me. This meant either utter defeat, or else that I must turn and defend myself with the sword of Truth. At a very critical moment, when all material remedies had failed and the physicians said I could not live, I found this weapon of defense in Christian Science. I had been in the street railway service about ten months, when some one left a *Christian Science Sentinel* in my car. I read this out of mere curiosity, but immediately called on a practitioner for treatment and purchased the text-book, "Science and Health with Key to the Scriptures." As a result, I was cured of severe heart trouble, stomach disorder, nervousness, constant headache, backache, also of weak eyes, for which I had been wearing glasses six years. Where I used to consider almost every one who came on my car as an enemy, with no respect for a conductor, I am now able to see the real man in my passengers,—at least in a degree. My one great desire is to know God, and man in His image and likeness.

My work has become play as compared with four years ago. I have had Christian Science class instruction, which is indeed a "pearl of great price." Our fifteen months' old baby has known hardly an hour's illness, and has never had a drop of medicine, as Christian Science is our only remedy. Our little boy was healed of rupture through my understanding of Christian Science, after he had worn a truss for three years. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and Christian Science has indeed proved his words to be true in this age. I am very thankful to God, also grateful to our beloved Leader, who has again given this wonderful truth to the world.

LEE A. BARNETT, Los Angeles, Cal.

❖

I have long felt a desire to express through the *Sentinel* my thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, for the change of thought which has given me that peace "which passeth all understanding." My past life had been nothing but disappointment, ill health, and failure, with no satisfaction. Since coming into Christian Science I have gained a better understanding of God, and the Bible is my daily comfort. My life has changed completely, and I have found God an ever present help in trouble. I have been healed through Christian Science of rheumatism, gout, neuralgia, varicose veins, and erysipelas. Surely no one has more cause than I to be thankful for this wonderful truth which makes us free.

Miss E. HENLEY, Bexhill-on-Sea, London, England.

❖

Some time ago I had a very convincing proof of the protecting power of God that we learn to utilize through knowledge gained in Christian Science. My employment is that of a trainman on one of New England's railroads, and in that capacity I have experienced many instances of this healing and protecting power. In October, 1913, we had what seemed to be a very serious wreck. Our train was running at a high rate of speed, when I noticed the head cars pitch to one side, and the thought immediately came to me that we were off the track. Instantly I began to declare the allness of God and to know that He did not cause accidents. The cars did not go down a steep embankment, which was just beside them they were derailed, neither did they overturn; but they rested at an angle of considerably over forty-five degrees.

I was thrown on my head against some steam pipes, but in less than two minutes I was out of the car to make sure that we had not blocked the other track. I did not know that I was hurt until my attention was called to a flow of blood which came from a cut I had received on the head. I was startled at first, but immediately began to hold steadfastly to the Science of being, and I was able to go about helping passengers out of the cars, taking the names and addresses of over fifty people. I did not have my head dressed until after the surgeon had attended to all the passengers who were hurt, but no one was seriously injured. The doctor who dressed my head told me that I was hurt more seriously than any one in the wreck, but I worked through on my run to the terminal of the road, and ate a good supper when I reached there. The next morning I took off the bandages and have not had any trouble with my head since, as the cut healed quickly and without any soreness whatever. At the time of the accident it was raining hard, in consequence of which I was soaked through, and did not get dry until I reached home several hours afterward; but I suffered no bad effects from this exposure.

Eight years ago I was healed, through the study of Mrs. Eddy's works and the Bible, of the liquor and tobacco habit and of a very immoral way of living. Since that time Christian Science has been my only help for every mental or physical trouble that I have experienced, and my life has been ever so much happier, healthier, and more beneficial to mankind. This is the sure result for every one who will seek God first. I offer this testimony as evidence of my heartfelt gratitude for all that Christian Science has done for me.

GEORGE M. SWAN, Providence, R. I.

❖

My mother was healed through Christian Science of lung trouble and a severe cough, to which she had been a victim for several years. The practitioner came to the house several times and did good work for her, but at last my mother decided she did not need further treatment, and she has not had any ailment since. Christian Science has done very remarkable work for my father and the rest of the family. We are all deeply thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for Christian Science.

MAYBELL BAUD, Strong, Maine.

❖

I am very grateful for the healing power of Truth as manifested through Christian Science. The proof of God's all-power came to me through the healing of my mother, who is eighty-eight years old. Some three years ago she became very ill, and I sent at once for a Christian Science practitioner, who gave her a treatment the next day; but she seemed to get worse, and as some friends who were visiting at our home at that time thought it was awful that no physician was called, fear overcame me and I called in a doctor. He said he could not do much for her, but left a prescription which, however, I did not have filled. He told a friend of mine that my mother had acute lung trouble.

I then called up the Christian Science practitioner and told her all about it and what I had done. She said it was all right, and then took up the thought for my mother, saying we would work for her just for today and let tomorrow take care of itself. My mother began to improve and soon was quite well, until one day she began to have trouble with her limbs and was not able to walk. Help was again called

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n Science, and in two treatments she was healed. Some time after this, she fell one day, cutting her hands and face, and her arm began to swell and turn black, so I at once declared he truth to the best of my understanding, and read to her rom the Bible and Science and Health all night, when the ain stopped. In the morning I called up the practitioner, as he arm was still badly swollen. After the first treatment the welling began to go down, and two days later my mother was ble to dress herself and be around again. For all this I m indeed thankful to God, and grateful to Mrs. Eddy, who rought this truth to us in such a practical way.

ETTA HAYATT, Milwaukee, Wis.

[Translated from the German]

We are thankful to God for the good that has come to us hrough Christian Science. In 1911 my daughter became ientally deranged, as the result of an accident with which he met while in the last stages of confinement. The condition emed to affect her so much that the presence of two physiians became necessary during the birth, after which she had o be taken to an asylum. A three and a half months' stay here brought no improvement, and we had but little hope of er recovery. I then happened to hear of Christian Science, nd wrote to a practitioner, asking her to take the case and o enlighten me with regard to the subject, and this she illingly did. I put all my trust in God, and the power of 'ruth was soon manifest.

With a few treatments my daughter was completely healed, nd this caused a good deal of surprise among our acquaintnces. This healing, however, is not the sole cause of our ratitude, for the spiritual understanding which we have ained through Christian Science is indeed a great blessing, nd it is our most sincere desire that some sufferer may be d through this testimony to find his way to Christian Sci-nce, and thereby become a partaker of that peace which the orld cannot give.

FRAU MARIE ZIEGLER, Aalen (Württemberg), Germany.



I should long before this have availed myself of the privege of expressing gratitude for what Christian Science has one for me. I was healed of organic stomach trouble of ears' standing. The various physicians consulted were nable to cure me, although I was obliged to take medicine aily. I had been a sufferer for five years. After trying all inds of doctors and different climates in the hope of regainng my health, I had given up in despair when a friend urged ne to try Christian Science. I had no faith in it, but as I ad tried every other remedy and thought this could do me o harm, I went to see a practitioner, and after a few weeks' reatment was entirely cured, and I have had no return of he trouble. That was a number of years ago, and I have ad many demonstrations since. I am indeed grateful for hat Christian Science has done for me, and to know that God s All-in-all.—NORA MANN, Los Angeles, Cal.



Some time ago, while suffering from an attack of chronic tomach trouble, Christian Science was recommended to me y a friend who is a member of First Church in this city. secured a copy of "Science and Health with Key to the criptures," and through study of its teachings I was not nly healed of this ailment, but harmony has come into my ife to replace previous discord.

For this healing and many other blessings I am profoundly hankful to God, whose love brings the peace "which passeth ll understanding." I am also grateful to Mrs. Eddy.

CHARLES A. CAMPBELL, Washington, D. C.

From Our Exchanges

[Rev. Harry Luts in *The Christian Register*]

The main object of the movement or tendency of progressive liberalism toward the universal religion of humanity is the improvement of man's moral, mental, and physical condition here in this present world,—in a word, the enlightenment and elevation of mankind. This rationalistic, human religion does not ignore a life hereafter,—some future world for man,—but it affirms that man's chief and all-controlling duty is here and now in this present world. If we take proper care of this life now, we shall be abundantly able to take care of the next one when we get to it.

It takes very decided exceptions to the popular Christian theology as drawing people's thought and interest too much away to the life hereafter, so that duties here are liable to be neglected in the midst of their dreamings and visions of future bliss. The new way of thinking would say, Let the vision of the future remain a vision, a hope, a faith, if you can, but let it not entice moral interest and energy away from the pressing responsibilities and stern realities of the present time. Here on earth, and in this most real present, lie our duty, our tasks, our life business. It rests with us to bring that hoped for felicity into this present life by discharging our duties to our fellow men and to ourselves, and by a faithful obedience to our own highest ideals of duty. Ruskin said, "That is the true mother church where every man takes the hand of every other man helpfully." This is the aim of the new tendency in religion: to remove as far as possible the burdens that oppress men, to enlighten ignorance, lessen misery, assuage suffering, prevent sin, and uplift human life.

[*The Congregationalist and Christian World*]

The battles fought and won in the past are mile-stones in the progress of the race,—mile-stones that should be left behind us. Our future mile-stones should stand not only to mark the triumph of the right when it has clashed with wrong, but to show that in the progress of Christian civilization bad old methods have been dropped and better new ones have taken their places. There are mile-stones that mark the progress of the world toward international peace. In the clear light of history and of present awful events we see the folly of war and we see the better way.

[*Zion's Herald*]

"Arise, let us go hence." The Master's words to the disciples are repeated for our benefit today. We tend to settle down too contentedly into some congenial habitat, or fall into deep ruts, or limit our views by some narrow horizon. Then comes the call, Arise, go hence! If we obey,—it may be with shrinking of heart, or timid apprehension of unknown difficulties,—we find that God strengthens us for each successive onward step, and much as we may miss the old, new scenes bring to us fresh charms and nobler inspirations. So God is continually disturbing us for our own good; so Providence jolts and jars the soul, as the nestling is thrust out of the nest that it may try to train its powers in longer flights. All true life is dynamic, not static,—a state of expectation looking forward to improved conditions and larger triumphs. And if we cheerfully obey God's calls hence, we may, like Abraham of old, happen finally upon a Canaan in place of a Chaldea, and become a nation instead of a clan.

[*The Universalist Leader*]

A truth which Jesus taught and lived is, that, no matter what may happen to us, it is always possible to win and keep the joys that are best. He insisted that those who sought a

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real and abiding happiness in the practice of those virtues which his gospel commended, would never be disappointed. He affirmed that, in its security amid all the vicissitudes of outward fortune, the essential welfare of the pure in heart, the merciful, the peacemakers, and those who loved their neighbors as themselves, was like a house built upon a rock,—impregnable to all assaults of winds and floods.

[*The Christian Work*]

It seems irony to speak at this time of the ideal of Jesus, springing from his fundamental revelation of God, which carries in its bosom the inevitable conclusion of human brotherhood. Yet the Christian ideal, however far away it seems, needs to be asserted; for it cuts across the very spirit of the world, and cuts across a common way of thinking to be found more or less everywhere. Sometimes it appears as a pretentious philosophy, which declares war to be a necessity and to be the true test of the vitality and progress of a nation. It bases itself on a pseudo-science about the survival of the fit and the elimination of the unfit. The definitions are all made in terms of the grossest materialism. Force, efficiency, and a ruthless machine, are its watchwords. Fitness to survive is measured by brute strength, and so war is God's test for nations as struggle is the test for life. The creed finds its varied illustrations through the centuries, and "Corsica has conquered Galilee." Surely it has, if that be all. When Jesus of Nazareth came before the machine, he was easily eliminated. The world today is testing the bitter fruit of its own creed.

The Christian faith gives this theory the lie—and must unless it forgets Calvary. The two ideals come to death grips. Indeed this deification of force is the Antichrist, the absolute denial of all for which Jesus lived and for which he died. We believe that the purpose of Jesus is in line with the ultimate facts of the world and life. It is no dream of a visionary, but the eternal truth, and history is strewn with evidence that the nation which lives by the sword perishes by the sword.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

We are never really taken by surprise in life. I mean that the way we shall behave in any given emergency is the direct outcome of the life we have been living. How much of the grace of God have we been appropriating in our quiet hours? What ideals have we been cherishing? What thoughts have we been keeping company with? Have we been storing or wasting moral energy, watching or trifling with the duty of self-formation? For soon or late the cry goes forth, "Behold, the bridegroom cometh," and then what we are worth is seen. Trial, temptation, calamity, affliction come, and Christ comes with them, comes with a demand upon our loyalty and truth; and the question is, What have we to draw upon to keep our light shining to his glory in the midnight hour?

[*American Lutheran Survey*]

Great events are forcing individuals to stop and think, though they were formerly content to get their daily bread, and a little more, and to drift with whatever current might be strongest. Thinking, real thinking, leads to convictions; and convictions, where there is conscience, lead to a sense of responsibility, and a sense of responsibility makes men independent and brave. Present tendencies are hopeful in the political world. They promise gradual, but deep and sound, reformation. Such reformation is a thousand times better than revolution. This is the time for all good citizens to give momentum to the movements which are clearly for permanent betterment.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¼ inches long by 8 inches wide. The price of this edition is $7.00 a copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in which all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, before published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this new edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"The Sons of God," a lecture by Col. William R. Fell, C.S., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Contemporain* magazine is now printed with the English and French versions on opposite pages.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for the delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

From the Clerk of The Mother Church

CHURCH TENETS.—The Tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership and extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian ...ce, and author of the Christian Science Text-book, "Science and Health with ... to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, Boston, Mass. In addition to articles, lectures, and testimonies not published ...where, it contains a complete list of Christian Science practitioners, and a ...tory of Christian Science Churches, Societies, and Reading Rooms.

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Der Herold der Christian Science

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 45

Boston, July 10, 1915

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Items of Interest

The United States department of agriculture is at present superintending another bird census. The first comprehensive census of this kind was taken last year, and with good results. Ultimately it is expected that the entire country can be included in this annual count of the bird population, and when this has come about, it will be possible for the government to begin the collection of statistics that will possess permanent value. The census of 1914 was the most nearly complete in the northeastern states. South of the Potomac river and west of the Alleghanies it was not all that could have been desired. It is the belief of departmental officials that within a decade—perhaps sooner than that—the annual bird census will fully cover the entire country. When that is done, the department's experts will be in a position to know what additional protection is needed and for what particular kinds of birds.

The census of 1914 disclosed the interesting fact that there are sixty pairs of English sparrows to the square mile, on the average, throughout the United States, or seven to every one hundred native birds; and that seemingly the bird found most abundantly in the country is the robin, with the English sparrow a close second. In the northeastern states, where the count was most thorough, there were on an average six pairs of robins to each farm of fifty-eight acres. Of English sparrows there were five pairs to a farm. No other bird is anywhere near so numerous as either of these, but some are numerous enough to make their total run well into the millions. Taking the one hundred robins as a unit, other desirable birds were noted in the following proportions: catbirds, 49; house wrens, 28; brown thrashers, 37; kingbirds, 27; bluebirds, 26. The statistics regarding bluebirds are particularly gratifying, say departmental authorities. Only a few years ago nearly the total bluebird population of eastern United States was destroyed by a severe winter, but there are now, it is said, several million bluebirds in that locality.

Upon the recommendation of the secretary of the interior and of the chairman of the Alaskan engineering commission, the President of the United States, in accordance with the Alaskan railway act, has signed an order establishing an extensive timber reserve, approximately two hundred miles in length and from five to ten miles in width, in that territory, to be known as "Alaskan timber reserve No. 1." The reserved timber is on the public lands north of the Chugach national forest, extending five miles in width along the northern shores of Knik Arm and Cook inlet, between the mouth of the Knik river on the east and the mouth of the Susitna river on the west, thence north five miles on each side of the Susitna river from its mouth on the south to the mouth of the Ventna river on the north. The reserve also embraces the timber on areas five miles in width on each side of the right of way of the main line of the proposed railroad through the Susitna valley to Broad pass, and similar areas on each side of the right of way of the proposed branch line extending into the Matanuska coal fields.

The purpose of the reservation is to prevent the timber needed for the construction of the government railroad and its branches in Alaska from falling into the possession of individuals or corporations, in which event it would be necessary for the government to purchase timber which it once owned.

Important new halibut grounds have been located by the bureau of fisheries. They are twenty-seven to thirty-five miles due west of North Head, Wash., at the mouth of the Columbia river. These grounds, whose area and exact location are still unknown, probably constitute, the authorities believe, a veritable bank, lying immediately between the two areas which the bureau of fisheries surveyed with the steamer Albatross last year. This new bank is reported to be from ninety to ninety-five fathoms deep and beyond the one hundred-fathom line given on the charts. Arrangements will be made to have the Albatross survey this new bank and determine its exact limits and fishery possibilities. It is reported that a small fishing vessel out of Puget sound caught eighteen thousand pounds of halibut on these grounds in one day, the largest day's take the vessel ever had made. During the three weeks ending June 2, more than two hundred thousand pounds of halibut were brought in from these newly discovered grounds.

The scenic preserve centering about Long's peak, passed officially under the control of the United States government as a national park on July 1. The park is in a way two parks in one. The national park itself extends over the Continental divide like a great saddle. It is approximately twenty-six miles long and eighteen miles wide, and falls evenly in the Atlantic and Pacific watersheds. Consequently, most of its area is high and rugged. In the park proper there has been a good trail up Long's peak, which has been used for years by mountain climbers. There are a few other trails on both sides of the divide. Efforts are being made to have the roads and trails developed systematically, and with proper consideration for fine prospects. The region is one of great natural beauty.

The state of Yucatan, of which Progreso is the only port, has reaped great wealth in the past from growing henequen, or sisal. The development of the henequen industry in Yucatan was started in 1850. This section was for centuries considered worthless by the Spaniards. The profits of growing henequen are said to be enormous. The abundance of labor in time of peace made it possible for the planters to reap profits of from three hundred to four hundred per cent on their investments. Exports of henequen from Progreso amounted in five years to 8,856,408 bales. The United States in 1914 bought henequen to the value of $2,480. Most of it was for the use of the twine factories.

In just one year of rehabilitation since the destructive fire, there have been completed or in process of erection in Salem, Mass., new buildings to the total value of six million five hundred thousand dollars, or one million one hundred thousand dollars more in value than the structures they replace. Permits have been issued during the past twelve months for three hundred and four buildings, of which three hundred and seventeen are located in the district where the eighteen hundred old structures are being replaced by the new. To replace the eighteen five hundred apartments, there are now built or still under construction fourteen hundred apartments, some eight hundred and fifty of which are actually occupied by families today.

Through the department of commerce comes the announcement that the last session of the Provincial Legislature of Nova Scotia passed a law for town planning which is generally regarded throughout Canada as being a very advanced piece of legislation. The provincial commissioner of public works is to enforce the provisions of the law, assisted by local boards to be appointed in every city and town. In three years from the time of their appointment, these local boards are to prepare suitable by-laws governing town planning. The mandatory provisions of the law cover streets, thoroughfares, building lines, building restrictions, etc.

The impressions and experiences gained on a thirty-day tour of the national forests by Secretary of Agriculture Houston are described in a letter which, on his return to Washington, he sent to the chief forester, expressing his approval of the administrative work and methods of the forest service. Secretary Houston visited typical forests in each of the six great lumber districts of the West, penetrating into the forests on logging locomotives, automobiles, horseback and at times on foot, and getting into personal touch not only with the rangers and supervisors but with homesteaders, cattlemen, lumberjacks and others among whom the forest officers do their work.

Dallas, Texas, is to be the junction of a split route now being laid out for cross-country touring and known as the "Ocean-to-Ocean Dixie Overland highway. One prong of the route will lead directly west to Fort Worth and from there to El Paso and Los Angeles; the other will go south via Waxahachie, Waco, Austin and San Antonio, and join the northern route at Pecos. The termini of the routes are Savannah, Ga., and Los Angeles, Cal.

The government of Chile has compiled figures showing the foreign trade of this country in 1914. Of the total international commerce, amounting to five hundred and seventy-two million pesos, two hundred and seventy-two million pesos were for imports and three hundred million for exports. In comparison with 1913, these figures show a decrease of one hundred and fifty-two million pesos in the foreign trade of Chile.

The Ecuadorean fibre known as [illegible] is expected to become a rival to Mexican henequen in the manufacture of twine and rope. The plant is a species of cactus.

The National Retail Hardware Association in convention at St. Paul, Minn., has voted to hold the convention in 1916 at Boston.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

ol. XVII July 10, 1915 No. 43

[Editorial in *The Christian Science Monitor*]

The Memorial to Mrs. Eddy

A famous writer, speaking of a famous Fleming, made e of an expression which has become almost a proverb the English language. It was of Philip van Artevelde, the rchant prince of Ghent, that Sir Henry Taylor wrote, The world knows nothing of its greatest men." For many ars the world knew nothing of Mrs. Eddy, for other years knew practically nothing of her that was true. Only little little has her real worth and the incalculable significance her work begun to be appreciated. As the world goes, this not strange. The workers for the welfare of humanity are rdly known to the public in comparison with its conquerors d statesmen. Some day the "village Hampdens" and the nute inglorious Miltons" will take their place with the exanders and the Richelieus in the world's esteem, but that y is not yet. After all, Hampden in his own time was a ain English squire, and Milton an obscure Latin secretary o wrote a book, which after-centuries have prized as the eatest poem in the English language, but which sold for e pounds in his own time. The great example of all amples, however, is the Founder of the Christian religion. e of the greatest living masters in literature has given pression to this in an almost faultless way. He has scribed a Roman patrician who had visited Pilate in Jerulem, meeting the procurator of Judæa years later, borne a litter by his slaves up a Roman hillside. The two men op to talk over the old days in Jerusalem. They talk of Pilate's troubles, and of other insignificant matters. As they e parting, the guest suddenly asks what became of Jesus Nazareth. The procurator pauses, passing his hand over s forehead, and replies, after a moment's puzzled hesitation, Jesus of Nazareth? I do not recall the man."

No human being ever understood the mission of Jesus of azareth more clearly than Mrs. Eddy. She saw the child the Nazareth carpenter's house growing up to be the man ho was to speak to the fishermen of Galilee and the shepherds Judæa in the words of a rapidly vanishing language. The hilosophers of Greece and Rome were pacing their groveed gardens, accompanied by disciples eager to take down eir words in the great classical languages of the day, in ar lest a syllable should perish. The disciples of Jesus ere a tax gatherer and a handful of fishermen, men incapable f playing the part which Plato played to Socrates and ucian or Celsus to Epictetus. His academia was a Syrian illside, his rostrum the bow of a fishing-boat, yet, as Mrs. Eddy has said in a wonderful passage on page 163 of Miscellaneous Writings," "his words were articulated in he language of a declining race, and committed to the provience of God. In no one thing seemed he less human and ore divine than in his unfaltering faith in the immortality f truth. Referring to this, he said, 'Heaven and earth shall ass away, but my words shall not pass away!'"

It was because Mrs. Eddy knew, and knew why, truth ould not be destroyed, that she gained the courage for the ork of reviving in the nineteenth century the teaching preached in Palestine at the beginning of the Christian era, and carried by that handful of fishermen and their friends throughout the civilized world of their day. It was because Mrs. Eddy realized what the beloved disciple meant by absolute truth, because she had learned what Peter meant by a scientific knowledge of God, that she was able to make practical, in the nineteenth and twentieth centuries, something not merely of the preaching, but of the practice, which had filled Judæa and Attica with wonder, when Peter came to Joppa, and Paul was preaching on Mars Hill. Mrs. Eddy had seen that because truth is truth, it is the same yesterday, today, and tomorrow. She had realized that the demand of the Founder of Christianity had been not only for words but for deeds, not merely for precept but for practice. In such circumstances she understood that a return to primitive healing entailed not only the preaching but the practice of Paul and Peter. She realized that that preaching would be with Paul's power when it was with works following, and that that healing was only regarded as miraculous because men had ceased to understand the power of a scientific understanding of Truth.

This was Mrs. Eddy's great discovery. This knowledge it was which she gave to mankind. It made Christianity the vital, practical factor it had been to the men of the first century. Those who grasped her meaning realized that they too had dominion as did the men who traversed the Mediterranean shores in the first century, explaining the Science of Christianity to astonished listeners and demonstrating this Science to a sin laden and sickness stricken world. The very fact that she taught something which was contrary to men's sensuous inclinations and to their orthodox beliefs, constituted a passport to the cynical disbelief and brutal intolerance of the world. Just as Greece could find no better reward for the adamantine truth of Socrates in the fifth century before Christ than the hemlock cup, just as Italy could find no better reward for the discoveries of Bruno in the sixteenth century than the stake, just as orthodoxy could find no better resting-place for Tyndale in the sixteenth century than the dungeon, so the same passions, stirred to violence in the nineteenth century, found expression in the attempt to silence Mrs. Eddy by condemnation.

It is, of course, impossible for humanity to pay its debt to those who have acted as pioneers along the road leading to an understanding of divine Principle, except by the effort to follow in their steps. Still humanity, not altogether unwisely, loves to record its appreciation of these pioneers as it records its appreciation of men who have gained distinction in any walk of life. It is impossible to repay the debt which the world owes Socrates for his fearless advocacy of truth, but the figure of Socrates has been carved again and again. It is impossible for the English speaking races to repay the debt they owe to Tyndale, perhaps more than any other man, for giving them the English Bible and for his uncompromising advocacy of truth, but the statue of Tyndale stands on the banks of the Thames. It is impossible for humanity to repay the debt it owes to Bruno for his unwavering assertion of truth and for his unquailing fight

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for the right of humanity to knowledge, but the statue of Bruno stands where the stake at which he was burned once stood in Rome. It is absolutely impossible that the world can repay Mrs. Eddy for the life of toil, rewarded so largely by obloquy and persecution, which she faced with such unswerving courage, such indomitable patience, and such invincible love, as she guided the Christian Science movement to the place it holds today. Christian Scientists, least of all people, believe any monument is necessary to record her efforts or is capable of increasing her influence. They have felt, however, that there is a fitness which demands that the spot where her human form was laid, should be preserved in a dignified and lasting manner. The monument they are placing in Mount Auburn will mark their appreciation of this necessity, and of this alone.

Over the door of the northern transept of St. Paul's cathedral there is cut in the stone that famous epitaph of Sir Christopher Wren, "*Lector, si monumentum requiris, circumspice*" (Reader, if his monument you desire, look around). The monument of the great architect who rebuilt London from its ashes, is the cathedral which stands at the top of Ludgate Hill, and the visitor standing beneath the famous dome looks around him and views this monument. It might be said of Mrs. Eddy, by the man under the vault of heaven, If her monument you require, look around. Her real monument is the men and women of every country and of every race lifted out of sin, rescued from disease, saved from despair. It is not in one spot alone that this monument is raised, it is wherever the power of Truth, as understood through Christian Science, is powerful to the throwing down of the strongholds of evil. Wherever a man stands, with the dome of heaven above him, he may say of Mrs. Eddy, "*Si monumentum requiris, circumspice.*"



Study of Christian Science

GRAY MONTGOMERY

ALL are as yet pupils in the study of Christian Science, having acquired a smaller or greater degree of understanding in proportion as they have put its teachings into practice by demonstrating the power of Spirit, as Jesus did, in healing sickness and sin. The understanding of Christian Science usually unfolds to the student gradually, as the carnal mentality, termed mortal mind, is put off and the Christ-mind is gained.

The statements of absolute truth may at first appear difficult to understand, but their spiritual discernment is gained as the truth is steadfastly held in thought and received in childlike trust, without question or doubt. Then, through this spiritual discernment the more simple problems will be solved. With their demonstration will come a more complete spiritual understanding of the deeper truths, and as our text-book, "Science and Health with Key to the Scriptures," is more thoroughly studied, the larger problems will become less perplexing and will in turn be solved through higher understanding. Each victory gained will bring the courage of conviction and more absolute faith in God's healing and saving power.

Through the study of Christian Science, the Bible ceases to be to the student merely a literal statement. Instead, the thoughts and lessons contained therein become living messages from divine Love, uplifting and purifying human thought and aiding in the destruction of error. The study of Christian Science brings out the higher metaphysical meaning of the Scriptures, and thus aids the student in his effort to demonstrate control over material conditions through the power of God, divine Mind; and as he inclines his thought toward G and yearns for holiness, he finds his whole mentality bec purer. The beautiful, unchanging, and spiritual will su his entire thought and become an actuality in his life; a the solution of all problems presented in daily expe will become clearer and easier as he gains the right attitude.

The Bible and the Christian Science text-book ma plain that the right mental attitude is attained only b ing "first the kingdom of God, and his righteousness page 4 of Science and Health, Mrs. Eddy writes, "The to be better and holier, expressed in daily watchfulne striving to assimilate more of the divine character, w and fashion us anew, until we awake in His likenes seek righteousness is the only scientific way of demo God's divine power to heal and save. It removes fear diseased thought from the body and turns it to God which is the foundation of all disease, and which may a myriad different names, is banished by the realiz the protecting and preserving government of divi The body then responds to the corrected condition of and health is made manifest in place of disease.

Through the study of Christian Science the sin learn that all real happiness is from God, and he w to find any satisfaction in sin, for he will learn that the slave of sin, but is the master of his destiny by r his understanding that man as God's idea reflects the of God to do good, and good only. This awakening ignorance will also free him from the fear of sin and stop sinning. The thief will learn that real substance itual, therefore he can gain nothing by stealing; and drunkard will lose all pleasure in his cups, when he learn joy is spiritual and matter is powerless to give pleasure pain. On page 202 of Science and Health we read: "If would bring to bear upon the study of the Science of M half the faith they bestow upon the so-called pleasures of material sense, they would not go on from to worse, until disciplined by the prison and the scaffold the whole human family would be redeemed through the of Christ,—through the perception and acceptance of T

Betrothed in Faithfulness

FLORENCE E. B. DONALDSON

IT has often been maintained that the very general ment of symbol and metaphor throughout the book Bible has made it difficult for western thought to regar teaching as practical and adequate to the daily needs of ern life. Yet there is something in the poetic imagery Scriptures which rivets attention and helps to elucidate meaning of the text in a very striking way. The w attention was especially drawn to this fact when the fol verse was read during a Christian Science service: "I even betroth thee unto me in faithfulness: and thou know the Lord."

The use of the term betroth implies a covenant, or tract, for that which is to be fulfilled at a future ti condition binding upon both parties. It holds up to the necessity for working out our own salvation, and it w be difficult to convey so full a meaning in any other w Faithfulness demands continuity of action, prolonged and proof. The knowledge of God is the sure pro unswerving obedience to our highest understanding of T There must be constant readiness to fulfil the calls made our faith and loyalty in the service of God. It is indeed, that the crown of faithfulness has been attai

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his sphere of action. To Moses was given the tribute of igh achievement, since of him it is recounted that he was aithful "as a servant, for a testimony of those things which ere to be spoken after." Of Christ Jesus it is written that e "was faithful to him that appointed him," and "as a son ver his own house;" and in the first chapter of the Revelation f St. John the apostle speaks of Christ Jesus as "the aithful witness."

Christian Science is gaining adherents in all parts of the orld, among all conditions and classes, just because it is npressing them as a practical religion, a demonstrable truth. : is indeed a call to strenuous overcoming, to an admittedly renuous warfare with material belief, dogma, and sense-stimony. All these must be combated and conquered, as aught in "Science and Health with Key to the Scriptures," arough the demonstration of divine law, and the individual nsciousness is the place for the contest. Mrs. Eddy says: Love must triumph over hate. Truth and Life must seal se victory over error and death, before the thorns can be id aside for a crown, the benediction follow, 'Well done, ood and faithful servant,' and the supremacy of Spirit be monstrated." "Let us be faithful in pointing the way arough Christ, as we understand it, but let us also be careful ways to 'judge righteous judgment,' and never to condemn ashly" (Science and Health, pp. 43, 444).

Faithfulness is an attribute of God, and is reflected by His age and likeness. We know that the promises of God are ire; that He "with whom is no variableness, neither shadow turning," can never do less than fulfil the law which is ove, the word which is Truth. As Christian Scientists we on learn the essential nature of this quality of Mind. It is manded of us in all the phases of the work we have to do. we are not faithful in the little things of daily life, neither all we be in the greater. If we do not at least try to stroy the lesser errors presented to our thought,—that is, far as we are able to discern their false character,—we all not be fitted to cope with the greater ones. But if we rnestly and honestly are striving to overcome, and to per-rm faithfully that which seems given to us to do, we shall nd that we are growing in understanding and in the right pprehension of what the faithfulness of God toward His ildren really means.

Such an attainment will bring with it a fuller assurance f faith, a trust and confidence in the all-protecting power of ivine Love which will make the greater tasks, when they ome, seem easier than we could ever have hoped to find them. t is not by remaining in the darkness and by submitting to vil that wrong is righted, but by faithfully keeping guard nd watching for the light, by turning continually to good, eclaring its all-power, that the false claims of mortal mind re fairly met and overcome.

Another gain that is ours in the faithful keeping watch ver our thought, and the consequent unfolding of God's aithfulness, is the ability to leave results to the Almighty. The calm trust in and certainty of the word declared, forbid loubt or anxiety, or any sense of our inadequacy to the task, or we know of a truth that He will bring it to pass. God lone gives the increase, and the knowledge of having faith-ully done our best to declare Him aright is enough to bring he conviction that, as all results lie with God alone, there is o possible failure, no returning void, whatever sense-testi-nony may claim to affirm. When Jesus of Nazareth mourned is seeming failure to attract to Love's protecting care the wilful inhabitants of Jerusalem, discouragement claimed tem-porary admittance; but when spiritual insight kept truth clearly in view, he declared, in the face of the most formidable opposition, that no jot or tittle of the truth he taught, or the words he uttered as taught of the Father, could ever pass away.

In considering for a moment the continuity of effort which faithfulness demands, we find how impossible it is that there should be anything spasmodic or emotional about Christian Science. It is quiet, purposeful, steady work that counts. Faithful service is not the effort of a passing moment, but the willing and desired life-work of the one who serves. In human affairs a valued and faithful retainer may at times manifest undesirable characteristics of self-importance, but humility and self-abnegation must ever accompany the followers of Christ Jesus. It is this alone that brings the joy and gladness of the certainty of the sure reward, the "crown of righteousness."

It is equally clear that a right understanding of the service to be rendered is of the highest importance. The fact that we learn this in Christian Science is a reason for deep gratitude with those who have been led to study it. That this study must be continuous is self-evident, since the subject is limitless. Although the way out of material belief may seem long and arduous, we know "he is faithful that promised," and we too shall be betrothed unto the Lord in faithfulness.

Taking Up Arms

ELIZABETH C. WICKERSHAM

In reading the Bible, the writer has often been impressed with the statement that the prophets and others, looking to their heavenly Father for guidance in their extremity, in many instances "heard the voice of the Lord." The constant longing to have this same experience, and the knowledge that God is "the same yesterday, and today, and forever;" that He is "no respecter of persons," blossomed into fruition one day as she read the following words from our text-book (p. 456): "Science and Health . . . is the voice of Truth to this age." Then there came pouring into the awakened thought the innumerable times when, on turning to God for light and help, some familiar passage from this "Key to the Scriptures" had come with such force as to cause her to turn involuntarily to see who had spoken it.

Hearing the voice of God in this way brought great comfort in a recent experience. After listening for a while to discussions of the great war in Europe, and of the hosts of men who were taking up arms against one another, the writer found that a sense of the reality and awfulness of the situation was defining her thought, so she retired to her room to gain a more scientific sense and thereby keep her peace of mind and do her duty as a Christian Scientist. While in this attitude of expectancy, there came to her consciousness this passage from page 29 of the text-book: "Christians must take up arms against error at home and abroad."

To one unfamiliar with the teachings of Christian Science, these words would seem to imply the necessity of taking up arms as they are now being taken up in the conflict across the sea; but not so, as understood in Christian Science. St. Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds," and this gives us instruction as to what the weapons must be with which we are to overcome "error at home and abroad." Further light is thrown on the subject by the apostle Paul's counsel to "take the helmet of salvation, and the sword of the Spirit, which is the word of God." This word of God, which is our true weapon, he declares to be "quick, and powerful, and sharper than any two-edged sword," while

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he adds that this sword of Spirit is "a discerner of the thoughts and intents of the heart."

In Revelation we learn that out of the mouth of the Christ-idea goeth a sharp sword, that with it he might smite the nations. We know that back of all words are thoughts, and this brings us to the fundamental teaching of Christian Science, that Mind is the only cause and creator. Acknowledging only the one Mind and spiritual consciousness, we realize that this Mind, being infinite, must be expressed in an infinity of ideas. We are told that God is omnipresent Mind, and in the prophecy of Daniel we read: "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." This undoubtedly refers to the divine ideas, and infinite space being thus filled, there can be no space or room outside of this infinity. These spiritual ideas have no capacity underived from their cause or creator, and must express immortal Life, spiritual substance, eternal Truth, and boundless Love; therefore they have no element of destruction or evil to impart, and are incapable of enmity or strife.

There can be no conflict between God's ideas. Ignorance of man's spiritual origin is the parent of all discord. Not recognizing the nature of man as a son of God, men are drawn into mortal conflict. If they had a correct understanding of man's origin as purely spiritual, they would realize that he is endowed only with the attributes of the divine nature,—mercy, justice, peace, loving-kindness, and immortality, and this recognition of the brotherhood of man would end all strife. In Science and Health (p. 209) Mrs. Eddy says, "Mind, supreme over all its formations and governing them all, is the central sun of its own system of ideas." The supremacy of divine Mind being established, the ideas of God, reflecting the spiritual attributes of this Mind, are incapable of any struggle for supremacy, but forever express the harmonious government established in the universe of omnipresent and omnipotent Love.

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A Puzzle Picture

MILDRED CORNING HAMILTON

In one of the Chicago evening papers there appears quite frequently what is called a puzzle picture. In a maze of intricate lines, oftentimes depicting a tree and shrubs, there is concealed somewhere the face of a man or a woman, or perhaps an entire figure. Only by holding the picture at a certain angle and searching diligently can the object be discerned among the twisted lines of the drawing.

Looking at one of these pictures, I was led to think how much they are like many of our own problems. In seeing our fellow men about us, how often the real man seems marred if not hidden by a myriad of lines. Selfishness, pride, hypocrisy, rudeness, dishonesty, injustice, self-righteousness, self-pity,—all these tend to obscure the manifestation of the real man, the true man, made in God's image and likeness; and it is the work of the genuine Christian Scientist to look beyond these obscuring phases of materiality, just as we look beyond the obscuring lines in the puzzle picture, and seek for the true concept. We do not need to examine each false feature to see what it represents; it is enough to know that it is no part of the real man, and as such is entitled to no place in our consciousness.

On page 476 of Science and Health, Mrs. Eddy says that "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." It was with this in mind that I neared home one day, a few years ago, and saw some one sweeping the front steps. This man was taking the place of the regular janitor for a short time and according to material sense was shiftless and [illegible]. A courteous request a few days before, that he attend to some work which he had neglected for several days, had brought out an obstinate refusal. As I approached the building, however, I held steadfastly to the perfect concept of man, declaring that I would see this man only as God sees His idea, expressing courtesy, justice, and kindness, and governed by Principle. In other words, I was trying to look through the maze of materiality to behold the real man. As I came in at the walk the man looked up from his work, [illegible] touched his hat, and stepping forward opened the door for me to enter the building.

This was indeed a beautiful proof that behind every mask of mortal personality is the nobler self, and if we but diligently look for him, we will not only work out our own problems, but will aid humanity as well in the destruction of "every high thing that exalteth itself against the knowledge of God," of good. Lowell caught a glimpse of this truth when he said,—

> Be noble! and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thine own.

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Distribution

ALICE CROSS

The writer enjoys and appreciates all the Christian Science literature so much that she longs to share her pleasure with others, and so she often leaves a copy of the *Monitor* on the street-car seat when she has finished reading it. It has been a great joy and satisfaction to see how eagerly many different classes of people take up the paper and read it. The conductor at the end of the line will nearly always tuck it away in his pocket if no one else has done so.

Not long ago a small boy who was sitting across the aisle from me almost fell off the seat in his eagerness to see pictures in a copy I was reading, and I should have handed the paper to him if a man sitting next to me had not been looking longingly at it. When I put the paper down between us, however, the man hesitated to take it, so I moved to the opposite side of the car, and before I was aware he had taken it up and was looking it over; then he carefully tucked it away in his market-basket. The *Monitor* has come to be a splendid channel through which to distribute the truth, and each one should appreciate the privilege of passing along his own copy.

One morning, while on the car, I was reading the Christian Science article in the *Monitor* which had a title something like this: "Solving Life's Problems." I noticed that the woman next to me moved up closer, and I was conscious that she was looking over my shoulder. Finally she said, "That's a pretty big subject for a newspaper to deal with." I answered, "Yes, and this does it excellently." She was much interested when I explained the subject from the Christian Science standpoint and to the best of my ability answered her many questions. She knew nothing about Christian Science, but seemed delighted to hear about it. When we parted, she assured me she was going home to get out her Bible and read it.

I have often glanced up from reading this paper to see several men looking at it with mingled interest and surprise, and have thought that perhaps just to see one reading it in the street-car would lead them to investigate a point of view which found expression in such a splendid newspaper. With gratitude and thanksgiving let us share our [illegible] with others.

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Selected Articles

[Editorial in *Journal*, Belgrade, Mont.]

Judge Law of Gallatin county, by sustaining the demurrs to the complaints against certain people in Bozeman ho were accused of violating the law in practising Christian ience, has in effect held that the medical practice act of ontana does not apply to the practitioners of that cult. dge Law's decision is, of course, not to be construed as any degree expressive of his personal views regarding the iency of the Science treatment. It is to be taken merely his judgment of the law as applied to the facts of the rticular case under consideration. Nevertheless, sensible ople everywhere will applaud the ruling on general prinples. If the mere death of the patient as a result of a rticular kind of treatment is to result in the prosecution d punishment of the person administering the treatment, ere are hundreds, nay, thousands of the doctors of the called "regular" schools who would be in the penitentiaries the country.

If one who is sick in mind or body, or both, has faith the efficacy of Christian Science and no faith in the thods of the "regulars," what reason is there in sense or stice why such person should be compelled to employ a egular" in whom he has no faith, or go without any healing lp whatever? This business of trying to give the allo-ths, and the homeopaths, and the osteopaths, and all the her "paths" of the so-called "regular" schools a monopoly law for the treatment of the sick, will never be popular th thinking people. There should be as much freedom in tters of healing as there is in matters of religion.

[Ezra W. Palmer in *The Grand Junction* (Col.) *News*]

The Rev. Dr. —— in a recent issue continues his attacks Christian Science. From his remarks he is evidently der the impression that ignorance of Christian Science a qualification to pass judgment on it, a misconcepon which does no harm to Christian Science but renders isstatements ridiculous to every person who has made e least investigation of this teaching. If this critic will udy Christian Science with an eye single to the truth, he ill find how far afield his present views are, and thus preude the necessity for them to be publicly corrected in the ress. Christian Science is too well known, has proved its orth in too many battles with sin, sickness, poverty, and her ills of humanity, to be brushed aside by the *ipse dixits* f a writer who is evidently laboring under the illusion that is bald statements will be accepted unconditionally.

The reverend critic starts his attack by attempting to make appear that the Christian Science lecturer was wrong in eclaring that "religion can heal sickness and destroy sin," o which the lecturer added that the "words of Jesus made plain," the contention of this writer being that religion ad nothing to do with the matter. Evidently he had in mind system of doctrines, forms, ceremonies, and creeds which e quite agree are totally inadequate to demonstrate the ealing power of God as Jesus and his apostles did, and as ll believers who understand the life, works, and words of Jesus can do today. His concept is foreign to Christian Science, which teaches that religion is a vital, genuine fellowhip with God, which manifests itself in healing the sick, restoring the sinner, and bringing the kingdom of God to nen here and now. "Jesus established his church and mainained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning" (Science and Health, p. 136). It is this religion the Christian Science lecturer referred to when he added, "The words of Jesus made it plain" how religion can heal sickness and destroy sin.

The emptiness of the further claim of this critic will then be seen when he declared, "It is difficult to find any words in the Bible that warrant us in saying that religion heals sickness." Evidently this critic has overlooked the healing works accomplished by Jesus and recorded all through the four gospels. He has also overlooked the glorious works of the great apostles who healed the sick and raised the dead, and the wonderful story of the early Christians who carried the healing power of God throughout the length and breadth of the then civilized world. These healing works, proving by actual demonstration the might of God, caused the tremendous spread of early Christianity and gave it power to demolish the entrenched systems of pagan worship. Spiritual healing was lost three hundred years after the ascension, because Christians ceased to rely wholly on God. Pagan rites, dead formulas, and empty ceremonies took the place of spiritual unity with the Father, with the consequent degeneracy of Christianity and the evils and sufferings of the centuries that followed. How can this critic assume that the Bible gives no warrant for healing sickness by prayer when we have these words of Jesus: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Assumption is made by this critic that the Bible teaches the wrongness of sin but not of sickness. Repeatedly in the Old Testament the prophets warned of sickness and pestilence as the result of departing from the worship of the only true God. Jesus regarded sin and sickness as wrong conditions, obstructive of spiritual vision, and impartially healed them both. That he regarded them as oftentimes correlative and synonymous, is clearly evident from his statements in healing the man sick of the palsy: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Christian Science does not teach that all sick people have consciously sinned. Sick people are frequently the victims of mortal, material health laws, from the penalties of which they could escape if they knew and would rely upon the abundant power of God, ever available for their relief. These so-called laws of health are contrary to God's government, and are annulled and destroyed when the divine mode is understood.

The attempt is next made by this reverend gentleman to convey the impression that Christian Science is available for the intellectual and scholarly but not for those less fortunate in educational advantages. How the critic arrived at this amazing conclusion is difficult to see. Certainly it is very far from the truth. Christian Science is the Science of Christianity. It is therefore open to every man, woman, and child in the world who sincerely desires and seeks the healing and saving power Jesus gave to the world. To grasp spiritual verities, an open, candid, and honest heart is the first essential. This the little children had whom Jesus loved. On the other hand, when thought is bound by false theology, dogmas, and traditions, little progress is made. These are they whose "ears are dull of hearing, and their eyes they have closed." Educated human beliefs and opinions may be a positive bar to spiritual insight; they darken and enslave the mind, refusing assent to everything beyond their self-imposed limits. Christian Science can be understood and proved by every sincere

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seeker of truth. Its effect is to purify, inspire, and free the thought, and to make the saving grace of God free to every man, no matter how ignorant he may previously have been.

Christian Science teaches that knowledge of divine Truth is equal to every human need, but this does not mean that the mere knowing of a wrong condition is sufficient to cure it; knowledge of evil never overcomes evil. "Ye shall know the truth, and the truth shall make you free," Jesus said, and this is the teaching of Christian Science. The critic's concept of Christian Science teaching, that "if I break my leg, so long as I locate the fracture, and get a clear idea of the fracture, I am right," is wholly wrong, and is a travesty both on Christian Science and the Bible.

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[Mrs. Elizabeth T. Bell in *The Charleston* (S. C.) *Review*]

The sermon dealing with Christian Science, published in a recent issue, is filled with erroneous statements about the teaching and practice of this religion. The entire structure of Christian Science is built on the knowledge of God, revealed in the Bible as omnipresent Spirit. God is infinite; therefore He cannot be limited to a locality. Christian Science does not teach that He is "in the soil, the chair, the table." The belief that Spirit is in matter, or is associated with it, is pantheism; and this belief of a dual existence is the basis of all false religious teaching and all suffering. As spiritual things must be "spiritually discerned," it is only as thought is purified of the belief in duality that clear thinking along religious lines can be accomplished.

In the spiritual creation, as recorded in the first chapter of Genesis, there is no sin or suffering; these falsities are the logical result of the belief in a material existence, starting with Adam. The man made in God's image and likeness must of necessity be spiritual and perfect, hence the standpoint of Christian Science,—"perfect God and perfect man" (Science and Health, p. 259). Christian Science proceeds from this standpoint as Jesus did,—"I and my Father are one;" and through this conscious unity it destroys whatever is imperfect or unlike God,—breaking down "the middle wall of partition," the belief in fleshly reality. "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says" (Science and Health, p. 291).

Human will, or "the carnal mind," being "enmity against God," Christian Science teaches the necessity for complete self-surrender, that God's infinite good will may be revealed in us. The text-book of Christian Science, "Science and Health with Key to the Scriptures," interprets the Bible from a purely spiritual view-point. The accusation that it "sticks to the letter," is directly contrary to the fact. That which will "pass away" is the false concept of God and His creation; of a sinning, suffering, dying world, giving place to a realization through spiritual enlightenment of God's perfect world, with which He was satisfied.

As to "readers and practitioners," to be elevated in Christian Science is to be spiritually enlightened (not placed in office), and spiritual culture brings a demonstrable understanding of the Science of Life based upon honest conviction. It is not "being lifted from the ordinary walks of life to places of distinction in Christianity," but from spiritual ignorance and blind belief to an apprehension of Him whom to know, to understand, is to have eternal life. Thus equipped, Christian Scientists are in the divine order when "reading" the Bible, and "practising" its vital teachings.

The Christian Science Publishing Society publishes and sells the literature at moderate prices, perfectly satisfactory to its purchasers. Beneficiaries healed of sin or of so-called incurable disease, find no fault with the outlay of a few dollars which has brought such rich return. The literature may also be borrowed from public libraries; and every church maintains a loan library, besides distributing liberally to those who desire it.

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[Julia Moschauer in *Brooklyn* (N. Y.) *Eagle*]

I respect the sincerity of Pastor ——. Like most of the leaders of Christian thought, he is inspired with his vision of the truth. But oh, for the man who will some day arise in this world of controversy, a man who will preach his revelation of truth so earnestly, so enthusiastically, that he will forget to criticize or misrepresent the creed of his neighbor who is serving Christ along a road he has never trod. Now, I am not a Christian Scientist; but I love fair play. In his two sermons, this critic has misrepresented Christian Science. I have read and reread Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I do not agree with it, but above all things, I must admit its chief merit, consistency. I disagree with its premises; but those who accept its premises must accept its conclusions.

I will take one statement—the principal one—of the critic's attack on Christian Science. These are the critic's own words: "Christian Science denies these facts, declaring that there is no death, and that whoever dies merely commits 'mortal error.' It is surely against Christian Science, but confirmatory of the Bible, that for more than six thousand years mankind have been dying. What answer can our Christian Science friends make to this?" Now I do not for one moment believe the clergyman is insincere, but turn to page 348 in Science and Health. Here are Mrs. Eddy's own words: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, virtue and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?" In another part of the book Mrs. Eddy says she believes death is the last thing to be overcome.

Let those who wish really to understand Christian Science read the six hundred pages in Science and Health, written by Mrs. Eddy, who after years of invalidism was made into a strong, energetic leader by the Science she expounds.

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[Henry A. Teasdel in *The Ogden* (Utah) *Standard*]

In the columns of your paper there appeared recently a synopsis of a sermon, the subject being, "Christian Science: Is It Reasonable?" Our critic seems to lose sight of the difference between the mortal concept of man and the real spiritual man created in God's image and likeness, described in the first chapter of Genesis, who was given dominion over all materiality. Is it any wonder that with such God-given power, God's children are able to destroy disease and sickness as well as sin, the procuring cause of most sickness?

Our friend, in referring to Mrs. Eddy, says: "She built the Bible, though she perverted its teachings. She laid stress on healing, and settled all doctrinal difficulties with the dictum that there is no evil; there is no sin, no disease." If this critic would spare the time to study Mrs. Eddy's book, "Science and Health with Key to the Scriptures," instead of relying on what he can learn by conversing with others, he would find that she did not pervert the teachings of the Bible, but by interpreting them spiritually, threw greater light on them, perhaps, than any one else has.

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done. She laid stress on healing. Why not? When Jesus issued the instructions to his followers to preach the gospel, did he not also command them to heal the sick? Furthermore, this command was obeyed by Christians for three hundred years after Jesus went to the Father, until the spiritual healing power was seemingly lost through the same beliefs held by so many of our churches today, in materiality to the exclusion of spirituality. The statement that there is no evil, no sin, no death, refers to the real man, the spiritual man made in God's image. These errors are unreal in the sense that they are not eternal or God-created. Christian Science teaches that the God-created man is a spiritual being, and has power, through a correct understanding of God, to overcome the ills of the flesh, the discordant conditions of the material body.

Our friend refers to Christian Science as being born owing to certain existing conditions, whereas it is the Christ Science practised by Jesus nineteen hundred years ago, and discovered by Mrs. Eddy through the spiritual life which she led. This preacher says that the teachings of Christian Science appeal to a very intelligent class of people of considerable mental independence. That surely should be a strong point in its favor, and would suggest the wisdom of more thorough investigation. He further says that owing to the physical healing of its followers, a religious sentiment has been aroused such as has never been known before. It is not religious sentiment, but gratitude to God for His wonderful power among men. When John doubted the ministry of Christ Jesus nineteen hundred years ago, he sent two of his disciples to Jesus with the inquiry, "Art thou he that should come? or look we for another?" Our Master's answer was merely a reference to his works of preaching and healing. On another occasion, when referring to his followers, Jesus said, "By their fruits ye shall know them." Christian Scientists are willing to be judged by their fruits.

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[Harry I. Hunt in *Newark (N. J.) News*]

Misstatements concerning Christian Science appeared in the report of an evangelist's sermon published in your paper of recent date. In attacking Christian Scientists, as well as others whose religious convictions differ from his own, our critic has altogether overlooked the admonition of Jesus to the multitude in the temple courts, "Judge righteous judgment," or, in a more modern translation, "Judge justly."

Our brother is scarcely justified in his comparison of Christian Scientists with the prophets of Baal, "who prayed to their god to light the fire on their altar, but without result," to use the critic's words. To be exact, the analogy is clearly with the experience of the prophet Elijah, whose prayer was answered. Christian Scientists have been proving for forty odd years that Jesus meant what he said when he promised, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." They have been doing these works, and are doing them today, healing sickness and "all manner of disease," just as Jesus commanded his followers to do, and just as the early Christians did for nearly three centuries. As the prayer of Elijah was answered, to the great discomfiture of the prophets of Baal, so the prayers of Christian Scientists are answered, and people are healed of sickness and sin, of want and wretchedness, of bad habits and bad tempers.

All Christians accept the teaching of the Bible that God is good. All Christians believe in the omnipotence of God, and of course will agree with Christian Scientists that the goodness of God is therefore omnipotent good. Omnipotence means all-power, and shuts out the presence and possibility of any other power. Christian Science, therefore, is in accord with the Bible, and with the general belief in its assertion that good is the only power in God's universe; but it goes farther, and declares that this can be demonstrated in the proportion that one understands the spiritual import of the Bible teachings. Jesus knew that good was the only power, for he said, "There is none good but one, that is, God," and he proved that he knew it by overcoming every manifestation of evil or of a power opposed to God or good. Paul knew it, for he cautioned the Christians in Rome, "Be not overcome of evil, but overcome evil with good." Christian Scientists are striving to know this also, and are able to demonstrate it in proportion as they understand spiritual law.

Because, as our brother says, "reason can be overthrown," our critic implies that what he calls "religion of the mind" does not rest upon a firm basis. Mrs. Eddy, as every one should know, makes a very clear distinction between the human or fleshly mind, which St. Paul calls the "carnal mind," at enmity with God, and the divine Mind, the one intelligence, or God. On page 297 of Science and Health, Mrs. Eddy says: "Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine."

Thus we see that our critic's fling at believing "something that some one like Mrs. Eddy tells them," is quite undeserved, for the reason that Christian Scientists do not rely upon mere belief in anything to get them anywhere in a search for truth. The fact is, a Christian Scientist accepts the teachings of the Bible as interpreted by Mrs. Eddy's writings, not as a matter of belief, but as teachings to be understood and demonstrated. To the questioning disciples of John the Baptist, Jesus cited his works as proofs of the truth of what he taught; and James insisted upon the necessity of works as proofs of one's faith in Jesus' teachings, saying that "faith without works" is a dead or inactive faith. Hence the importance Christian Scientists place upon doing the works that Jesus commanded; namely, "to preach the kingdom of God, and to heal the sick," hence also their desire to be judged justly. "By their fruits ye shall know them," is the rule laid down by the Founder of Christianity, and it leads to "righteous judgment."

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[Robert Nall in *The Sun*, Sydney, Australia]

Your genial contributor, who in a recent issue wrote under the heading "Teuton Science," had no desire, I am sure, to do any injustice to Christian Science; but his reference to it, given on the alleged authority of another genial writer, may convey a wrong impression. If Christian Science was anything akin to the curious and absurd notions that some people seem to have about it, then it would justifiably lend itself to ridicule; but seeing that its sole mission is to benefit humanity physically, morally, and spiritually, it is of immense importance that it should be understood aright. When it is so understood, then it is at once seen that such statements as that of your contributor about the result of "thinking hard," come under the category of harmless witticism. It is not to think hard that the world needs, but to think rightly, and it is in this respect that Christian Science has revived, emphasized, and is everywhere proclaiming by its beneficent results the teachings of Christ Jesus. It has no relation, as you suggest, to what is called New Thought; but it is the old thought of the Bible, especially of the New Testament, applied in its pristine purity, and making its compassionate appeal to all who are in any kind of trouble.

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Editorial

"Overcome evil with good"

For ages mankind has believed that evil is real and always impending, and in this belief is the foundation for the fears which so largely influence the thought and actions of humanity. If Mrs. Eddy had done nothing else but convince a large number of men and women that "evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it" (Messages to The Mother Church, p. 48), she would have earned a large place in the record of the world's benefactors. She has, however, done much more than this, for her teachings go to the root of all being, the true exposition of what God is and what His creation is.

In her revelation of Christian Science Mrs. Eddy has clearly set out the proposition that God is by His very nature incapable of creating that which is not good, and that because He is omnipotent, omniscient, and omnipresent, there is no other creator and consequently no reality to the belief that evil is an entity and capable of controlling or even indirectly influencing the affairs of mankind. This might, of course, be called the negative side of Christian Science, and to those who believe that positive statements of good are all that is required in stating this Science and in applying it to the help of those in distress, the discussion of evil and its unreality may seem a waste of time. It is, however, quite apparent from Mrs. Eddy's discussion of this subject in the Message above referred to, and throughout her writings, that those who would dismiss evil with a wave of the hand have not entirely mastered the teachings of the Discoverer and Founder of Christian Science.

It will not be found by an examination of these writings that Mrs. Eddy ignores in the slightest degree the false claims of evil, but it will be found that she has ever been alert in counseling her followers to "be watchful, sober, and vigilant" (Science and Health, p. 324) in denying and mastering these mistaken beliefs. To be consistent Christian Scientists, therefore, we must faithfully demonstrate the falseness of the claims of evil, and thus prove their nothingness. The Master admonished his followers to beware of evil and not to allow themselves to be overcome by it, and the apostle Paul also counseled that we "be not overcome of evil, but overcome evil with good."

It is for us, then, to make effective before the world our professions that God, good, is all. Our duty in this regard, as well as the remedy which must be applied to the false belief of evil, is made clear in Section 6 of Article VIII of the Church Manual. Again, at the close of page 442 of Science and Health, Mrs. Eddy writes, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." Men need to know that God is not the creator of evil, but that evil is "a lie, an illusion, therefore as unreal as a mirage that misleads the traveler on his way home;" also that it "cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness" (Messages to The Mother Church, p. 50).

The section of the Manual to which attention has been directed clearly indicates that the denial of evil is not simply an inferential process, but an active and aggressive handling of that which claims to be real and able to set aside the harmony of God's creation. Evil is unreal and powerless so long as we keep our thought clear of any doubt as to the omniscience and omnipotence of God, omnipresent good. In the maintenance of this truth is our defense against its insidious attacks; in their vigorous repulsion and overcoming lies our own safety. It was because Mrs. Eddy recognized this that she gave to her followers this wise counsel (The First Church of Christ, Scientist, and Miscellany, p. 23): "Keep your minds so filled with Truth and Love, that disease, and death cannot enter . . . Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort."

ARCHIBALD McLELLAN

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Advancing Steps

It is of the utmost importance to all students of Christian Science that they ponder the question of their own progress and watch carefully their thoughts, words, and deeds, in order to see whether they are advancing toward a fuller realization of the kingdom of God, with its perfect harmony. The sooner they unreservedly admit to themselves that nothing can hold them back, even in belief, except it be their own assent to the arguments of error, the better it will be for them. On page 513 of Science and Health, Mrs. Eddy writes: "Advancing spiritual steps in the teeming universe of God lead on to spiritual spheres and exalted beings." It is therefore well for us to ask ourselves very often whether we are taking the steps thus indicated, and laying hold upon the glorious things which mortal eye hath not seen or ear heard, but which we are assured "God hath prepared for them that love him."

Advancing steps of course imply that we are leaving behind us certain things, and always for the reason that we do not and are seeking better things. Even on the material plane the one who aspires to be rich and who is willing to put forth the needed effort, leaves behind him the state of poverty and limitation, and the same is true of the one who strives to attain knowledge. It should be noted here that the things left behind are negative, hence unreal from the Christian Science standpoint. It cannot be denied that poverty and ignorance are negative conditions, but they, unfortunately, seem to usurp the place of realities. Moreover, they continue to do so until some advancing steps are taken in the realm of Mind, where each possibility of good is made into an assured fact.

The Christian Scientist begins by getting away from the bondage of disease and fear, and the next step is to advance beyond the enslaving tendencies of material sense and sin. St. Paul puts it simply yet forcefully when he says that we were once "far off," but that we have been brought nigh to God and His Christ, which shows that we have taken some of the advancing steps demanded by divine Truth. The things left behind are various in their deceitful claim to place and power, yet never once do they possess reality, or are they ever any part of man's true being. Malice, hate, and envy at times may seem to obscure the vision of man as God's child, and self-righteousness, a base counterfeit of goodness, sometimes shuts out the light which is greatly needed for progress; but now, even as at the side of the Red sea, The bidding is, "Speak unto the children of Israel, that they go forward." On page 536 of Science and Health we are told that the sea typifies a mental state which is "tossed," and is "advancing and receding," but in sharp contrast with this state is presented that other in which divine understanding reigns, is *all*, and there is no consciousness." There can be no backward steps when true understanding of God is gained.

When the attraction of Spirit and spiritual things becomes the dominant influence in one's life, every step is a free-

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one, and though the ascending path may at times appear steep and rugged, new strength comes with the effort put forth and new joy attends the wider outlook and the rarefied atmosphere. As we thus progress, we begin to understand the reason for the changes made in the text of Science and Health. In the earlier editions many of the statements were so forcible that certain readers were, like some of Jesus' earlier disciples, "offended" by them, so changes were made by the author of this book, as she explains on page 361, where she also says, "Spiritual ideas unfold as we advance." Never once, however, has the divine Principle of this teaching been departed from in the different revisions of our text-book, but its wider application to all human experience has been insisted upon. These revisions really mark the spiritual unfoldment of humanity, and the mental path is so clearly shown that we only need greater consecration in following it. The long night of materialism draws to a close, and the promise concerning each faithful one is, "I will give him the morning star."

ANNIE M. KNOTT.



Abundantly Enriched

THE teaching of Christian Science begets a new and most significant sense of the greatness of man, of the Christlikeness of his nature, the richness of his endowments, the relatively unlimited range of his appointed rule. It thus awakens a new thought of individual worth, and of what one may do and accomplish the moment when, having come to himself, he escapes from that weakening sense of good-for-nothingness which is not only entertained, but consented to and insisted upon as a fact, by very many Christian believers. To know a really respectable self that one can have a good opinion of and abiding confidence in, is manifestly vital to our realization of freedom for great undertakings.

The visitor to St. Mark's, Venice, is at once impressed with the quality of the building, the choiceness and rarity of its marbles, and the richness and profusion of its decorations. From base-line to dome its walls and columns and arches bring to the eye a wealth of delicate natural colorings to which nothing is comparable save the tinted fields of a sunset sky. It is perhaps the finest product of the constructive genius and the orientally luxuriant taste of a great temple building era; and when one remembers that it was the pride of a prosperous and artistic people, whose far-ruling thrift made it possible for them to gather votive offerings for its embellishment from many lands, he may find in it a symbol of that enriched and beautified character, that adorned excellence and efficiency, which was outlined by St. Paul when he said to the Corinthians, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work . . . being enriched in every thing."

That the Christian man, and especially the Christian Scientist of today, has received a wondrous inheritance of good through the heroic devotion of his predecessors, and that larger command of facts and of natural law which inquiry and invention have brought him, goes without saying; and the query, "What would my forbears, who with relatively meager means did so much, have accomplished with my possessions?" can but be a pertinent stimulus to every man of alert moral sense. Moreover, the recognition of man as the image and likeness of God, a perfect expression of the infinite wisdom, and having at his command all the resources of divine law, can but vastly enhance a man's concept of his individual privilege and possibility of achievement upon this plane of consciousness. It is just here that the teaching of Christian Science vitally relates itself to his spiritual growth and efficiency, to his calmness, courage, and that practical helpfulness to humanity which all men at their best will frankly acknowledge to be the only thing really worth while. It is surely ours "to hold the banner of Christianity aloft with unflinching faith in God" (Science and Health, p. 426).

When we remember that our exertions and performance are determined in large part by our sense of capacity, the significance of this awakening which Science brings to the measure of a man, begins to appear. Following it, one may experience a great sense of humiliation if not self-condemnation. The perception of what one might have been often precipitates at least a temporary tumble into the dumps. The wisely aspiring, however, will be led to let their "dead past bury its dead," and respond as did St. Paul to "the heavenly vision." Poverty, poor health, ill dispositions, all the actual and imagined disabilities of mortal sense, may seem arrayed against one, and so far as we concede their reality our hands are hopelessly tied; but when through Science one accepts man's glorious patrimony and estate, he thereby gains an entirely new basis of estimate as to his ability to be and do, and enters at once upon a nobler, more efficient manhood. This is one of the great inspirations of Christian Science; it evokes greatness by disclosing the splendors of the Christ-ideal.

JOHN B. WILLIS.

Among the Churches

Current Notes

BANGOR, MAINE.—During the ten months ending May 1, there have been distributed in this vicinity, through the local committee, 20,278 pieces of literature. Classified, this distribution has been as follows: *Journals*, 738; *Sentinels*, 4,403; *Monitors*, 13,621; miscellaneous, 1,516. The committee has furnished subscriptions to the publications for the Bangor public library, and for several libraries in near-by towns, including the one at the University of Maine, Orono. The Penobscot county jail has been supplied with a copy of Science and Health, also with the *Monitor* and the *Sentinel*. Several schools, among them the Bangor high school and the state normal school at Castine, have likewise been provided with literature.

The *Monitor* is on file at the rooms of the Bangor Chamber of Commerce, and at several department stores and club-rooms. A box is maintained by the committee in the street railway general waiting-room, which is frequented by many people during the day, and literature from this supply is freely taken. This means of distribution seems to meet a definite need, and has led to several cases of healing, which have been brought to the attention of the committee. In this single source of activity 2,354 pieces of literature have been given circulation. The month of March was made a special *Monitor* month, during which the local field was asked to assist in the dissemination of this publication. Fifty-four new subscriptions, ranging from one month to one year each, resulted from this work.—*Correspondence.*

PUEBLO, COL.—Work on the construction of First Church of Christ, Scientist, is ready to start. The plans have been approved, the property has been purchased, and bids for the construction work will be asked for in a short time. The church is to be located on the northwest corner of Main and Twelfth streets, the principal entrance facing Main street. The auditorium itself will seat four hundred and fifty persons, while the balcony and foyer will accommodate about two hundred more. The estimated cost is twenty thousand dollars.—*Pueblo Chieftain.*

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OAKLAND, CAL.—Placing the contract for one structure, and starting actual construction of another, the Christian Scientists of Oakland this week [May 16] came to the fore as the city's heaviest building operators among congregations. Edifices for Second and Seventh Churches of Christ, Scientist, are under way, one to cost seventy-five thousand dollars and the other something over twenty thousand dollars. Second Church, at Thirty-fourth and Elm streets, one block east of Telegraph avenue, will seat twelve hundred in the auditorium and six hundred and fifty in the Sunday school room.

The contract has been awarded for the construction of Seventh Church, to be located on the church property on Harrison boulevard between Twenty-third and Twenty-fourth streets, facing the new city park. The building is designed to seat seven hundred at present, with provision for enlargement, which will soon be required, to seat twelve hundred. The accommodation for services now being held in Ebell Hall has proven insufficient, and larger quarters are necessary.

Oakland Tribune.

LONDON, ENGLAND.—The design for the edifice of Second Church of Christ, Scientist, embodies the requirements of the committee to secure a church capable of seating one thousand people, a maximum number of whom shall have a clear view of the platform; a hall to accommodate about four hundred, with class-rooms for the children adjoining, and a house to contain the church-room and other offices, with the heating-plant and caretaker's premises. The remaining space is to be treated as a garden, railed off from the street but open to view. The new church will take the place of the present one on the site, and continuous use will be secured by erecting the new hall, class-rooms, and church-house first.

Building News and Engineering Journal.

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The Lectures

Leavenworth, Kan.

At the Shrine Temple on Shawnee street, a large audience heard Virgil O. Strickler lecture on Christian Science. He was introduced by F. C. Runkle, first reader, who said in part:—

Today, as never before during the Christian era, Christianity meets with acceptance through its demonstrable quality. Christian Science asks to be judged only upon its demonstrable quality, the proof of Immanuel, or "God with us," dawning in the human consciousness, as witnessed by thousands of sufferers throughout the world. At its healing touch, bodies racked by pain and disease have been transformed into health; care, sorrow, and sin have been banished, and man's birthright of dominion over the whole earth has been revealed. Thus it is that the Christ-idea, typified in the man Jesus by his wonderful works,—healing the sick, casting out evil, raising the dead,—and Christian Science as given to mankind by its Discoverer and Founder, Mrs. Eddy, coincide and illustrate the truth which Jesus promised we should know, and, knowing it, should be made free. This freedom awakens within the heart of every true Christian Scientist the yearning desire to share this truth with others.

Leavenworth Times.

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Long Beach, Cal.

In introducing Jacob S. Shield, who lectured on Christian Science, William A. McClelland, M.D., said:—

Centuries ago the multitudes gathered to hear the wonderful words of Jesus, and went away healed and blessed. Today all over the world the people are gathering, eager to hear this new-old story in the message of Christian Science, and are finding freedom from sickness and sin. Now, as then, humanity with one impulse is seeking to know more about God and man in His image. This is an age of progress, and progress to most of us means the casting away of our false ideas and notions, while the truth continues to assert itself until that comes "whose right it is" to reign. Paul said, "Prove all things; hold fast that which is good." Christian Science comes with its message and asks you to accept only what may be proven true.

These lectures are given that the public may hear the fundamental teachings of Christian Science stated correctly, and thus avoid wrong conceptions of it. Personally, I am one who allowed my wrong beliefs about Christian Science to keep me away from it for a number of years. Then through a very important case of healing which came under my observation as a physician, the authenticity of which I was forced to admit, I was finally led, though reluctantly, to investigate Christian Science, with the result that I found it not at all what I had thought it to be, but the one thing in all the world I had most desired and had always blindly sought for,—a practical, demonstrable understanding of God. During the years that I have been trying to apply the simple truths of Christian Science, I have been able to prove each proposition in the degree that I have honestly put it to the test.—*Correspondence.*

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Hempstead, N. Y.

The Rev. Willard F. Ottarson of New York city, in introducing William R. Rathvon, who lectured on Christian Science, said:—

The appearance and rapid growth of Christian Science in our day is one of the most remarkable of modern religious phenomena. Less than fifty years have passed since the discovery of this Science, and already it has found its way into every country of the known world. It has passed the stage of experimentation, in which its evidential proofs were meager and restricted, and has gone forward with increasing confidence, until now it has boldly entered every branch of human activity,—social, domestic, economic, and religious. Today it is recognized as a great factor of good, and is more and more commending itself to all classes of men by its beneficent activities.

While the wide-spread influence of Christian Science is a thing of large inspiration to all true lovers of good, its extensive growth is not by any means its most marked characteristic or greatest claim to recognition; it is also intensive in its influence and transforming power. It has entered the home and the business house, the church and the prison cell, the trades' union and the private office, bringing blessing and loving-kindness in its hands. Wheresoever it enters, it carries new courage and life. Its touch brings gladness and hope. It lays its tender hand upon the sore heart and heals its bitterness. The palace and the hovel equally feel its gentle presence and equally respond to its transforming touch.

No longer is Christian Science looked upon by intelligent men as a cultus to be treated with contempt or to be ignored as a superstition worthy of adoption only by people of so-called neurotic temperament and against which irresponsible children are to be protected. The earnest minds in the more serious fields of the world's thought are studying it deeply and with growing respect, both for its Founder and for its important results. As a tree is known by its fruits, so Christian Science is proving itself worthy of careful investigation.

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which it invites and courts to the fullest degree, confident of possessing demonstrable quality. Its adherents are men and women of strength of character. It summons to itself every splendid quality of the biggest manhood and the finest type of true womanhood. In all the spread of this truly wonderful religion there is no effort made at persuading or forcing it upon people. It is accepted, if at all, only after its own inherent truth has won its silent way. Indeed, one of the most interesting things about its wide acceptance is the fact that a very large percentage of those who are now Christian Scientists were at first bitterly opposed to what they thought it was, but now are fully convinced of its truth.

Another remarkable thing which Christian Science does, is to make people study the Bible with a new and absorbing interest,—a habit almost lost in our twentieth century rush. To the thousands of Scientists it is a book of daily and engrossing study. They love the Bible; it is their meat and drink. They depend upon it for wisdom and for guidance in business, in the home, and in the street. This Science has rescued the Scriptures from the débris of formalism in this materialistic age of doubt, and has placed them again on the high throne of authority to which Christ Jesus had long ago exalted them. For this work of moral salvage every Christian, of whatever denominational name, owes Christian Science a lasting debt of gratitude and friendliness; and every right-thinking and honest man ought, for this reason alone, to love his Christian Science brethren, and open his arms wide to welcome them into fellowship on the ground of Christian brotherhood.

The day for a narrow and intolerant Christianity is past and gone forever, please God, and no ecclesiastical or intellectual egotism shall force a crown of thorns upon the head of the eternal Christ. Those who were the most ready in the past to stone Mrs. Eddy, the Discoverer and Founder of Christian Science, are the ones whose children will be the first to come reverently and build to her loved memory a monument that neither time nor storm can ever wear away.

Correspondence.



Virginia, Minn.

The lecture on Christian Science given at Socialist Hall proved very interesting and instructive. The hall was crowded, and many were present from other range towns. Paul F. Chamberlain, who introduced William D. McCrackan, the speaker of the evening, said:—

Throughout the whole civilized world today thousands of people are investigating Christian Science. Their investigations are naturally leading to the asking of questions. They are asking if it is true that through a knowledge of this Science the sick are made well, the lame are made to walk, and the troubled are made happy. They want to know how it is done, and also if it is possible for them to learn to do it for themselves. Anticipating these questions, and desiring that they should be correctly answered, Mrs. Eddy very wisely organized a board of Christian Science lecturers. It is the duty as well as the privilege of these men to appear under the auspices of the Christian Science church in this and other countries to elucidate the truths of this greatest of all sciences.—*The Virginian.*



Iola, Kan.

Virgil O. Strickler, who lectured on Christian Science, was introduced by Baxter McClain, attorney, who said in part:—

I hold no affiliation with this or any other church, but I do say there are many things for which this church contends, to attract the people of this day and age. It advocates a religion that is good for every day in the week, and to be practised every minute and hour of the day and year. It is unquestionable that it is doing a good work, and this is the thing which brings it to the attention of Christian people.

Correspondence.

Fort Lauderdale, Fla.

The Rex Theater was crowded when Bicknell Young gave a lecture on Christian Science. He was introduced by C. E. Farrington, an attorney of this city, in the following words:—

At a time when the world was under the lead of misguided ecclesiasticism, when the voice of the prophet was not heard and the righteous ones were helpless without a leader, Jesus of Nazareth came, and he initiated a movement of reform so advanced that it was generally not understood even by his closest followers. He brought comfort to the distressed, health to the suffering, soundness to the afflicted, and at the same time revealed a life so pure and altogether lovable that it will be an inspiration to mankind through all ages. What he did he also commissioned others to do.

At various times and with changing effort, mankind has sought to bring itself into full possession of the powers and privileges bestowed by Jesus. Christian Science has laid aside useless and burdensome traditions, and has gone back to the commission of Christ. In harmony with science, it has reestablished the love-work of Jesus, and is restoring the knowledge of man's unity with God and a proper standard for living.—*Fort Lauderdale Herald.*



Madison, Wis.

Clarence W. Chadwick lectured on Christian Science in the Woman's Building, which was filled to its capacity. Louis J. Marsh, chairman of the board of directors of the local church, introduced the speaker as follows:—

It is not the purpose of this lecture to urge or persuade any one to become a Christian Scientist. While we have decided views on the subject of salvation from sin, disease, and all manner of discord, we respect the honest convictions of those who differ from us, and recognize the inalienable right of the individual to accept or reject that which is offered to him. When mankind awakes to see that human knowledge is to a large extent made up of the varied influences and impressions due to an uncertain environment and education, it will not block with either indifference or prejudice any avenue which promises emancipation.

The master Christian, Jesus of Nazareth, said, "Ye shall know the truth, and the truth shall make you free." The Science of Christianity, or knowledge of the truth which Jesus taught and practised, belongs to all, for "God is no respecter of persons." Christian Scientists claim no monopoly of divine healing; they have merely identified themselves with it, and to a degree availed themselves of it. The motive which prompts these public lectures is the desire to present accurately the facts pertaining to Christian Science, and so correct any mistaken opinion regarding it.

Correspondence.

Lectures to be Delivered

WESTERN AUSTRALIA—Perth: Virgil O. Strickler, Literary Institute, Hay street, 8 p.m., Aug. 15.

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Testimonies of Healing

It is quite generally admitted by the open-minded, that through the ministrations of Christian Science the sick are healed and the sinful are reformed. They are, however, loath to admit that what is termed or classed as organic disease can be healed. I am thankful to be able to testify that the Christ-teaching known to this age as Christian Science, does heal all manner of disease. My case, according to *materia medica*, was one of clearly defined heart and arterial trouble, from which there was no likelihood of my recovering, and no hope even of a possible improvement. I was told that a total collapse could be postponed only by the use of certain stimulating drugs, the exercise of extreme care, and an immediate cessation from all business.

I followed the carefully laid down instructions and took a sea voyage in the latter part of April, 1907, for the purpose of visiting my business correspondents. During the voyage I continued to lose ground, and a physician on the ship confirmed my home doctor's diagnosis and verdict, that there was nothing known to medical science which would restore my health or improve my condition. A day or so later I was kindly spoken to by a Christian Science practitioner, who had noticed my difficulty in getting on deck. Her sympathetic manner and kind inquiries so interested me, and particularly her clear, confident answers in response to my questions regarding Christian Science, of which up to that time I had heard very little, that I asked for help. An immediate arrest in the downward course was noticeable. I laid aside medicine bottle and prescription, and asked my new-found friend to give me Christian Science treatment. Upon our separating at the next port of call, she loaned me, with many words of encouragement, her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had never seen this book before, but became intensely interested in it at once. About a week after I heard of Christian Science,—I had been reading Science and Health for a couple of days only, and was at the same time receiving absent treatment,—I first noticed full and regular pulsation. I immediately got out of bed and knelt in thankfulness to God. I have never had any return of the trouble.

In July, 1912, after several years given over to hard work, I had an interview with the doctor who had formerly attended me, and he remarked upon my appearance, saying, "You must have taken extraordinary care of yourself." He also said: "I remember you case very distinctly. You had valvular heart trouble and hardened arteries, but I must have been mistaken about the heart trouble, as I see you have none now." In 1913 this doctor gave me a written diagnosis of the case, but omitted mentioning the heart trouble, as he said he must have been mistaken in 1907. I had become friendly with a doctor in London, England, who told me of a case of arterial trouble he had at the hospital, and I asked him what he thought of my experience. He examined me very thoroughly the following day and pronounced my eyes, heart, and arteries in splendid condition. This was in the autumn of 1912.

Christian Science has made clear to me the loving power of God, and that He is the only source of intelligence, faith, courage, and all goodness. By the steady and thoughtful reading of our wonderful text-book, I gradually realized that Christian Science is a practical religion and just what I had longed for,—not merely a religious belief, but a religion of deeds rather than words, and one which must not only be believed, but must be known, for only by knowing could the living truth about God and man be understood and realized. The phrases "child of God" and "inheritor of the kingdom of heaven" had dim associations with a catechism, but had always been quite meaningless to me. Our Lord's Prayer had become stereotyped, until I read it in the light of Christian Science and as explained on pages 16 and 17 of Science and Health, in Mrs. Eddy's beautiful interpretation, when it stood out in its all-embracing grandeur.

By the application of Christian Science to my daily life I have gradually realized that activity and industry for good is being "about my Father's business." "Thou shalt have no other gods before me" has become to me a new and vital commandment. What better way can we prove our gratitude for our Leader's stupendous work, than by adopting it as our very own, sticking to it with all our might, holding fast to that imperative yet withal most beautiful command as our constant daily thought. On page 276 of Science and Health we read: "Having one God, one Mind, unfolds the power that heals the sick, and fulfils these sayings of Scripture, 'I am the Lord that healeth thee,' and 'I have found a ransom.'"

WALTER J. STETHEM, Westmount, Province of Quebec, Canada.

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Since taking up the study of Christian Science a few years ago, I have had enough proof of its healing power to convince me that it is the truth. I did not come to it for physical healing, but was gently led by divine Love. I had attended various Sunday schools when I was a young girl, seeking for something I could not find and never agreeing with the conception of a God who punished. I had implicit faith in knowing God to be Love, but where the sin and disease came from I knew not.

Two years prior to taking up the study of Christian Science, I ceased to attend any church or Sunday school. In the mean time I had heard of "Science and Health with Key to the Scriptures," and also noticed that its adherents expressed more love than the members of other religious denominations; therefore one Sunday morning in January I attended a Christian Science service with a relative. It happened to be communion Sunday, and I was so impressed with the simplicity of the service that I immediately resolved to take up the study. I was still young enough to attend Sunday school, and for this privilege I am truly grateful.

My demonstrations of healing have been few, as the understanding of God and man's relation to Him has kept me well; but one experience, which occurred in May, 1913, I would like to mention, as it gave me an opportunity to prove God's allness. Since early childhood I have had considerable trouble with my ears, the pain sometimes being almost unbearable, and a number of years ago the mastoid bone of the right ear was seriously affected, so that the drum had to be lanced. One night the severe pain in my ear awakened me after two hours of sleep, but I began at once to realize the omnipresence of God by repeating the Lord's Prayer and its spiritual interpretation, as given on page 16 of Science and Health. In one hour the demonstration was made and the cold was broken, whereas in similar cases, before I turned to Christian Science, the pain would last three hours and sometimes all night. I was unable to sleep the remainder of the night, however, as the ear had not cleared up, though all pain had vanished. The following day happened to be the heaviest day of the year in the office where I was employed, and I rejoice to say I was able to do my share of the work perfectly. I had lost my rest the night before, but it was proven to me that my strength is in divine Mind, and my share of the work that day was accomplished. I left the office at half past seven and immediately attended a busines-

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meeting at the church. Later, I returned home without a thought of being tired or hungry, and it is needless to say I was grateful.

To Mrs. Eddy I owe unbounded gratitude for bringing again to human thought this saving truth, which demonstrates the unreality of all things material and the allness of God, good. I strive daily to "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393).—Liveria Crumb, Long Beach, Cal.



Christian Science, the greatest blessing that can come to any one, was brought to me five years ago by a dear friend who saw my great need. Since that time it has been our only physician, and we have had many proofs that it not only heals all our diseases, but that "Truth, Life, and Love are a law of annihilation to everything unlike themselves" (Science and Health, p. 243). I owe everything I have to Christian Science,—health, prosperity, and greatest of all, a knowledge of a God who is Love, and a perfect Principle by which we can work out every problem, no matter how small or great.

There has never been any return of the condition from which I was healed. From a nervous wreck, Christian Science has changed me into a perfectly well woman. Friends who knew me before I turned to Christian Science are astonished at the change. Since my healing, my husband and all the members of my family have asked for help in Christian Science and have received it. I have reason to be, and am, more thankful each day to God, and grateful to Mrs. Eddy for this wonderful truth which frees us from the bondage of false beliefs. I am also grateful for a renewed love of the Bible, in which I had entirely lost interest before I took up the study of Science and Health.

Margaret Keith, Chicago, Ill.

[Translated from the German]

I feel impelled to express my gratitude for all the benefits which I have received through Christian Science. About two years ago my youngest daughter was taken ill with severe inflammation of the lungs. Having been acquainted with Christian Science for quite a while, I immediately applied to a practitioner, whose treatment was attended by a wonderful result: the child was able to get up on the following day and felt quite well. The same child had caused us to feel worried on account of stuttering. I therefore again applied for help with regard to this difficulty, and with two weeks' treatment the condition was completely overcome, and there has been no recurrence. This was a renewed proof to me of the power of divine Love.

For all the good that I have received along other lines through this teaching, I am most deeply grateful, and my earnest desire is that all mankind may have knowledge of this glorious truth taught by Christ Jesus and revealed to us anew by Mrs. Eddy. I thank God for His great goodness, which is renewed to us with every morning.

Frau Elsa Roth, Leonberg near Stuttgart, Germany.



I wish to tell what Christian Science has done for me. Up to five years ago I had always been a great sufferer from skin disease; in fact, when I was a boy I was continually having medical treatment for my blood, but every year I grew worse. The last two doctors who treated me said they could not do much for me, that I had inherited the disease and would probably be troubled with it for the rest of my life. I could not sleep, my nerves were in bad condition, and I was disgusted with this world and wanted to get out of it.

About this time I heard of Christian Science through the healing of a friend who had typhoid fever. He was so ill that it was thought he could not recover, but he returned to his business perfectly well in four weeks. This interested me very much, and I decided to try the same "remedy." I went to see the practitioner, and in that first treatment was healed of the worst of all diseases,—fear. That night I slept better than I had for years, and that without medicine or the usual material applications. In four treatments my body was free from the burning sensation and my skin clearer than for years. I was interested, and continued my visits to the practitioner, as I wanted to understand how this had been accomplished. During this time my eyes were healed, although I had worn glasses for over six years, and I was cured of smoking after being a heavy smoker for thirty years. Other troubles disappeared also. For all this I was indeed grateful, but much more so for the spiritual healing which I received.

I had not been inside of a church for over thirty years. I believed in a God, but could not understand why He should make His children suffer and be sick; but since I have found God, and know where He is and what He is, and obey His laws, I have found great happiness, abiding peace, and perfect health. I had never read the Bible, because I thought I could not understand it, but now I take great pleasure in studying our Lesson-Sermons and attending our services. I am very grateful to our dear Leader that I have found God, also to those who have made this beautiful truth plain to me; and I know I can best express this gratitude by living up to the teachings of Christian Science.

Edmund W. Gleason, Boston, Mass.

The accompanying account of my husband's healing is entirely true, except that words can hardly express the misery he was in before taking up Christian Science. I am very grateful for his healing, and also for my own healing from rheumatism.—Mrs. Edmund W. Gleason.



It seems impossible to find words to express my thankfulness to God, and my gratitude to Christian Science for the blessings I have received. For two years I suffered so much from asthma that I lived out on a screened porch in order to breathe. In all I had six physicians. One thought my nerves were the cause of my condition, and he worked on them until paralysis set in on one side of my body, weakening my eyes so that I could see only with strong glasses. The next physician thought my nose caused the trouble, so I was taken to a specialist, and for two hours sat in the operating-chair while he removed bones from my nose and head. One month later I returned and had a similar operation performed on the other side. Still the asthma grew worse. During this time, an opiate was injected into my body and I was also obliged to take it internally; but soon even that failed to put me to sleep. Moreover, my memory began to fail from the use of the drug, and I would hear voices calling me until I thought I was going insane. We then consulted a physician who had a new asthma cure, but a trial of it weakened me to such an extent that we had to give it up, and the physician said that nothing more could be done for me.

The next day my mother told me about a lady who had been cured by Christian Science, and that afternoon this lady sent me a copy of "Science and Health with Key to the Scriptures." I read it all the afternoon and evening, and at night I went to bed and slept peacefully for the first time in two years. The next morning I called in a practitioner, and from that time I have never been troubled with asthma. My

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memory is clear, and my eyesight has improved so that I can thread a needle without glasses. I have also gained greatly in weight, and have been perfectly well ever since my healing. All our sorrow and darkness have turned to gladness and sunshine.—Lillie Beck, Milwaukee, Wis.

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It is now six years since I first began the study of Christian Science. I did not come to it for the healing, but because I was looking for a religion which was satisfying, and I am glad to say that I have found Christian Science to be all that it claims to be. I have been healed of stomach trouble and an abscess of years' standing, just through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, after a number of physicians had declared that an operation would be the only means of relief, and that would be very doubtful.

I am, however, more grateful for the spiritual uplift and the healed thought than for the physical benefits. Through many severe trials I have been upheld both spiritually and physically by the knowledge that God is Life and Love, and every day I am rejoicing in a better understanding. I am deeply grateful to Mrs. Eddy for giving us Christian Science.

Elizabeth McKay, Battle Creek, Mich.

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It has been seven years since the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, was placed in my hands and I was told to study it. This truth enlightens the mortal thought as the leaven permeates the meal, and by the time I had studied the chapter on Prayer, I was surprised to find I was healed of sleeplessness of nearly ten years' duration. Nervous exhaustion and goiter left me when I awakened to the fact that God is the life of man, and as His image and likeness man stands now and forever perfect.

The joy of perfect freedom from physical ills has been small compared to the joy in the knowledge that a loving Father created man and keeps him forever in His loving care. I know now that, even though I knew it not, He girded me, as the consciousness of God's presence has been my strength in hours when I was seemingly being overtaxed. No sense of weariness followed months of constant care and nights devoid of rest or sleep. Verily we may rest in Truth, and suffer no weariness from doing what it is our duty to do. That Christian Science heals instantaneously, and heals all forms of disease, I can gratefully testify. Organic heart trouble, so diagnosed by eminent medical doctors, was healed by studying and trying to apply the Christian Science rules as given us in our text-book. Influenza, appendicitis, and other seemingly serious conditions have been cured instantaneously by a realization of my true birthright as a child of God. I have never enjoyed such health and power of endurance as during the years I have been studying Christian Science literature.

I am most grateful to know we do not have to take any one's word that Christian Science heals, but all can prove it for themselves by honestly and humbly applying the rules given in Science and Health. For this saving truth I am most grateful. The sweet sense of joy and peace which comes from the knowledge of God as Love, cannot be taken from us. My prayer is that I may reflect more love, more of the divine nature, so that I may be worthy to bear the name of Christian Scientist, and that I may hold to thirsty lips the cup of living water in Christ's name.

Nannie Geoghegan, Albany, Ga.

I can vouch for the truth of the foregoing testimony, as I am a witness to the results, and they are permanent.

Brooks Geoghegan.

I feel it is my duty to testify to the value of Christian Science, as I have found it to be the healing truth, and it is with gratitude that I send this testimony. Since taking up the study of the Bible and "Science and Health with Key to the Scriptures," my life has been made brighter and happier, and I have found God to be "a very present help in trouble," and "able to do exceeding abundantly above all that we ask or think."

With the help of a Christian Science practitioner many inharmonies have been destroyed, and I have gained a better understanding of the truth. I find that as I give up mortal beliefs and think only God's thoughts, all goes well. Each day I have a stronger desire to know God, "whom to know aright is Life eternal" (Science and Health, Pref., p. v). I am very thankful to God, also grateful to Mrs. Eddy for the glorious truth revealed to us through diligent study of the Bible and our text-book.

Mrs. P. H. Hellyer, Cuba, Ill.

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Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This saying of the Master was truly verified to me in the healing of sleeplessness, in which I was in bondage for many years and which at various times resulted in complete exhaustion. I would often be laid up with nervous breakdown from six to eight weeks, undergoing what is known as the rest-cure, with its usual accompaniments,—drugs, diet, massage, etc.,—but all failed to produce the desired natural sleep. The days that followed these nights are positively indescribable. The physicians diagnosed the case as a complication of stomach and liver trouble, and every available remedy was resorted to, but without benefit. This condition has been entirely overcome in Christian Science, and I sleep most peacefully. I wore glasses for many years, but they were discarded soon after taking up this study.

Christian Science has proved the greatest blessing of all in the overcoming of deep sorrow, by showing me that God knows no separation, and that in Him is fulness of joy. It has been my glorious privilege to do healing work, and in doing so my grief has been turned into joy. I was born a Jewess, and it was extremely difficult for me to understand and accept the Christ; but on close application to the study of Christian Science I soon found this to be the truth that Jesus came to teach, and I am grateful for a religion which enables me to solve any problem that comes into my life by bringing the right thought to bear upon it.

My daily prayer is that I may be a channel for all good. I am deeply thankful to God, who gives us "richly all things to enjoy," and grateful to Mrs. Eddy for this wonderful discovery, which is leading me so beautifully from sense to Soul.—Sarah Meyerstein, San Francisco, Cal.

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It is nearly three years since Christian Science first came to our notice. It found me a very delicate woman, but with the help of a practitioner I have been cured of many sicknesses, including rheumatism and nervous exhaustion, bronchitis, ulcerated teeth, and influenza. I might say that I was in such a nervous condition that at times I thought I would end my life in an asylum; but thanks to Christian Science all this has been overcome. I had always been delicate, and one doctor had told me if I were not careful I would go into a decline. I had been taking medicine on and off for ten years, but it did me good only for a time, and I was beginning to lose all faith in doctors and drugs. Since coming into Christian Science I am much stronger and different in every way.

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Christian Science is helping me to overcome an irritable temper, and instead of dwelling on the dark side, to look for brighter things. The Bible seems a different book to me; I used to read it as a duty, but now I love to read it. I have three little children, and all have been helped and are much stronger than they were. I am so glad that they are being taught to know who and what God really is. I am most grateful to know that God does not send sickness or trouble, as I was always taught to believe, but that He is Life, Truth, and Love. My one great desire is to push on and learn more of this new-old religion. I am more than grateful for the understanding and knowledge of the true God which I have gained through the study of Science and Health.

MRS. ALFRED HAYSOM, London, Ontario, Canada.

✧

From a heart filled with thankfulness to God, and gratitude to our Leader, I wish to give the testimony of my healing through Christian Science. I have been healed of sleeplessness, nervousness, and a great depression. For five months I could not sleep, and after trying material remedies without any relief, I at last took up Christian Science, which I have found to be an ever present help in time of trouble.

A sense of great fear came over me at times, and I was afraid to stay in my home, but I have found that "perfect love casteth out fear." I have overcome many other weaknesses, and find as I go on each day, step by step, trying to demonstrate that God is Life, the fetters fall. I can say as did Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." I want to conquer all that is unlike God. I am permanently healed and gaining every day in spiritual understanding. My health is better than it ever was, and I never get tired any more. I have had class instruction since my healing, and I am very grateful for the privilege. I have also been called on to help others, and all have received help.

I am grateful for every blessing that has come to me, and I hope my testimony may benefit others. I shall ever continue to study the Lesson-Sermon and learn more of Christian Science.—EMMA HILLDRUP, Windfall, Ind.

✧

I have much for which to be grateful to Christian Science. Twenty-one years ago, through the reading of Science and Health, I was healed of stomach trouble and a very bad rupture, also of the tobacco and liquor habits and the use of profane language. I saw at the time I began to read the book that it was the truth, and I have never doubted its teaching from that day to this. I have had many proofs of the power of Truth, and for this I am surely grateful to Mrs. Eddy, who has given us in her writings the means whereby to prove it for ourselves. Jesus said he would send a Comforter that would teach us all truth, and bring the things of which he told us to our remembrance, and to me this Comforter is Christian Science. I am very sure the understanding of this teaching has brought peace and happiness to me many times, when nothing else could.

In Science and Health (p. 57) Mrs. Eddy tells us that "happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it." It is required of us to take up this truth and prove it for ourselves, and one proof makes us stronger, and more patient to stand and see the glory of God. Christian Science has given me an understanding of God that I can apply to my business and in my every-day needs. I am indeed grateful for this teaching.

F. C. HACKETT, Indianapolis, Ind.

From Our Exchanges

[Rev. Philip S. Moxom in *The Christian Register*]

We need to cultivate patience with ourselves. I have no encouragement for such as have sunk into supine contentment with their condition and attainments. They need to be aroused to a holy discontent, to a divine impatience with themselves. Apparently there are such, but they are few compared with the many who needlessly and harmfully fret over their own lot, their own attainments, their own little progress in the art of living. What they wish to achieve in days takes weeks, months, perhaps years. It is well to learn that most progress is made by doing today's task well, seizing today's opportunity, and meeting the present exigency with courage and steadfast loyalty to the highest that one knows.

As to our personal growth in character, if we are faithfully doing our duty, we need not greatly concern ourselves. Yet it is just this matter of personal growth over which many become anxious and despondent. But if we do not always clearly see our defects, neither do we see our points of strength and our actual achievement. Hence the need of patience. It is wise to think less about ourselves and more about our duties and privileges; and if we are amazed and cast down by a sudden perception of unsuspected weakness and unexpected defeat, there is always the possibility of improvement. Trust God and "do out the duty," leaving the issue to God. Then patience with ourselves resolves itself into patience with God, whose workmanship we are. He is making us while we are making ourselves, and if we lend ourselves to His disciplining hand, the workmanship will at last be complete, a worthy result of the long and often weary struggle with sin and pain and sorrow.

[*The Congregationalist and Christian World*]

Every holy purpose, breaking out in lives haunted by the consciousness of dereliction, is God's way of forgetting our unhappy past and offering a more blessed future. Each mounting desire is God's life within us,—the very spring of the soul. New opportunities for love and service are His absolution. The rebirth of powers which we had thought too nearly perished to bud again, is the divine proffer of that regeneration in which the prophets established their hope, of which the cross is the deathless assurance. The growing interest in life and its meanings, which wins its way into sorrow-stricken souls and there does its healing work, is God comforting the troubled. Regrets and bitter memories and unhappy repinings are the dead waste of vanished things. Life bids us be done with them.

[*The Watchman-Examiner*]

A Christian man's regard for the "minor morals" ought to find such expression in his business transactions as shall not only place him above reproach, but bring him the respect and confidence of those with whom he deals. In the family, in the social circle, and among one's neighbors, there is also large opportunity for the practice of the "minor morals." Christianity certainly ought to make one a kinder parent or child, a more agreeable host or guest, and a better neighbor than he would otherwise be, since it goes beyond all systems of morality and justice that merely forbid evil, and requires one to seek the good of others.

The Christian ought to feel how great is his influence for good or bad in the common things of life; to remember that, whether justly or unjustly, the sincerity of his profession is judged by his actions and temper in little things. To all these he ought to apply the test: Are they Christlike? Would

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Christ regard this and that, and speak of them as I do? It is not enough that some things are not positively bad, for the influence of Christians ought to be positively good. Paul puts under the Christian ban whatever is not becoming to saints, and commends the things whereby we may "edify one another."

[*American Lutheran Survey*]

True refinement is heart culture. It expresses itself through good manners, but it does not consist in good manners. Many a man is polished who is not refined. True refinement seeks knowledge, but does not consist in knowledge. Intellectual culture is a great boon to refinement, but it does not produce refinement. True refinement finds boundless satisfaction in the contemplation of the beautiful, in nature, in art, and in thought, but even the love of the beautiful is only a mark and not the essence of true refinement. Heart culture means heart purity, and heart purity means a deep and thorough application of that which is good. True refinement is the opposite of grossness, rudeness, thoughtlessness, egotism, pride and selfishness in all forms. True refinement is quick in its perception of and response to that which is good and true and beautiful, wherever found. The highest type of Christian possesses the greatest degree of true refinement.

[*The Universalist Leader*]

If Jesus was greatest among the sons of men, it is because he was most loving and trustful and obedient among the children of God, and lived in closest companionship with the universal Father. The greatness and beneficence of his life were related to the help that he sought and found in prayer, as a stream is related to its fountain, or the marvels wrought by the electric current to the source of its supply. Through prayer he kept his own in touch with his Father's will. Through prayer he rose above the discouragements by which he was surrounded, and received daily strength for daily need. Through prayer he gained and kept that fulness of love and sympathy for all mankind which fitted him to be the universal Saviour. Through prayer his vision of the life immortal made earth and heaven one.

[*Zion's Herald*]

We may never know what our small strivings have done for some of the waste places we have tried to people with pleasanter things; but there is every reason why we should keep on trying. Some of the efforts we put forth will be of avail. Kind words, cheery smiles, hearty handshakes, generous thoughts, timely promptings, thoughtful gifts, are some of the best things in life. If we but will, we may have them all as our portion, and we may feel very certain, if we do, that there will be waste places that we shall make to bloom.

[*The Advance*]

There is a difference between childishness and childlikeness. Jesus did not intend to require of us that we should be childish, but he did intend that his disciples should be childlike. He intended that we should preserve not merely the docility, but the spontaneity, the freshness, the originality of childhood. The world has occupied itself very largely in teaching children how to be grown people.

[*The Christian Intelligencer*]

The knowledge of God in Christ is absolutely essential to our happiness in this world and to the realization of our possibilities. To know God as our Father, to trust in Christ as our redeemer, and to live in the Spirit day by day, is an equipment for life which will vitalize every other equipment and make our contact with men a service of lasting power.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

"Christian Science: The Resurrection and the Life," a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Contemporain* magazine is now printed with the English and French versions on opposite pages.

Both these pamphlets are now on sale at prices shown on the opposite page for our regular pamphlets.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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The Christian Science Monitor

Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

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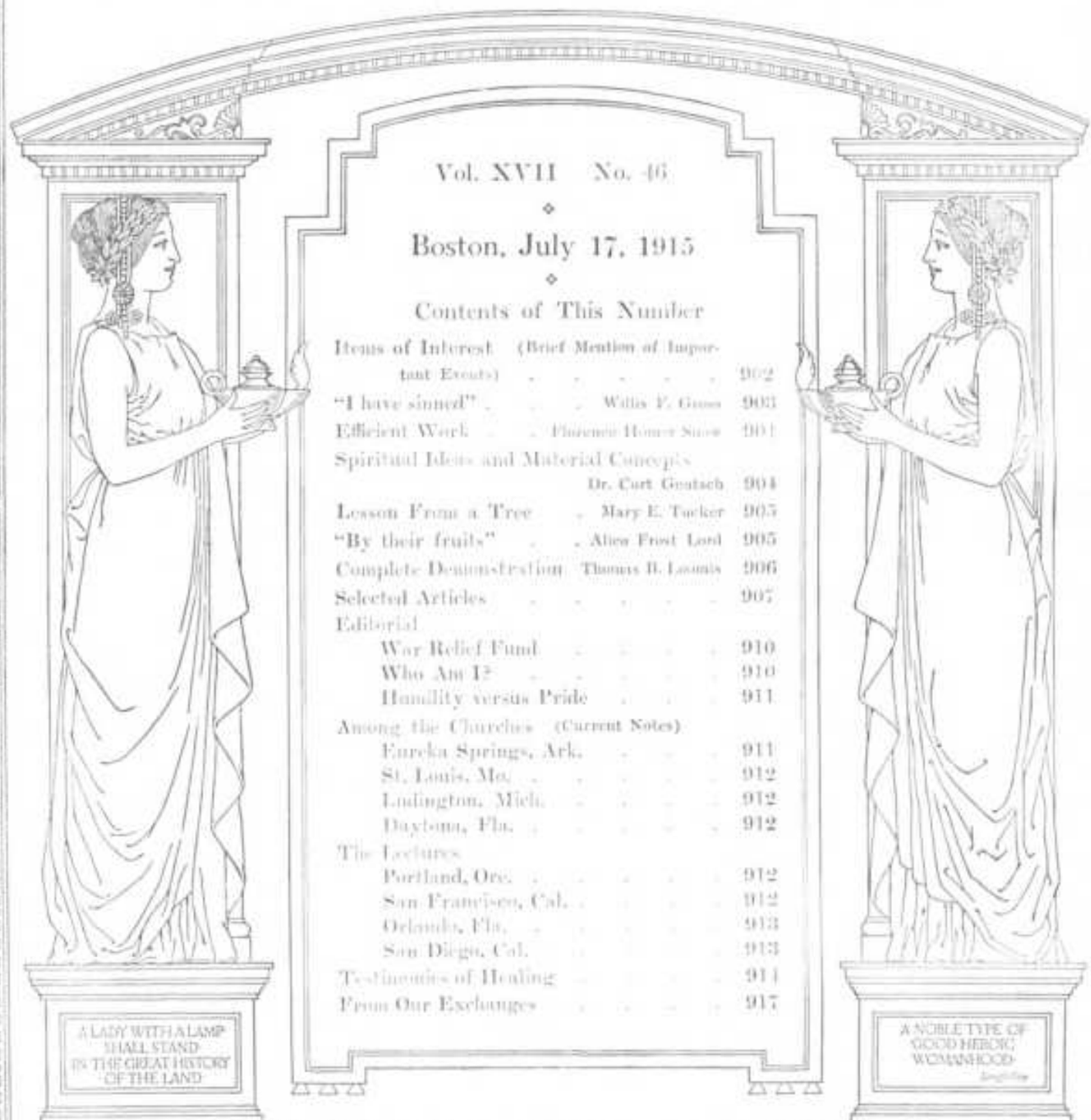
"What I say unto you I say unto all-WATCH" Jesus

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Boston, July 17, 1915

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Christian Science Sentinel

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Items of Interest

Plans for the leasing of oil and gas lands on the Osage reservation, Oklahoma, have been concluded between the government and representatives of the tribe, after conferences lasting ten days. The Indians will get far more oil and gas than heretofore. Existing leases, made long before the oil and gas possibilities of the lands were known, or those commodities had assumed their present importance, are to be definitely terminated. All middlemen, with their profits, are to be eliminated, and in a general way a system is to be established in which fair dealing, scrupulous regard for the rights of others, and a determination to see that the Indians are fairly treated, will prevail.

Heretofore the Osages have been receiving one hundred dollars a year for each gas well. Under the new system their revenues from this source will be greatly augmented, and their total gas income will be about one hundred thousand dollars. The system of disposing of oil and gas leases and properties at public auction, to the highest bidders, is recognized in the new agreement, and the amount of land that may be held under a lease will be cut down from thirty thousand acres, and even more, to forty-eight hundred acres.

What may prove of importance is the recent discovery of large deposits of molybdenite ore near Stave lake, Vancouver, B. C. The discovery, which was made several months ago, of a ledge of this mineral was followed by an examination by mining engineers. Molybdenite is extensively used for the purpose of hardening steel, and forms an important ingredient in the manufacture of heavy armament. Up to the present time the output of molybdenite has been practically controlled by Germany, owing to the fact that in that country alone were there any extensive refining works, the concentrates being treated by a process of electrical treatment. The greatest deposits of molybdenite were found in Hungary, but extensive supply areas are worked in Tasmania and New Zealand, the concentrates formerly being shipped to Germany for treatment.

The British government has lately, however, through its agents, established a refinery at Swansea, Wales, for the treatment of ores from the antipodes and from the United States, where molybdenite is also found. While it is found throughout eastern Canada in flakes, large workable bodies of the ore were not located in the Dominion until several years ago a deposit was uncovered near Nelson. The ledge discovered near Stave lake is situated above the valley of Stump creek, on the side of a steep mountain. It is approximately two thousand feet in length and shows a face on the side of the hill approximately three hundred feet in thickness. It is a low-grade ore, but from the examinations made of it, there appears to be a very extensive body of it.

At midnight, July 1, the manufacturing district of Chicago, and neighboring territory, began an attempt to force arbitration of the carpenters' strike. James Fryer, president of the Builders Commercial Agency, says: "I estimate that two hundred thousand men employed by Chicago mills, and probably an additional three hundred thousand in the Wisconsin, Ohio, and Indiana plants which furnish supplies to Chicago builders, will be out of employment. I estimate the loss at three dollars per man each day, or one million five hundred thousand dollars in all, and the loss will run indefinitely. The question of arbitration must now be settled for all time."

Iowa's weeds cause farmers a loss of not less than twenty-five million dollars a year, according to a bulletin on weeds just put out by the agricultural extension department at Iowa State College. "This loss," it says, "could be avoided in large part, if more thorough steps were taken with weeds. Weeds are harmful in a good many ways. They consume plant food that should go to the agricultural crop; they rob cultivated plants of sunlight; they take the moisture so essential for a crop, especially in a dry year. Weeds like the morning-glory pull down a crop like corn, wheat, or oats, and many others harbor insects destructive to the grain."

The annual report of the department of mines shows that the mineral output of Queensland, Australia, in 1914 was £2,976,280, compared with an output of £3,857,881 in the previous year. The gold yield was 249,468 fine ounces, valued at £1,059,674. Of minerals other than gold raised during the year, the following figures are given: silver, 253,964 ounces, valued at £26,506; tin, 2,085.4 tons, valued at £176,197; lead, 724 tons, valued at £12,134; and copper, 18,435.6 tons, of the value of £1,188,648. Opals representing £2,000, and sapphires and other gems, to the value of £15,800, were also produced during the year.

More than 48,000,000 cent pieces, 4,375,539 nickels, 22,430,000 dimes, nearly 2,000,000 quarters, 1,422,550 half-dollars, and $40,533,810 in gold were coined by the United States government in the last fiscal year. Official mint figures also show a coinage of 22,157,700 pieces for foreign governments. Nearly 2,000,000 pieces were coined for the Philippine government.

Texas, with taxable wealth amounting to $52,740,473 in 1850, giving it a rating of twenty-fourth in the list of states of the Union of that day, was rated seventh in 1912, with a total taxable wealth of $6,552,242,164 and a total wealth measured by property value of $10,000 per capita. The United States, with total property reaching $37,135,000,000 in 1912, or $365 per capita, in 1912 had $173,423,000,000 taxable and $12,813,000,000 exempted wealth, or $1,965 per capita.

The Vistula-Oder waterway has been opened, after having been rebuilt and altered in such a manner as to render it of far greater importance than ever before. According to the *Berliner Tageblatt*, the old waterway between the Vistula and the Oder, consisting of a portion of the lower Brahe, the Bromberg canal, the Netze, and the Warta, has been inadequate for modern requirements for the past half century. When the canal was built in 1773-4 the wooden sluices were adapted for ships of about forty tons' capacity.

July 1, it is announced officially, two-cent letter postage became effective between the United States and the Dutch West Indies. The postal agreement includes Aruba, Bonaire, Curaçao, Saba, St. Eustatius, and the Dutch part of St. Martins. British Honduras, the Bahamas, Barbados, and the Leeward islands, all British dependencies, recently entered into the two-cent agreement, which means that about half of the Caribbean islands have now adopted the cheaper letter rate with this country.

It is announced in the official reports that the Chinese-Eastern railway has placed an order for ten thousand steel freight-cars in the United States, and that the cars are to be shipped to Harbin in sections and there assembled and put up. The cost of putting the cars together in this way will, it is said, be upward of two hundred and fifty thousand dollars. About five thousand men will be employed on the work, and it is expected that between fifty and sixty cars will be completed, ready for use, each day.

Nineteen persons received fatal injuries and nine hundred and three were wounded in the two days' celebration of the Fourth of July, according to figures compiled by the Chicago *Tribune*. These figures show an increase over the totals of 1914, when there were two fatalities and eight hundred and seventy-one persons injured. A large increase was also shown in the fire loss, the total for this year being $239,325, as compared with $99,545 last year.

China, as the result of the war, is compelled to manufacture its own postage stamps. Until now she has been having her stamps made in foreign countries, principally countries of Europe; but her supply has run out, and there is no chance that it can be renewed in the old way. The government engraving bureau at Peking has accordingly taken over this work.

The exports of automobiles for nine months, ending March, 1915, almost equaled in value the exports for the entire year of 1914. During the ten months ended last April, there were exported 8,580 commercial vehicles, worth $2,977,968, and 14,641 passenger cars, worth $18,856,472, making a total of $36,834,440, against $21,598,810 for the corresponding ten months a year ago.

The thirty-six hundred miles of government roads of the Argentine Republic extend to the richest zones of the republic and give at the present time valuable service.

On Thursday, June 24, New York celebrated the two hundred and fiftieth anniversary of its establishment as a city under municipal government.

It is expected that the treasury at Washington will close its fiscal year June 30 with a deficit of forty million dollars.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVII July 17, 1915 No. 46

"I have sinned"

WILLIS F. GROSS

THE parable of the prodigal son is so universal in its appeal that it has well been called the pearl of parables. It has been the basis of more sermons and written messages than any other of the Master's illustrations. It portrays mortal man's waywardness, teaches the unceasing, unchanging love of God, and makes clear what is required if we would regain the Father's house, the consciousness of infinite good. The student of Christian Science reads this story with great pleasure and profit, for he has learned to make a practical application of its wholesome teachings.

Christian Science requires "a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). Man is created in the image and likeness of God, and since there is no evil in God there can be no evil in the divine likeness. God did not create evil, hence evil does not exist as a real entity, but only as a false belief. On this basis evil must be recognized and overcome. In Christian Science one's concept of evil, and his attitude thereto, is greatly changed, and unless he is thoroughly instructed in the fundamental teachings of this Science he cannot understand what disposition is to be made of the mortal belief in the reality and power of evil. This may account for the many erroneous conclusions as to how much or how little attention should be given to the consideration of evil.

In Christian Science the term error is applied to all evil. Error means that which is not true. When it is understood that evil is not true, it becomes evident that the consciousness of what is true, what is real in an absolute sense, will effectually destroy the belief in evil. The right concept of good reveals possibilities hitherto unrecognized and enables one to deal with evil in an intelligent manner. An erroneous belief can never become anything more than a belief, whether it is manifest as sickness or sin. To ignore a belief may be to indulge it, and to indulge it is to prolong its seeming existence. All men must grapple with and overcome the multifarious beliefs of evil. They must see clearly what is required of them and their work must be faithfully done.

One of the most helpful lessons to be learned from this parable is that mortal man must acknowledge his wrongdoing, all his errors. A false sense of what would make his life harmonious, led the prodigal away from his father's house into a far country; but when the error of this belief was made manifest, "he came to himself," and determined that he would return to his father and ask to be received as a hired servant. He would offer no excuse and make no attempt to justify himself. His only plea would be the simple acknowledgment, "I have sinned." It was this right attitude of thought toward his transgressions that made it possible for him to be healed and restored to his rightful place as a son. A partial recognition of his errors, and a correspondingly half-hearted effort to forsake his evil ways, might have gained for him the place of a hired servant, but surely nothing less than the humble confession of all his sins and a sincere desire to be delivered therefrom could restore him to sonship with the father.

That evil must be acknowledged before it can be overcome, is the emphatic teaching of the Scriptures and of Christian Science. The wise man wrote, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." To those who deem it possible to gain good without recognizing the errors of human thought and deed, John gave this definite word of instruction: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." He who best demonstrated his ability to overcome evil in all its forms, declared that "every plant, which my heavenly Father hath not planted, shall be rooted up;" in other words, every thought which emanates not from divine Principle, must be recognized as evil and forsaken.

There is no evil in good and no good in evil. This is not a mere theory; it is demonstrable science. If it were not for the belief of good in evil, no mortal could find pleasure in the indulgence of evil, wittingly or unwittingly; hence the necessity of recognizing wherein one has been deceived. To attempt to justify one's self is but to temporize with evil and never gain the victory over it. If evil has been indulged, it must be acknowledged, stripped of all false pretenses, that its true nature may be revealed. The truly repentant thought is no longer fearful of Truth's condemnation of error, for the destruction of evil means freedom, harmony, happiness. The prayer of David: "Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions," expresses that genuine repentance which merits and receives divine pardon. Evil cannot be destroyed so long as its baseless claim is unrecognized. A person could not consistently endeavor to correct that which he believed needed no correction. If he made the attempt, he would accomplish nothing, for he would be working in the dark.

So long as mortal man refuses to acknowledge his errors, he will continue in them, since he has no motive or incentive to forsake that which he regards as good. He has not reached the place where he is willing to say, as did the prodigal, "I have sinned," and so he is impelled to follow the path he has chosen until in some way he is awakened "to the awful unreality by which he has been deceived" (Science and Health, p. 339). Without repentance it is impossible to gain a more harmonious state of existence. So long as one is unwilling to give up error, it is impossible for him to make satisfactory progress in the demonstration of Truth.

Jesus once astonished his hearers by declaring, "The publicans and the harlots go into the kingdom of God before you." On another occasion he said that the publican went down to his house justified rather than the Pharisee. These sayings go to show that the sin of self-righteousness is one of the greatest barriers to progress. It requires moral courage for a man to acknowledge his errors, even to himself. His reluctance to do so shows how great is the need of a more just appreciation of his daily living. The two extremes, self-righteousness and self-condemnation, are to be consistently avoided. The former makes further progress impossible, while the latter fails to gain the good because it clings to past

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mistakes. One should let the nothingness of evil be demonstrated. Evil has no more power than mortal belief permits. If one really desires to be healed, physically and morally, nothing can prevent the accomplishment of this good work.

The parable of the prodigal son demonstrates that nothing mortal man may do, can make God's love less than infinite. Science and Health assures us that "divine Love always has met and always will meet every human need" (p. 494). When one earnestly desires to be saved in God's appointed way, he rejoices to do whatever is required of him. He is not disturbed by the uncovering of error in his own thought, for he sees even in this the proof that Truth is with him, and he is striving to obey the divine law. Each victory over evil gives him increased wisdom and strength, and he is ready for the next step in the upward journey. The acknowledgment of his errors, and the recognition of God's ever-presence, power, and love, make progress not only possible but sure.

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Efficient Work

FLORENCE HOMER SNOW

As a feature of the general belief that a man's living has to be earned, the topic of vocation is receiving ever increasing emphasis. Much time is spent upon preparation for one's work in life, and many agencies assist in the choice of an occupation. The actual execution of the work, however, is too often based upon a merely human sense of man's capabilities, and consequently fails to be "characterized by energetic and useful activity," according to the dictionary definition of efficiency.

Behind all the work there seems to be a more or less patient resignation to the servitude of tilling the ground, an acceptance of the decree passed upon Adam: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." And often as a variant of rebellious discontent we find pride in the sense of martyrdom, self clamoring for recognition by glorying in the heaviness of its burdens, forgetting that Jesus defined his burden as light. Again, as an instance of self-justification, we see a conviction that exhaustion must follow any great effort, that the pendulum of man's being must swing back to weakness from strength, a result of the belief that energy is physical and limited. Oftentimes achievement of any sort is denied; there seems to be only a purposeless round of effort. If results are visible, diligence and striving are rarely begrudged, but lack of progress makes labor a mere treadmill.

Christian Science declares these human characteristics to be unauthorized and unnecessary. It teaches that if man is God's image and likeness, he must work as God works,—with dominion. On page 263 of Science and Health, Mrs. Eddy says, "When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven." In the German translation the word used for "work" is significant in that it denotes effect, accomplishment, rather than the more common word with the meaning of toil or labor.

"The unlabored motion of the divine energy," of which Mrs. Eddy speaks on page 445 of Science and Health, is expressed through us when we learn that the spiritual man was never condemned to serfdom. In the history of the true creation, "the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: . . . and there was not a man to till the ground." God's man not only works as God works, but he works with Him, a thought which takes away the heavy sense of personal responsibility. In the gospel of Mark we read that the Lord worked with the disciples, "confirming the word with signs following."

When the disciples were fishing on the sea of Tiberias, the night of material methods, they were unsuccessful; when Christ, Truth, was with them, in the dawn of a fuller understanding, the net was overflowing. And a reflection of spiritual efficiency, "for all there were so many [great fishes], yet was not the net broken." Accomplishment is not followed by any impairment of equipment when source of energy is recognized as spiritual, and therefore abundant at the end of the endeavor as at the beginning. Every human purpose which is righteous enough to demand achievement, will be more speedily and harmoniously brought about if one looks beyond to God's righteousness, just as in searching the sky for a star of small magnitude, if the eye is directed to the heavens beyond the star, it will spring into view with the greater brightness.

The only true achievement is the demonstration of Truth, and toward this one must progress as he learns to reflect the qualities of God's activity in his physical and intellectual work. On page 520 of Science and Health, Mrs. Eddy says: "Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the sod. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being."

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[Translated from the German]

Spiritual Ideas and Material Concepts

DR. CURT GENTSCH

It is a startling fact that with the general drift of human thought toward worldliness, many spiritual ideas have sunk to the level of mere material concepts, and this has led to great confusion. Much disappointment, if not despair, would have been spared mankind, had they been sufficiently enlightened with regard to the nature of these concepts, which often have ceased to have anything in common with true ideas.

To illustrate, most people believe that they will get their rights by going to court. The judges there may be impartial, and earnestly bent upon passing righteous judgment; but when it is remembered that often what is considered right in one city means almost an offense in a town not far distant, and that a court sentence is frequently the result of a vote which some three people happen to believe to be right at a certain time, such and such circumstances being considered, one begins to understand why a sentence is sometimes far removed from the realization of justice. According to the law books, justice and human rights are often distinctly different from that which mistaken human sense is apt to call them.

The same is true of the concept of love. Who would claim that the concept of the majority of people with regard to love is distinctly material or sensual, far removed from the higher though still human love of a mother for her child, one's love toward friends or native country, and yet how far farther from the love referred to by the beloved disciple when he wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." How futile seems the endeavor to use the same word to designate concepts which are so diametrically opposed to each other!

So, too, the idea of liberty corresponds more or less in the thought of most of us to material experience, to living according to one's human nature and inclination, and it is

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o be limited to the personal enjoyment of unrestricted power. Yet Goethe warns us most emphatically against such a misconception when he says: "Vainly will the unrestrained pirit strive to attain the heights of perfection. The master s revealed in self-restraint, and law only can bring us reedom."

It cannot be denied that there are great differences between the human concepts of truth and life. The physiologist as so material a concept of life that certain forms of motion, ertain chemical and physical changes, are regarded by him s characteristics of it or of its opposite; indeed, he has efined life as the function of certain material laws. But ow different is John's definition, when he says, "He that ath the Son hath life; and he that hath not the Son of God ath not life"! Like Pilate we ask, "What is truth?" The hysical sciences declare that the testimony of the senses is ie only means whereby the human understanding may be nlarged, and in so doing they point to the many changes rought by them in our environment. But does the sensibly isible, the material, reflect Truth? or are the words of Jesus o the Father, when he prayed for his disciples, valid,—Sanctify them through thy truth: thy word is truth"?

Thus we see that through a material interpretation of real oncepts, mankind has reached unawares the point where it ives one designation to the most heterogeneous things. It s manifest that people cannot understand one another, speakng as they do in different tongues. It is also manifest why, n preparing Science and Health for publication, Mrs. Eddy ave special attention to the changes in human thought, in iew of which she found it necessary to define anew many xpressions in order that people at large might understand er discovery of the Christ-healing, as well as her ideas ith regard to eternal verities.



Lesson From a Tree

MARY E. TUCKER

One December some friends from the old home in the North were visiting me, and were enjoying the delights of a winter spent mostly on an open porch. A chance remark of mine about our live-oaks and their peculiarities, elicited from my Christian Science friend a spiritual thought which has been of assistance many times in the solving of my own financial problems, so I pass it on, hoping some one else may get the needed help.

All winter, when the sycamore and umbrella trees are lifting long, leafless branches to the eternal blue, my live-oak stands "in verdure clad," furnishing shade to all, and this where shade is appreciated at every season of the year. Very early the new leaves begin to come on the bare branches of the other shade-trees, and long before Easter the city is decked in brilliant green. My oak, however, seems not to notice that its own coat begins to look shabby, and seemingly, too, is not concerned at the vital importance of the fresh new dress of the other trees. It puts forth no effort to coax new leaves by shaking off the old ones, nor does it change the dark green color of them.

At last, however, patience is rewarded, for a small yellow bud appears in front of each leaf where it joins the stem. A little later the buds turn brown and grow rapidly, while a tiny green leaf-point shows on each. A few more days and my oak tree has shed its leaves (the new crowding the old off), and in its new dress it stands "a thing of beauty" for another year. To me it is an annual illustration of God's promise given in Isaiah, "Before they call, I will answer; and while they are yet speaking, I will hear." As the hundreds of live-oak trees in this city are being transformed each spring, what a wonderful spiritual lesson is spread out, that even "he that runs may read."

Several times since becoming interested in Christian Science I have had this lesson brought prominently to my thought. In "Miscellaneous Writings" (p. 307) Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies." Then we have St. Paul's advice to "prove all things; hold fast that which is good." Working with these two thoughts in mind, I have proved that God's spiritual ideas are much more satisfactory as a source of supply than aught that mere human thought could devise. I took up the thought of all supply as being here and now; that my supply was meant for me, sometimes coming before I realized a need; that there is no power apart from God, divine Love, and that I should have what rightfully belonged to me. The Master's words as given in Luke plainly say, "Your Father knoweth that ye have need of these things," and accepting this, my part is also plainly indicated, "Neither be ye of doubtful mind." As one never questions the ability of divine Love, why doubt the Father's willingness to bestow abundantly, when the Master's promise was, "Whatsoever ye shall ask the Father in my name, he will give it you"? With me the result has justified this new line of right thinking.

Before knowing anything of Christian Science, life was a continual struggle to secure needed supplies, work seemed scarce, and the pay check not always adequate to provide all we thought we needed. Just here I was taught another lesson,—to differentiate between my wants and my needs,—and I have learned to be content when my needs are supplied. No marvelous changes have taken place in our circumstances, only a gradual growth into better conditions. After several years of trying always to think rightly, I can truthfully say that we are better clothed, have much better home surroundings, and our table is more abundantly supplied than ever before. Best of all is the freedom from any sense of lack, and the realization of a genuine spiritual growth into a knowledge of the truth as taught in Christian Science.



"By their fruits"

ALICE FROST LORD

It has sometimes been said by superficial investigators of Christian Science that it is "too easy a religion." The followers of this faith seem to them to have nothing to do but to believe there is no evil, no sin, and that God sees man as perfect. The critics fancy the Christian Scientist privileged by reason of this belief to enjoy his comfortable pew in peace on Sundays, while he may live as he chooses through the week,—selfish, dishonest, revengeful, possibly impure.

How far this conception is from the truth, is known by all who have studied at first hand the literature of Christian Science, or who have known personally the accredited adherents of this faith. It is safe to say that no other Christian denomination is committed to loftier ideals of practical living, nor does any other exact more as proof of the person's spirituality. It is not enough that he attends the services of the church regularly. It is not enough that he never fails to take part in the Wednesday evening meetings. Truth, like a two-edged sword, cleaves profession from practice, if these be not one in the "unity of the faith."

This, indeed, is the crowning glory of Christian Science teaching, as made plain by Mrs. Eddy in "Science and Health with Key to the Scriptures," the text-book of this denomination, when she says, "While respecting all that is good in the

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church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession" (p. 28). In other words, Christian Science summons its followers to do the works that Jesus bade them do,—"heal the sick, cleanse the lepers, raise the dead, cast out devils."

It is a homely adage, but true, that there would be more miracles if only there were more saints. The Christian Science interpretation of the gospel makes one's religion so vital to every-day life that one must be godlike, honest, kind, truthful, pure, in other words, saintly, if indeed one may realize enough spiritual power to do these works of healing. "By their fruits ye shall know them," said Jesus. By tracing physical ills to their mental causes, Christian Science clearly shows that "the wages of sin is death," and leaves no escape from the logic that when man reflects God, divine Love, in thought, word, and deed, and lives in accordance with spiritual law, harmony must appear. Under such conditions, peace fills the thought, concord reigns in all one's social relations, and health is manifest in the body.

Moreover, only one who so ruleth his spirit can wield the healing rod for others. To demonstrate power over evil, whether manifest as sin, disease, or death, is final proof that the Christian of the twentieth century is living close to the Master's teachings of two thousand years ago. Furthermore, Christian Science teaches that "sin is forgiven only as it is destroyed" (Science and Health, p. 5), and surely this is a far cry from the erroneous assertion or implication that because evil is nothing, one may sin with impunity. The student of this faith early learns that to follow the Wayshower and to do the works he did, one must leave on the ash-heap all that is unlike God, thus making the supreme surrender to things spiritual.

Sweet indeed are the peace and power that follow obedience to divine Love. There may be days in the wilderness in preparation for God's holy work; there may be hours when the bitter cup of the garden of Gethsemane must be quaffed to the last drop; yet is Love's burden light, and in the bearing of it man finds a heaven on earth, a peace that the world cannot give, the demonstration of spiritual power over evil, until even "death is swallowed up in victory."



Complete Demonstration

THOMAS B. LOOMIS

THE progress of the Christian Science movement presents one of the profoundest problems of the age. Christian Science keeps close to the teachings of Christ Jesus, yet to human sense it seems unsolvable, and not until it is approached from a spiritual basis can it be understood.

In John's gospel we are told that "the Jews marveled, saying, How knoweth this man letters, having never learned?" In early boyhood Jesus went into the temple and taught the wise men, both asking and answering questions; but they, being blinded by scholastic theology, did not discover the source of his power, which was divine, or God's reflection. He knew no other power than God, and consequently demonstrated that only which expresses God; and the Father gave him all power, so that he caused the blind to see and the lame to walk; he cleansed the lepers, turned water into wine, raised the dead, went through the multitude unseen, and stilled the tempest. The Scriptures state that he "was in all points tempted like as we are, yet without sin," and we can understand how it was that temptations were nothing to him, for, as Mrs. Eddy points out, "he plunged beneath the material surface of things, and found the spiritual cause" (Science and Health, p. 313). He served only the one true God, and so must we, if we would find the same deliverance from the one evil.

In Christian Science we learn that man, a progressive being, is forever unfolding. Does not this knowledge of [illegible] for unmeasured gratitude? If we know that man is made in the image and likeness of God, dare we murmur with [illegible] great gift at our command? When one tries to grasp the magnitude of this thought, its infinitude, he is awed at the very conception, and human speech is totally inadequate for its expression. To solve our problem it is absolutely necessary to have a right concept of God. With unmeasured gratitude the writer approaches this subject, for its basis is the spiritual uplift which brings peace, joy, and contentment unbounded, together with a degree of satisfaction which only a true life can afford. Enough has already been experienced to show that he is following the right course, for what seemed a load of misery and despair has been lightened, and gratefully he thanks God for His gentle leading.

The grand truth taught by our Master has been kept out of sight under tradition handed down from remote generations which has kept us in bondage to an unreal master—the belief in sin, sickness, and death. A material and traditional sense of Jesus' teachings constitutes the tragedy which is being enacted every day and every hour, and which will continue until the belief in evil is destroyed. When in Christian Science we discover our divine inheritance, what a privilege it is to know that man in the image and likeness of God can not be separated from Him. By way of illustration, the higher the fish-hawk ascends, the plainer it can see to dive into the water and secure its food. So also the higher we rise in godlikeness, in realizing man's infinite capacity to reflect God, and understand that there can be but one supreme power, the more clearly the divine fatherhood and motherhood appears, the more unmeasured our capacity becomes for endless progress.

O Love divine! what endless homage and boundless joy spring up to greet Thy bountiful benefactions and inspire a tender humility, with this sweet assurance of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." Our prayer goes out to God for that selfless love which His children are admonished to manifest in their daily living. When we contemplate the eternal fact that God is the source of all real power, we can but acknowledge the truth of what Mrs. Eddy has declared, namely, that "mortal existence is a state of self-deception and not the truth of being" (Science and Health, p. 403). Take the struggles and heart-breaking trials and disappointments in one's own life, when he seems helpless to ward off cruel afflictions; then through Christian Science, many years after, in mature life, to have the revealed, the living Christ break upon his enraptured vision, fills him with gratitude that knows no limit, and exaltation of thought which purifies the affections and reveals to man his birthright of immortality. Acknowledging the grand truth that God is All-in-all, and that materiality cannot affiliate or assimilate in any degree with His infinite allness, we deal with only one power.

Since the writer came to understand the Bible through the interpretation of Christian Science, it has been his richest legacy. It opens up an undreamed of field of research, and carries the thoughtful student back into secular history, which becomes a wonderful instructor. Through Mrs. Eddy's discovery of the Science of being, the desire has been intensified to know more of Truth, of that divine character who was indeed "the light of the world," who did not forget his mission or fail under the severest tests, and then came to exemplify the Christ-ideal that all who will may follow.

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Selected Articles

[Editorial in *The Evening Mail*, New York, N. Y.]

A very beautiful monument is erecting in Mount Auburn, the famous cemetery at Cambridge, Mass., where Longfellow, Lowell, Sumner, Phillips Brooks, and other great men are buried. When completed, the splendor and classic emphasis of this new monument may make the memorials of the famous men we have just named look like village gravestones in comparison. It is a lofty open colonnade eighteen feet in diameter, occupying an elevated position surrounding a beautiful little garden, and flanked by a white granite stylobate fifty feet broad. By its grace and distinction this memorial, which has been raised by a national subscription, will rank among the greatest of American mortuary monuments.

To whom is this monument reared? Not to a man who raised a sword in his country's defense or who shaped the policies of a nation, but to a woman, and to one whose message to the world was wholly spiritual. It is raised to the memory of Mary Baker Eddy, the Founder of Christian Science.

To read a lesson in this memorial it is not necessary to agree with the doctrine of spiritual cure for physical ills which Mrs. Eddy proclaimed. The most striking fact about the matter is that the force which this remarkable monument commemorates was wholly the force of thought—or perhaps not even so much the force of thought as the power of feeling. The work of Mrs. Eddy was purely the promulgation of an idea, and of an idea in the original Greek or Platonic sense, which carries with it an implication of a revelation from within.

We can at least be glad, in a time when the only valid influence in the world seems to be the explosive force of a melinite shell or the range of a great howitzer, that in America the chiefest memorial now rising, honors the memory of a thinking woman, not a fighting man.

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[Charles F. Williams in *The Selma* (Ala.) *Journal*]

There appeared in your esteemed paper recently, a news item telling of two criminals, condemned to be hanged, who had embraced the teachings of Christian Science, they having studied the literature for a year. Since a statement made by one of the men involves the teaching of Christian Science in regard to man and the hereafter, I will ask for space in which to make an explanation, and to make a few other remarks in connection with prison work from the Christian Science point of view.

In reply to the question "What sins?" Mrs. Eddy says in "Miscellaneous Writings" (p. 61): "According to the Word, man is the image and likeness of God. Does God's essential likeness sin, or dangle at the end of a rope? If not, what does? A culprit, a sinner,—anything but a man! Then, what is a sinner? A mortal; but man is *immortal*." Christian Science teaches mortals what man really is, and this teaching lifts them above the sod, and gives them a clearer, purer, more spiritual idea of life. It also teaches that Soul is God, Spirit, never in nor of matter, that man is the reflection of Soul; and this is according to the Scripture, which says that man was created in the image and likeness of God. Soul has never been seen to go into or come out of matter.

According to human belief, under certain conditions the mind leaves the body, and this process is called death. In Ecclesiastes we read, "In the place where the tree falleth, there it shall be;" and in Science and Health (p. 291) Mrs. Eddy says that "as death findeth mortal man, so shall he be after death, until probation and growth shall effect the needed change." A man is neither better nor worse because of dying. Probation and progression are necessary to effect a change for the better. A realization of the fact that man and the universe are spiritual, together with a constant turning away from the erroneous notions that man is sick, sinning, and dying,—a conception wholly material and unreal,—is a surer way of attaining salvation.

The practicability of the teachings of Christian Science is seen in the reformation of some of the worst criminals. The natural result of the study and application of the Science of Mind is a cleaner, healthier body and a cleaner mind; better morals and higher ideals,—in other words, a better citizen. "Cleanliness is next to godliness" is a true saying; and it can be added that cleanliness depends upon godlikeness. Jesus told the Pharisees and the Sadducees to beware of making clean simply the outside of the platter. It is impossible to legislate morals or health into individuals, nor should they be forced to accept a certain system of treatment for disease against their convictions, for such methods trample upon personal liberty, the most cherished right they possess. Along with the practical application of the word of God in the cure of disease and the elimination of its cause, there would be clean jails and almshouses. That there is a lack of cleanliness in these places, is an indication that there is a woeful lack of spiritual understanding and obedience to God's laws.

Jesus said that to know the truth would make free, and he healed all manner of diseases and cast out all unclean spirits. He taught the only true sanitation, and his teaching is the only safeguard against disease. Christian Science is demonstrating his teachings by healing the sick and sinful.

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[Harry I. Hunt in *Atlantic City* (N. J.) *Press*]

In a report of a sermon by the Rev. Mr. ——, misstatements are made concerning Christian Science. Our critic says that Christian Science is nonsense, because it teaches that pain, affliction, and sin do not exist. If our brother had studied Christian Science ever so little, he would have discovered that it does not deny that pain and affliction seem real to the physical senses. Mrs. Eddy writes on page 460 of Science and Health: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." This false sense to which Mrs. Eddy refers is the mind of the flesh, the "carnal mind," of which Paul writes to the Romans: "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

According to Paul, therefore, it is this carnal, or as Mrs. Eddy terms it, mortal mind, which is responsible for death, and so for the experiences of pain which lead up to it. To be spiritually minded, then, is to escape from the sufferings entailed by the carnal mind; and this is what is meant by the apostle's injunction: "Let this mind be in you, which was also in Christ Jesus." That "mind," which was certainly the divine Mind, overcame all manner of sickness, raised the dead, and finally enabled Jesus himself to triumph over death and the grave.

The works of healing which Jesus did, he distinctly declared in the first, second, and fourth gospels that his disciples would be able to perform. St. John's report of his explicit statement reads, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." If these words mean anything, they mean that a claim of Christianity is substan-

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tiated in proportion as the claimant is able to do the works Jesus did. In these words, also, the Master issued his proclamation of emancipation from all pain and suffering, and made it plain to all the world that the Christian healing which he taught and practised, and which was practised by the Christian church for nearly three hundred years after his ascension, is the way out of suffering for all mankind.

Our critic is in error in stating that Christian Scientists simply ignore sickness and disease. As a matter of fact, they do nothing of the kind. The Christian Scientist learns to meet and grapple with sickness as well as with sin, on the ground that neither is created by God, but that both are the product of that same carnal mind to which Jesus referred as personified evil: "He is a liar, and the father of it." "Suffer no claim of sin or of sickness to grow upon the thought," Mrs. Eddy writes on page 390 of Science and Health. "Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin."

Let Christian Science be judged fairly, on the basis laid down by the Master: "By their fruits ye shall know them." Then will criticism give way to a desire to learn more of the spiritual truth of the Bible, an understanding of which is necessary to overcome sickness and sin.

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[Ezra W. Palmer in *Loveland* (Col.) *Herald*]

There appeared in a recent issue a résumé of a sermon on Christian Science delivered by a clergyman at Binghamton, N. Y. While the sermon was free from vindictiveness, it gave a number of erroneous impressions of Christian Science. It stated that "Mrs. Eddy held to the Bible while she perverted its teachings," a statement absurd on its face, since it is impossible to be loyal to the Bible and its teachings and at the same time pervert these teachings. Mrs. Eddy never perverted the Scriptures, and her teachings, when understood, make the Holy Scriptures glow with new beauty and spiritual life. Mrs. Eddy laid stress on healing the sick by prayer, and in so doing she had the authority and precedent of Christ Jesus, his disciples, the apostles and prophets. Christ Jesus commanded his followers to heal the sick and preach the gospel. Surely it cannot be argued that obeying the Master constitutes a perversion of the Holy Scriptures.

This preacher deems it absurd that Mrs. Eddy should teach that evil, sin, disease, and death are errors of the human mind, but the sermon as printed nowhere shows what this critic believes sin, disease, and death to be. He assumes they are something else than errors of the carnal mind, but carefully avoids telling the readers of your paper what that something else is. The fact is, no teaching of the Bible is more conclusive than that sin, disease, and death are errors of the human mind. Jesus emphatically declared that the whole duty of man was to love God and his fellow man. How can we love except through mentality? He repeatedly pointed out that we understand God and gain eternal life through believing, knowing, and having faith. Can we believe, understand, have faith, except through intelligence, which is the primary quality of mind? Paul indicated that regeneration was a mental unfoldment, when he said, "Be ye transformed by the renewing of your mind;" also, "Let this mind be in you, which was also in Christ Jesus."

Since, therefore, spiritual unity with God is gained through thought-processes of knowledge and understanding of things divine, it of necessity follows that whatever obstructs or obscures this spiritual vision must be error in mentality. This Paul clearly taught in that immortal eighth chapter of Romans, when he said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . For to be carnally minded is death; but to be spiritually minded is life and peace." In that wonderful classification of the results of erroneous evil thinking and the fruits of spiritual understanding, in the fifth chapter of Galatians, Paul again clearly draws the line of demarcation between fleshly, evil thoughts and the divine ideas of God which come to inspire, bless, and save men when their minds are open to receive the things of Spirit. "The works of the flesh," classified in this chapter, are the evil, malicious, perverted beliefs of the human or mortal mind. "The fruit of the Spirit" is inspired thoughts of God, which purify, elevate, and regenerate mankind.

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[Mrs. Elizabeth T. Bell in *The Sumter* (S. C.) *Item*]

A recent issue reports an evangelist as saying: "Christian Scientists can't pray at all, because they do away with atonement." Let the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, speak for itself: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death." Also: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (pp. 497, 1). An "effectual" prayer must be accompanied by works.

Jesus' prayers as found in the gospels were vital, bearing evidence of conscious unity or at-one-ment with the Father. Christian Science repeats this prayer of demonstration, bringing humanity to a realization that God is ever present, ever available good, and that man can become conscious of this here and now by turning away from the false testimony of material sense and apprehending that for which also he is "apprehended of Christ Jesus,"—indissoluble at-one-ment with the Father. If those who "preach the gospel" would obey the full command and "heal the sick," they would not waste time and effort in futile criticism. Christian Science rests on achievement.

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[A. E. Brandt in *The Herald*, Reading, Pa.]

A late issue of your paper reports that Doctor —— has assailed Christian Science. A perusal of the article published shows, however, that he was not really attacking Christian Science, but only belaboring his own ludicrous concepts of the subject. This will readily indicate why the Christian Scientists who were present "seemed to enjoy the lecture immensely," as reported. Christian Scientists occasionally show a predilection for the amusing.

Knowing the progress that Christian Science has made in the face of every possible adverse criticism launched against it from the pulpit in the past, and the profound respect in which it is now held by the most intelligent in the land, Christian Scientists certainly could not have feared the effects of remarks so evidently misrepresenting their religion. Perhaps they even felt grateful for the interest such remarks would create, and so lead to an unbiased investigation of a religion which "destroys" nothing good, but proves "every fundamental doctrine of Christianity," and thus honors the Christ by its works. The writer was happily brought to Christian Science, and consequently enjoys its saving influence, through literature denouncing it, which created in him a desire to know the truth about it. No resentment, there-

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fore, is felt toward the unintentional instrument that led to such results; but Christian Scientists should be, and usually are, accorded the privilege of correcting erroneous presentations of their faith to the public, and should also be "ready always to give an answer to every man" and "a reason of the hope" that is in them. They have no desire to attack any man or his religion, and certainly do not consider physicians and surgeons as enemies of the race, as alleged.

Mrs. Eddy says on page 151 of the text-book, "Science and Health with Key to the Scriptures": "Great respect is due the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mind-healing, and were in possession of the enlarged power it confers to benefit the race physically and spiritually, they would rejoice with us." While not approving their methods, she does not question their good motives. The reverend gentleman finds fault with Christian Science because it is claimed that its text-book is a "Key to the Scriptures." Even so Christian Scientists find it to be, and the joy and comfort they derive from the Holy Scriptures by its use no man taketh from them. Again, he makes the surprising charge and criticism that students of Christian Science "return to the study of the Bible," and states that this is "one of the marks of these false religious movements." Christian Science creates an interest in the Bible, because it reveals a wealth of spiritual truth therein and gives an understanding by which to apply the truths in Christian warfare.

The gentleman states that "healing is taught in the Bible, but the church has dropped it," and then without attempting to do these good works himself, attacks Christian Scientists for doing that which he admits should be done. What he expects to gain from his attitude is not apparent. The Christian Science organization of defense against attacks upon it, also comes under the observation of this gentleman, and he rather commends it for its zeal. It may be said that its activity is directed toward good purposes and mainly toward the correction of misleading statements given out to those who are entitled to know the truth about it, and who are seeking for that present salvation from sin and disease which Christian Science gives.

The threadbare question of matter as substance is also brought up in this discourse, according to the article published, and the gentleman endeavors to ridicule Mrs. Eddy's statement that a stone "is a small manifestation of Mind." Our critic has made the mistake of separating this statement from its context. Mrs. Eddy says, "To unerring spiritual sense, it [a stone] is a small manifestation of Mind, a type of spiritual substance, 'the substance of things hoped for'" (Miscellaneous Writings, p. 27). Spirit being God, omniscient, omnipotent, and omnipresent, it must therefore be the only real substance. Matter being non-intelligent, and therefore contrary to Spirit, cannot be substance. The world is being daily and hourly enriched by the priceless discovery, made by Mrs. Eddy, of this unalterable fact, that materiality, in which humanity buried its hopes for ages, is the stone which must be rolled away from the mental sepulcher in order that the risen Christ, or Truth, may appear in the hearts and minds of men. The book of Job, and other portions of the Bible, clearly imply that this material world is a shadow.

To the gentleman's statement that Mrs. Eddy taught that the Christ was hiding in the sepulcher and not dead, we have to say that the Christ is only hidden to those who bury their faith and intelligence in unintelligent matter. The Christ was never hidden anywhere, nor at any time, except in the unenlightened human concepts called matter, the shadows cast by belief in a suppositious material substance, the darkness that comprehended not the light. Christian Science no more teaches that a fleshly hand is an idea, as claimed by the gentleman, than it asserts that the "arm of the Lord" is flesh. The latter is a compound idea which includes within it all right ideas of power. Neither does it teach that an idea has a headache; it does explain, however (Science and Health, p. 591), that man, "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind," is never sick, in the same sense that there can be no mathematical error, because a mistake in numbers is not mathematical and is no part of mathematics. The science of numbers is never affected by a mistake; and sickness, sin, and death never affect the spiritual man of God's creation, the hairs of whose head are all numbered by the Father, and "shall not fall." The material physical body, born of flesh, which profits nothing, is not that man. Neither are the five physical senses of the so-called bodily man, whose knowledge is limited to matter, the avenues through which Mrs. Eddy discovered Christian Science, as the gentleman alleges. Spiritual things are spiritually discerned. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The gentleman is incorrect in quoting from Mrs. Eddy's writings to the effect that the Virgin Mary did not give birth to the child Jesus, but it may be truthfully said that Christ is not physical; the Christ, to whom Jesus referred when he said, "Before Abraham was, I am," was not born of Mary, but of God. On page 473 of the text-book Mrs. Eddy says: "Christ is the ideal Truth, that comes to heal sickness and sin . . . and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God." On page 332 she says, "Jesus was born of Mary," and on the following page: "The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. . . . Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment."

The gentleman's discussion that Christian Scientists teach "that Jesus was his own devil, and that the only devil that tempted Christ was himself," is not found in any Christian Science literature and is too absurd for comment. Mrs. Eddy does not deny, as alleged, the personality of "God, the Son, and the Holy Ghost," unless the term personality is used in a finite sense. She says: "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility" (Science and Health, p. 116).

Mrs. Eddy does not deny the reality of prayer, as contended, neither does she say in any of her writings that prayer to God is a hindrance. The chapter on Prayer in her text-book will convince any fair-minded reader of her faith in the efficacy of true prayer to overcome every evil that besets mankind. Through the understanding of prayer as taught in Christian Science, the sick are healed, the sinning reformed, and the sorrowing comforted. The study of Christian Science preeminently avails to overcome immoral tendencies. It is a refiner of character, and creates a natural desire for reading the Scriptures and gaining an understanding of spiritual truth in its application to human problems. If these good works offend evangelists, then "woe unto the world because of offenses! for it must needs be that offenses come."

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Editorial

War Relief Fund

While the generous contributions of Christian Scientists in this country for the relief of their brethren—and non-Scientists as well—in Europe have enabled the committees appointed to distribute the fund to alleviate the prevailing distress, the need for assistance is still apparent. As announced in the annual report of the Treasurer of The Mother Church, who is also acting as Treasurer of the war relief fund, "further contributions will be gratefully received." As the sum previously contributed is now practically exhausted, prompt action on the part of our people will be doubly appreciated. Contributions should be designated as intended for the war relief fund, and sent direct to Adam H. Dickey, Treasurer, 103 Falmouth St., Boston, Mass.

The following excerpts from a few of the letters that have been received by the Treasurer, are eloquent in their appreciation of the relief already extended, and afford a glimpse at least of the conditions still to be met.

"On behalf of us all I beg to thank you very heartily for this new sum purposed to allay the distress caused by the war. We are very happy to have been enabled already to do much good in relieving many distressed families. All who have been helped by this fund feel deeply grateful to The Mother Church and to all the dear contributors, and we are requested to transmit you their thanks. This new sum which you have sent, even without being asked for it, stands out as a new proof for us that 'divine Love always has met and always will meet every human need' (Science and Health, p. 494)."

"I need hardly tell you once more how grateful we are for this gift, which has already accomplished untold good. This evidence of God's care for His children has brought a great sense of security to many who were apparently deprived of their means of livelihood, and it has aroused among Christian Scientists a greater appreciation of the loving watchfulness of the Directors of The Mother Church."

"The fund sent to us has, however, been almost exhausted, and demands for help continue to come in and become more pressing as the economic conditions become less favorable. May we take the liberty to inform you of this and to ask if the Directors will be so kind as to help us once more? Please accept the expression of our sincere gratitude for all the Directors are doing for us."

"Your letter of March 23 came duly to hand, informing me that a further sum of one thousand dollars has been credited to us for relief work to needy Christian Scientists. The news was greatly appreciated by all the sub-relief committees, and moneys have already been drawn upon for the present month. Please accept our sincere thanks."

"Our committee has already received quite a number of applications for support, and the joy of those who have been helped is very great."

"We are all so full of gratitude to our dear friends in America that we would like to be able to express it to each one in particular. The demands for relief are increasing every day, but some fears have been broken and demonstrations made. The healing of sin is also showing what the fund is doing. We are more and more grateful for these beautiful proofs of the ever-presence of divine Love. We are very thankful for the supply which meets the need of the sufferers, and not a penny of it is disbursed without careful consideration from the whole committee."

"With deep thankfulness and rejoicing I acknowledge the receipt of an unexpected help from the distribution of the relief fund, having lost my work on account of the war. And now, I have not only regained it, but above all a surer and increased sense of God's omnipotent care, which has been unfolded to me by the 'still small voice' of Truth."

"I am sure you would like to hear how grateful the people here are for the relief fund, and how it has helped many who are in great need. One house we went into had not a scrap of fire, and they were quite unable to cook any food, with only a little flash of sticks. When we handed them the money, the mother broke down and wept, as her husband had not been able to work for about three years. At each place we left *Monitors* and *Sentinels*. We are so grateful to you all there in America for this great help sent over here to us, and we know that back of it all is Love. It has been a great privilege to leave Christian Science literature where otherwise they would have been unable to get it. Foodstuffs are going up to such a price the poor people find it very hard to meet their needs, but I know that all our needs will be met by trusting God, for only good can come. Some of the people expressed their wish for us to come again with some more literature. Their faces beam with joy when we hand them their portion, and it makes me feel so humble and grateful to God for His goodness."

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Who Am I?

The queries, Who am I? What my nature? Whence? Where to? assault every human intelligence, and the consequent mental wonderment and turmoil puts a man in a class by himself. He is the only creature who is troubled about the things he does not yet know. Here he has no kin; he is quite unique and peculiar.

The attempted answers which men have given to these questions constitute the supreme contradiction of religious literature, and yet the statement that man is a contradiction by nature is an offense to one's highest intuition. However many make the colossal mistake of identifying selfhood with mortal consciousness, and however familiar we all may be with the rule of ignoble impulse, nevertheless the "Dr. Jekyl and Mr. Hyde" concept of man's make-up is instinctively objected to by all nobility within. The sense of individuality and of indivisibility clasp hands in right consciousness, and the aversion to being broken up into warring and opposing parts is both assertive and universal.

With respect to the nature of man it is both an interesting and an incongruous fact that, without intending it, theology has always stood for superficial sense rather than for spiritual intuition, and today man is being thus materialistically conceived and brought forth by the great body of religious believers. Thus the teaching of Christian Science, that God "the infinite Principle is reflected by . . . spiritual individuality" alone, and that "the material so-called senses have no cognizance of either Principle or its idea," as stated by Mrs. Eddy on page 258 of Science and Health, has broken in upon complacent religious sense as a startling if not threatening destructive innovation. While we have been taught that men were to become a unity of goodness and truth in a future life, prevailing sense has denied the present possibility of the attainment of this ideal, and we have the ignorant self-depreciation of the average man, a stupid, uncouraging counterfeit of the humility of Moses when he said, "Who am I, that I should . . . bring forth the children of Israel."

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In answering the question Who am I? Christian Science declares that man is indeed the image of God; that the material sense of man is a delusion and a snare, and that only through the maintenance of this discrimination can the integrity of man be preserved in human thought and self-depreciation be consistently rebuked. To disparage or decry the man of God's making is just as blasphemous as to exalt the man of material sense, and yet this cannot be escaped from by those who fail to perceive "the difference between the offspring of Soul and of material sense, of Truth and of error" (Science and Health, p. 30).

The greatest thing about a man is that he is able to think about God, and Christian Science is eventful to its every student in that it awakens a sense of self that would lay hold upon and scientifically attach itself to the infinite intelligence, divine Love. In declaring for the sonship of man, Christian Science opens the door for his compass of the universe. Likeness to God removes every limit to one's companionship with greatness, and conscious at-one-ment with God becomes his inevitable goal. To be able to think a thing is to be able to understand and so to assimilate it, hence in the best sense it is to gain for our very own the substance of all good.

"All things are yours," said the great apostle, and having gained this realization the saints and sages have always been rich, because in their ever recurring flights to the plane of higher spiritual perception, they have entered into the inheritance of real wealth, the possible possession of every divine idea. Thus they have disclosed to others the secret of greatness, the nature of man. In their habit of claiming for their own everything that is good, beautiful, and true, they have illustrated the fact that ignorance always speaks for the poverty rule of an unworthy material sense of self; wisdom for the freedom and enrichment of a spiritual sense of self.

One hears much said about putting self out of the way, but the phrase has acquired quite a new meaning to one who through Christian Science has learned that not self but false sense is to be contemned, and that to "put off the old man" is not to give up self, but to gain it.

JOHN B. WILLIS.



Humility versus Pride

IT is admitted by all earnest students of Christian Science that in order to progress they must cast out of their consciousness whatever is unlike God. Christian Science throws a wonderful light upon all human problems, and thus shows that many things which are regarded by mortals as quite creditable, or at least permissible, are phases of error which should be gotten rid of as soon as possible. There are few perhaps who see that the pride which they entertained before coming to Christian Science,—pride of personal appearance, learning, possessions, or even personal goodness, —may thereafter assume more subtle forms, and until detected and destroyed by Truth greatly hinder progress. Christ Jesus undoubtedly had this in mind when in his Sermon on the Mount he referred to those who boasted of their "many wonderful works," yet his response was, "I never knew you,"—a just rebuke to the pride which sought to exalt self instead of unfolding the humility of the Christ-character.

It is of profound interest to note the many references to pride which are to be found in the Bible, and also in Science and Health. Mrs. Eddy evidently wished to show us how to overcome this error which shut out spiritual blessings from those of olden time, as will be seen by reading her definition of Jerusalem, given in the Glossary of our text-book, which reads in part: "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny." In the twenty-sixth chapter of Leviticus we are told of the boundless blessings which come to those who obey divine law, —of peace and plenty, of mighty conquests over evil, of the presence of divine Love in their midst. We read of the sad effects of disobedience,—of sickness, fear, and poverty, then comes the stern decree of Truth: "I will break the pride of your power." The wise man tells us that pride brings contention, and that it goes before destruction, while Christ Jesus classed this evil belief with many others which dwell in the heart of mortal man and "defile" him.

In marked contrast with this mental state is the beautiful humility of the Syrophenician woman, who did not resent even the term "dogs," so often applied by the Jews to those outside of their own faith; indeed she eagerly seized upon it with a plea for the "children's crumbs," and her humility and faith were richly rewarded with the bread itself, for her daughter was healed. Our revered Leader gives us a wonderful lesson in humility on page 35 of Science and Health, where we read of Jesus' meeting with his disciples after his resurrection, of the passing of their grief and the coming of repentance,—"hearts chastened and pride rebuked." Not so long before this some of them had been desirous of place and power in the Master's kingdom, quite unaware that these mortal concepts could never exist therein; but as humility took the place of pride, their fear vanished, and they were ready to respond to the rule given by their Master, "He that humbleth himself shall be exalted."

Paul tells us that Jesus "made himself of no reputation," that he humbled himself in submitting to "the death of the cross," but that God "highly exalted him," and gave him a name which is "above every name." Without lowliness and humility he would not have attained this high honor, nor can his professed followers tread in his footsteps if they are blinded by pride. The one who is thus enslaved, knows not that he is worshiping a graven image of self and asking others to bow down to it; as did Nebuchadnezzar, who was "hardened in pride" and did not know that God alone is great and "giveth grace unto the humble."

Pride and real greatness have nothing in common, and pride fades out before advancing spirituality, for this is a constant reminder of how much there is to be overcome before perfection is reached and the divine likeness realized. In Proverbs we read, "By humility and the fear of the Lord are riches, and honor, and life."

ANNIE M. KNOTT.



Among the Churches

Current Notes

EUREKA SPRINGS, ARK.—The opening service in the new Christian Science church, on Mountain street, was held last Sunday morning [April 25] at eleven o'clock. The Christian Scientists have had an organization here for a good many years. More than a quarter of a century ago, the study of Christian Science was introduced into Eureka Springs. Since that time, the movement has grown, and some ten years ago the lots on Mountain street, on which this beautiful church now stands, were purchased. Later, the stone in the basement walls was purchased, at the time excavation was made for the new Carnegie Library, but not until June 1, 1914, was the contract let for the building, and a month later, ground was broken on the construction work. When the church is entirely paid for, dedicatory services will be held.—*Eureka Springs Times-Echo.*

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ST. LOUIS, MO.—The literature distribution office of First Church of Christ, Scientist, is closed, as it was decided at a church-membership meeting to work jointly with the other churches. For the year 1914, the following literature was mailed direct from this office: 23,642 *Monitors*, 12,113 *Sentinels*, 440 *Journals*, 6,107 pamphlets, 2,511 miscellaneous matter, making a total of 44,813. The literature distributed in the church after lectures, and in other ways than mailing, totaled 13,266. The total number of books donated to libraries was 115. Yearly subscriptions for the *Monitor*, the *Sentinel*, the *Herold*, and the *Journal* totaled 23.

During the four months of 1915 that the committee has been operating, literature has been mailed to the number of 17,892; distributed, 8,892; and donated to libraries, 148; with yearly subscriptions to periodicals, 21.

Literature Distribution Committee.

LUDINGTON, MICH.—The Christian Science church of this city is to be remodeled and enlarged, the alterations to cost approximately four thousand dollars. When completed, the building will be one of the most commodious and attractive church homes here. The builders are under contract to have the church ready for occupancy by July 1.

Grand Rapids Herald.

DAYTONA, FLA.—The Christian Science Society has purchased a lot, 55 feet by 110 feet, corner of Live Oak and Palmetto avenues, on which they intend to build in the near future. The price paid was twenty-seven hundred and fifty dollars.—*Correspondence.*

COSHOCTON, OHIO.—The Christian Scientists have leased the large hall in the new Hall Building on South Sixth street, and beginning Sunday, May 16, their service will be transferred from Carnegie Library to the new quarters.

Coshocton Tribune.

MAQUOKETA, IOWA.—The Christian Scientists have purchased a fine lot on South Second street, and on this lot in the very near future they expect to erect a fine church.

Excelsior Record.

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The Lectures

Portland, Ore.

Under the auspices of Second Church, Jacob S. Shield delivered three lectures on Christian Science. They were attended by large and attentive audiences. The introductory remarks by Eugene W. Amesbury at the first lecture were as follows:—

The fact is quite generally established at this time that Christian Science is a religion of good works. The achievements of Christian Science are causing many to believe that the healing power of God, the God "with whom is no variableness, neither shadow of turning," is as efficacious and available to mankind now as it was nineteen centuries ago. Christian Science is educating its followers to a higher understanding of God, and a deeper insight into the truth as set forth in the Bible. While I am not a member of the Christian Science church, I gratefully acknowledge the physical and spiritual benefits which I have received from the study of this subject for over a year and a half.

My earliest favorable impressions of this truth were received in conversation with one whose understanding was very clear. I was told that Christian Science was a return to primitive Christianity, foundational truth. The logic of the statements made by this friend caused me to review my own experience in the search for truth, which had not always been so uniformly satisfying as I desired. As I listened, there flashed across my memory many of the sayings of the great Christian, who spake as never man spake: "The kingdom of God is within you." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Also Paul's question of King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" These, with other sayings, which previously seemed to belong to an age long past, and were not to be applied literally to present-day needs.

I learned in that interview to discard my prejudice, and a desire was quickened within me to know more of this way, this approach to God from the spiritual side. With the very slight understanding gained in that conversation, I realized that I was not opposed to Christian Science, but only to what I had thought it to be. I am also convinced that the uninformed public entertains numberless misconceptions as to what Christian Science is. These lectures are for the purpose of affording, to those who honestly desire to know, opportunity to learn what is so taught.

At the second lecture Mrs. Gertrude Deane Houk in her introductory remarks said:—

For many centuries sinning, sorrowing humanity has longed for and have tried to believe that at some time and in some way they would find surcease from their suffering and sorrow through the reappearing of the Christ. One of the distinguishing marks of the last century was a great spiritual awakening, and an ever increasing demand for the laying aside of creeds and dogmas, and the longing for a practical Christianity. Since every need is met as soon as the human mind is prepared to receive the blessing, to meet this need Christian Science was given to the world, and it came, bearing its burden of proof, redeeming the sinner, healing the sick, and comforting the sorrowing. The seed sown by an inspired woman nearly half a century ago has borne immortal fruit, and today unnumbered thousands are turning to Christian Science and finding in it the solution of life's problems.

Miss Anna Friendlich in introducing the speaker at the third lecture spoke as follows:—

Long ago in Judæa, in parting from his disciples, Jesus promised the world a Comforter. Today, out of the wilderness of tribulation and doubt, of inquiry and longing, men are asking of Christian Science, "Art thou he that should come?" Christian Science answers in words twenty centuries old: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

In turn, Christian Science propounds a question to this age,—an ancient, familiar question: "Whom do men say that I am?" In other words, "What do men pronounce Christian Science to be?" And those who have experienced the benefits of Christian Science, and have apprehended a measure of its meaning, reply, "Thou art the Comforter,—Christian Science is the promised 'Spirit of truth.'"—*Correspondence.*

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San Francisco, Cal.

Bliss Knapp delivered a lecture on Christian Science in the Exposition Civic Auditorium. There were between seventy-five hundred and eight thousand people present. The building has a seating capacity of ten thousand six hundred. The

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ecture was printed in full by the *San Francisco Examiner* on its press in the Machinery Hall on the Exposition grounds, and from this account we take the following report. The ecture was given under the auspices of First Church of Christ, Scientist, and the first reader, Floyd Shank, introduced the speaker saying:—

It is indeed a joyous welcome that is extended to you—to you each and every one individually—to receive a message of good cheer and healing. The lecture this afternoon is the first of a series of ten to be given in this auditorium during the year under the supervision of the six Churches of Christ, Scientist, in San Francisco, in cooperation with the other Christian Science churches and societies in the state. These lectures are all to be delivered by members of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

However correct or incorrect our understanding of Christian Science may be, let us for the moment lay aside our own personal feelings and remember that we are all children of the same Father, seeking liberation from the same difficulties in various forms, and let us listen attentively to the lecture, to get from it all we can that will help us to be happier and healthier, and to manifest more good will and brotherly love toward each other.

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Orlando, Fla.

The Hon. John M. Cheney, on introducing Bicknell Young, who lectured at the Lucerne Theater on Christian Science, spoke in part as follows:—

If we accept history, we can almost believe that it is a part of our human nature to be intolerant of all religions except our own. Inquisitions, tortures, persecutions, and banishments seem a part of world life in all our past. The Pilgrim fathers came to our new world for freedom to worship their God, but even they wanted all who came under their sway to worship as they did and were intolerant of heretics. But a new spirit is abroad, and today who but the narrow-minded will assert that all of the many churches of many creeds are not doing their own work for the bettering of mankind?

Within the past few years the Christian Science church has come into the field, and in so far as it combats sin and error and teaches the children of men to seek for truth, it has a mission whose greatness is bounded only by its true worth and the zeal of its disciples. Any creed that numbers as its disciples so many intelligent and God-fearing people as the Christian Science church, commands our respect and is entitled to an attentive hearing.—*Correspondence.*

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San Diego, Cal.

George Shaw Cook lectured twice on Christian Science at the edifice of First Church of Christ, Scientist. The first lecture was under the auspices of First Church of Christ, Scientist, and the lecturer was introduced by Edward Champion, first reader, in the following words:—

Both Biblical and other history show that mankind has always had a desire for a better understanding of God, and like Job is ever crying: "Oh that I knew where I might find him! that I might come even to his seat!" Christian Science is giving us a better comprehension of God, and man's relationship to Him; the knowledge that we are ever near "his seat" when we are striving to serve Him. It is teaching that God is a God of love, not hate; of good, not evil; and with this interpretation there comes a fuller appreciation of the fatherhood of God, which inspires with trust, hope, confidence, hence happiness.

The second lecture was under the auspices of Second Church of Christ, Scientist, the speaker being introduced by Edwin F. Hammond, first reader, as follows:—

The Bible tells us in the first chapter of Genesis that God created man in His own image and likeness and gave him dominion over all things. For many generations theology has taught that mankind must be good in order to go to heaven some time. But as the world has not fully understood just how to be good, it has dwelt throughout the ages in a state of uncertainty, doubt, fear. Now Christian Science, scientific Christianity, not only teaches how to be good enough to go to heaven, but it teaches by exact rules how to be good enough to experience and realize and enjoy heaven right here and now. Jesus declared, "The kingdom of God is within you."—*The San Diego Union.*

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Bremerton, Wash.

Before an audience that filled every available seat in Eagle Hall, Virgil O. Strickler delivered a lecture on Christian Science. He was introduced by C. W. Fisher, naval constructor, who said:—

Mankind today demands relief from the suffering and strife so sorely trying humanity,—relief from physical ills, from useless contests, from doubt and despair. A demonstrable religion, one whose statements can be proved, whose promises are fulfilled here and now, is available for this relief and has been embraced by thousands. This religion is Christian Science. Centuries ago Christ Jesus said, "Go ye into all the world, and preach the gospel;" also, "Heal the sick." How? An earnest, devoted woman, Mrs. Eddy, found the answer to this question in the Scriptures and gave it to the world as Christian Science,—a religion of health and healing, joy and peace, truth and love, which is today healing all manner of diseases and breaking the bonds of sin.

Bremerton News.

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Waterville, Maine

The Rev. Frank L. Phalen, on the occasion of a lecture on Christian Science in the Unitarian church by William R. Rathvon, said in his introduction:—

It is one of the characteristics of the Unitarian church that our windows and doors as well as our minds open in all directions to truth. We hold with John Robinson the Puritan, who told the Pilgrims as they set forth for this new world, that "there is more truth to break forth from God's word." I recall a famous remark of John Stuart Mill, that "he who knows only his own side of a question only half knows that question."—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—San Francisco (Sixth Church): Dr. Francis J. Fluno, Dreamland Rink, 3 p.m., July 25, and 8 p.m., July 26.

INDIANA—Elkhart: Hon. Clarence A. Buskirk, Bucklen Opera House, 3:15 p.m., July 25.

VERMONT—Wilmington: Prof. Hermann S. Hering, Memorial Hall, 8:15 p.m., July 29.

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Testimonies of Healing

Six years ago I was a miserable invalid with no hope of recovery, and in addition a great sorrow had come to me. I had been treated by many doctors, among them four of the leading nerve specialists in London, but they failed to cure me. As a last resource I thought I would try Christian Science, though I had no great faith in it and no knowledge of its teachings.

I was put in the way of obtaining a copy of Science and Health, and after reading a few pages found I was healed. Naturally my gratitude was intense, so I began to study that wonderful book, and I find as the years roll on that it becomes more and more enlightening and makes the Bible inexpressibly more helpful than ever before. Christian Science teaches us to make a friend of God. Nothing is too trivial to lay before Him, and a load of care and responsibility is lifted from us when we rely on His guidance in all things. I so often feel inclined to rejoice, and do rejoice, in this happy feeling of God's nearness.

Quite lately one of my eyes became dim. The dimness was just over the retina, so that if I closed the other eye it was difficult to read. At first I was filled with fear and foreboding, but I worked very hard to put it out of thought and clung to God as the All-power. This I did for several days, and would not allow myself to dwell upon the difficulty or to test the sight. After about a week, with the help of a Christian Science practitioner, to my great joy I found that the mist had cleared away and my eye had become almost normal. I again thank the Giver of all goodness for His loving care, and also for sending us a knowledge of Christian Science through His servant, Mrs. Eddy.

EMILY DURNFORD, Guernsey, England.

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It is with a sense of joy and gratitude that I add my testimony of the healing which came to me through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been suffering for many years from a so-called incurable disease commonly known as hereditary lung trouble, and was seemingly at the brink of the grave. At this time the Christian Science text-book was placed in my hands and I was told to read it. I did so, and the result was that through my earnest study and the loving help of a practitioner I was completely healed. I was able to resume my work within two weeks, and have not missed one day on account of any physical disability since.

This healing took place six years ago, and since then I have received numerous blessings. Many vicious habits have been overcome, some slowly and others more readily. For these blessings I am indeed thankful, but above all I am grateful for the spiritual uplift which has come into my life and brought peace and joy where there was once despair without hope. Our dear Leader has shown us how to find and utilize man's God-given dominion in working out all our daily problems through the teachings of Christian Science and the light it throws on the Scriptures. I am truly grateful.

C. W. ANDERSON, Claremont, Cal.

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A few years ago our family physician, after an examination, told me I should undergo an operation as soon as possible. He claimed there was a serious displacement and a diseased appendix, with adhesions. I told him I did not think my family would consent to an operation, as my mother had just been healed through Christian Science treatment; but he laughed at the idea of my being healed that way.

I had unlimited faith in this physician's opinion, but thought I would first talk the matter over with my mother and did so. She agreed to my having the operation provided I would first try Christian Science treatment for a week, and this I consented to do. After the first week I became interested, and before the month was up I was so much improved that I felt the operation was unnecessary. After the lapse of several weeks more I realized that I was perfectly healed, not only of the trouble for which I had treatment, but of other ailments as well, especially of a displacement, which disappeared after the first treatment, and the healing has been permanent. A few months ago the doctor who pronounced the operation necessary, asked permission to examine me, as he could not understand my appearance of perfect health, and upon examination found no evidence of the trouble. For this I was very grateful, although I did not need this proof, as I knew I was perfectly well.

The most wonderful part of Christian Science is the new and broader interest it awakens in one to gain a greater understanding of God and his fellow men. Moreover, the study of this truth quieted all my old doubts and fears. Up to the time I began this study the Bible had seemed little more than a mass of impossible fables and contradictions. But studied in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy, I find it an ever present help and guide.

I wish to express my gratitude for all Christian Science has done for me, also for the help so patiently and lovingly given me, which opened up the beauties of this Science and to make it applicable in daily life.

CHRISTINE ELIZABETH WOODALL, Houston, Texas.

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I became interested in Christian Science in the year 1905. The first time I attended a Christian Science church was one Sunday morning, and I was very much impressed. For several years I had felt quite antagonistic toward this healing, but after attending that service, which I thought very beautiful, Christian Science seemed a wonderful religion. Some literature had been lying around my home for a number of years before this, but I would not read it. I was also troubled with catarrh, having suffered from this ailment for a long period of time. I had tried many remedies, but without benefit. I had also suffered from very weak eyes since childhood,—to such an extent, in fact, that I was often unable to keep my eyes open in a bright light, and even under ordinary conditions the eyelids were perpetually blistered. Then too I had headaches and a number of other ills including stomach disorder, besides a bad temper.

In April, 1906, I determined to go to a Christian Science practitioner for treatment for the catarrh, which was very annoying to me. I took treatment for three weeks and was not entirely healed, but my condition was so much improved that I saw the great good Christian Science could do me, and was determined to study it thoroughly. I therefore purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and could not spend enough time over its study. I found it, indeed, a wonderful book. Soon after this, a lady with whom I was at that time unacquainted, came to me after church service and called attention to my eyes, which were well and strong, for she had noticed that when I first attended the church they seemed very weak; and I then discovered that this difficulty, from which I had suffered since childhood, had vanished. Through this study the catarrh also vanished, as well as the other discordant conditions already mentioned, and the bad temper. Moreover, there have been many other cases of healing in the years since then, proving the wonders that Truth can do.

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I have good reason to be grateful for Christian Science, and I certainly have found from experience that it is far superior to *materia medica;* in fact, I feel it would be sacrilegious to compare Science with any material method of healing, for it is a fulfilling of "on earth peace."

CHARLES C. SANDELIN, Oakland, Cal.

Since coming into Christian Science, I have received so many blessings I could never begin to tell them all. I have also had the benefit of class instruction, for which I am most grateful.

My first physical healing took place about five years ago. For three or four years I had suffered a great deal with pain in my side, and other attending inharmonious conditions, until finally I could hardly walk, as every move caused me pain. I gave up my position and went home, where I had an examination by one physician, then consulted with another, the result being that an operation was declared necessary. I told my parents I would never consent to this; I would rather die as I was. They did not know what to do, so my father then asked me if I would try Christian Science, and I readily consented, although we knew scarcely anything about it. I went to a practitioner, and in less than a week was completely healed, and have never had the slightest return of the trouble. After this healing, and even after the first treatment, I believed Christian Science was the truth, but was not sufficiently awakened to the greatness of it to study. I even went back to the church of which I was a member, but always upheld Christian Science if any one mentioned it.

About two years later I was again taken ill. I had a severe spell of headache every day, and suffered terribly; in fact, I had to lie in a dark room and could not stand the slightest noise. This time I had a doctor, and was in bed about a month, on a diet, but did not get any better, and did not weigh a hundred pounds; indeed, I had arrived at the state where I did not expect to get well and did not care very much whether I did or not, I was so terribly unhappy and miserable. There seemed to be nothing in the world for me but misery. Finally, I thought of Christian Science and had my mother telephone for a practitioner, who came to see me on Saturday, and told me to come to her house on Monday. She did not say "If you are able," but just told me to come, and I did. I was rather weak upon my arrival there, as I had quite a walk and a long car ride, but she gave me another treatment, and as I left she said, "Remember, God is your strength." All the way home I felt better and better, until by the time I reached our house it seemed there was nothing I could not do, I felt so happy and so strong.

After this I thought it was time to begin to study Christian Science and try to understand it, so I went to church and also read some of the periodicals. A little later a copy of Science and Health was given me by one who is now my husband, also a *Quarterly.* I read these every spare moment; I could not get enough. It was just what I was hungry for. Then after about six months I had another attack of this headache. Some one had helped me before; now it was time for me to work out my own salvation and begin to prove the things I was learning. I had several of these spells, but they were not nearly so severe as formerly and soon passed away. I seldom ever have one now, and when I do, it is so slight I would hardly recognize it as the old trouble, and I can always trace it to some inharmony in my thought. I know that as I am faithful in applying my knowledge of the truth, this difficulty will be entirely eradicated from my consciousness. I am very glad I have been forced to work this out for myself, for I know I have learned a great deal in so doing. During these three years of study I have had many demonstrations of the power of divine Love, and know for a surety that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I suffered for several years with severe throat trouble, but this has disappeared, as has also a trouble that had been caused by dislocation of the jaws while I was having some dental work done.

Thus from extreme unhappiness and despair I have been brought into peace and joy. I feel stronger than ever before in my life; in fact I think I can walk as far, if not farther, than most people, and can do as much work without any ill effects, something I could never say before taking up Christian Science. Best of all, Christian Science has given me a God who is Love, a God whom I can trust, and who I now know is a "very present help in trouble." The Bible and Science and Health are my daily companions. There is no sin so terrible, no sickness so severe, no sorrow so great, that it cannot be healed in Christian Science, and all any one has to do to prove this is to give it a fair trial.

All that I am and all that I hope to be I owe to God through Christian Science, as given to us by Mrs. Eddy, and my daily prayer is that I may prove my gratitude by my daily life.—MATTIE C. SANDELIN, Oakland, Cal.

I am indeed grateful for all that Christian Science has done for me and mine. The doctor said I had liver and stomach disorder. I had Christian Science treatment, under which I sometimes seemed to improve, but then again to get worse. My condition was distressing to my friends and discouraging to myself. Then the time came when my husband was advised to call a doctor, to meet the requirements of the law, as it was thought I would pass on. The doctor was therefore called, but he gave no encouragement. I knew in my heart that *materia medica* could do no good.

At this time, when I was almost hopeless, a practitioner in an adjoining town undertook the case. The first treatment destroyed much fear, and her happy face and cheerful manner, together with her positive assurance that God loved me and would heal me, lifted my thought and I began to gain. She explained to me man's relation to infinite Mind, and the all powerful, ever operative law of Love. My fears and doubts vanished, and through her loving, faithful work I began to grasp the truth as I never had before. Trouble and worry were destroyed in our home. My husband began to read Christian Science and to have confidence in it. My healing was a little slow, but it was sure, and finally complete. Then about a year later I was stricken down with severe pain, so that I was not able to move. This attack, however, was not at all like the ailments of which I had been healed. I called the same practitioner, and she remained with me all night. The trouble disappeared, and God was again proved to be a present help in my hour of need. Those who saw me that day were surprised to find me up and free the next day.

I am thankful to God, also grateful to Mrs. Eddy for her teaching and the understanding I have gained which enables me to watch my thinking and not allow false claims to get my attention and manifest inharmony. My prayer is that I may be faithful in the application of the word of God and the power of Truth in my every-day life, overcoming self and reflecting Love. I read the Lesson-Sermon daily, and I am thankful for our periodicals and for Mrs. Eddy's writings.

NETTIE REIST, Berlin, Ontario, Canada.

In March, 1912, I was taken ill, and the condition seemed serious. A doctor who was called in diagnosed the trouble as influenza and measles. He left some medicine, but I did not take it. At nine o'clock in the morning a telephone message

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was sent to a Christian Science practitioner several hundred miles away. In the afternoon there was a change for the better; that same day I became conscious, and my recovery was rapid. I was up and around in a few days, and soon back to business. Although the high temperature led to the loss of my finger nails, they grew out smooth and perfect.

Previous to this experience I had some dental work done, with the result that poisoning set in and the chances of recovery were against me. The condition was alarming, and my wife began to fear. The practitioner appeared at the right moment, however, and told my wife to turn her back on the scene of error and read aloud from Science and Health to quiet her fear. She then declared the truth, and told me to repeat the words after her; but it was some minutes before I could do this. I do not know how long the practitioner kept me going over and over the inspired statements, but I do know that the sweet sense of the presence and power of God came gently into my consciousness, and soon afterward we heard from the adjoining room the voice of my wife, now free from fear, repeating the beautiful promises with us. The pervading sense of Love swept over all, and every phase of error vanished. "Peace, be still" was spoken, and amid the thanksgiving to God I fell asleep, sleeping restfully until morning, when I rose, dressed, and had breakfast with the family.

That night there came into my experience that which cannot be taken from me, and I promised my heavenly Father I would recall those words every day, and strive to live in accord with the teaching of Christ Jesus, as revealed through the one whom I love to call revered Leader. I also wish to add a word of thanks for the healing of my beloved wife, who was saved from the grave through treatment in Christian Science.—PHILIP REIST, Berlin, Ontario, Canada.

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I have been healed through Christian Science of ills too numerous to mention, but I would especially like to tell about one healing. A year or so ago I fell down the cellar steps and struck my shoulder, and the pain was so great that I could not raise my arm. A Christian Science practitioner was called, and with three treatments I was perfectly healed. About five years ago I came to Christian Science through the healing of my daughter, who had been given up by the physician after several months of medical treatment for appendicitis and gall-stones. She had not eaten any solid food for nearly four months, so her husband decided to try Christian Science. She had seven treatments and was cured, and she has been well ever since. For this healing, and for many other blessings which have come to me and mine through Christian Science, I am most thankful to God. My grandson has been healed of a throat affection and a severely sprained wrist.

I write this testimony in thankfulness to God, and with much gratitude to Mrs. Eddy, who has shown us the way. My daily prayer is for more understanding, that I may do what God would have me do.

MRS. JOHN ROCHETTE, Canton, Ohio.

✧

Several years ago I came into Christian Science to be healed of what is called anemia. After telling the practitioner all my troubles, she said I would be as Paul some day,—that I would even be grateful for my afflictions. At that time I did not see how I could ever be grateful for the state I was in, for I had just been operated on and was left in a very weak condition; besides, my husband was having business reverses.

My healing seemed rather slow, as I had steady treatment for a little more than a year. About two months before healing took place I wondered why I was gaining so slowly, then I found that I was not willing to become "as a little child." There were many "ifs" and "whys" and "buts," but when I willingly accepted and practised the truth, I was healed. Since that time, I have had many beautiful demonstrations, one of which was a case of childbirth. The birth was perfectly normal, taking just a short time and with little pain. I am grateful for all the blessings that have come to us through Christian Science, and for the understanding I have of the truth as given in Science and Health; also for a growing realization that to know more of God is the bread of life."—MINNIE A. GAGE, Chicago, Ill.

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It is with a grateful heart that I think of the wonderful help which Christian Science has been to me and my family, and I feel it a duty to tell others about some of the many blessings received through its teachings. It has made our home a place of peace and harmony. I became interested in this religion about ten years ago, through the healing of a friend, but I was very young and let error persuade me to discontinue the study. I was then living in the country where I could not attend church, but a little over a year ago I moved to Kinston, N. C. I again became interested in Christian Science and have been studying it ever since. I am truly thankful for the many benefits received through the study of the literature.

My wife and I have been healed in several instances, and have had some good demonstrations with our two children. When our little boy was about three years old, he was taken with what seemed to be spasms one afternoon, right after waking from sleep, but a Christian Science practitioner was quickly called in and the child was soon quieted. That night another attack came on, worse than the first; but after the child quieted down that time, the fever cooled off, and he went to sleep and slept all night. When he awoke the next morning the fever was gone and he was as well as ever, as he has been ever since. For this one demonstration I feel very thankful to God for the truth that makes us free. I cannot be too grateful for being led into Christian Science, and shall endeavor to advance daily in the understanding of Truth.

TROY TYNDALL, Kinston, N. C.

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I am most grateful for the benefits I have received through Christian Science. I suffered for twenty-three years from what was diagnosed as hysteria, and my physician told me that I ought to work only half a day or I would never be well. He also advised me to try Christian Science, because he could not help me, and accordingly I did so. The power of Truth, as made known in Christian Science, at once made such a change in me that I could work a whole day and every day of the week, and I have done so ever since. During the six years that I have been studying Christian Science I have not had one attack, although I have done sewing and other work I never thought I would be able to do again. I have likewise had several demonstrations over colds. My heart is overflowing with thankfulness to God, and with gratitude to Mrs. Eddy for the great help I have received.

HATTIE SCHULTE, Milwaukee, Wis.

I can testify that the statement my sister makes is true.

MRS. A. M. SAUER

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I wish to express my gratitude for what Christian Science has done for me. Three years ago I suffered from nervous exhaustion and stomach disorder, so that I was unable to work for a year. Then a friend advised me to have Christian

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cience treatment. I had tried several medical doctors, also ectric and other treatment, but had received little benefit nd was very much discouraged. I accordingly took my iend's advice and turned to Christian Science, with the sult that I was healed of the nervous trouble in three weeks, that I was able to return to my work. The stomach disrder was also overcome in a few weeks.

I am grateful to all who have helped me on the way, as ell as for our literature, and I thank God that Christian cience with its great blessings has come to me.

FLORENCE L. BECKWITH, South Manchester, Conn.

❖

With loving gratitude to God for Christian Science I give is testimony of what it has done for me through the study f the Bible and "Science and Health with Key to the Scripures" by Mrs. Eddy.

About four years ago I was healed of what is called ppendicitis. Some time ago I had a bilious attack and was o very ill that my husband wanted me to have a doctor, but nstead I called for a Christian Science practitioner, and the econd day I realized that the ever present help was at hand. had to be down-town for business at noon that day, but I as so weak I had to ask the practitioner for more help. p to eleven o'clock I did not know how I could dress myself, ut I sat down and read the week's Lesson-Sermon, until truth overcame error and I was well and strong again. dressed and had lunch, then went to town to my place of usiness, and helped until nine o'clock that evening. I could ardly believe I was the same person. While in the old elief, I would be sick from such an attack from four to six lays and under a doctor's care. I am more than thankful o God, and grateful to our beloved Leader, Mrs. Eddy, for hristian Science.—MRS. A. WILLIAMSON, Los Angeles, Cal.

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[Translated from the German]

Four years ago I got into business difficulties, and was finally unable to meet my liabilities, so that I was facing bankruptcy. Conditions were such that I could not expect help from any side. At that time I heard of Christian Science through a dear friend, and while listening to his talk on the subject, I gained confidence in it. Then I went to see a Christian Science practitioner, and after a lengthy conversation it became absolutely clear to me that this was my only chance of being spared the pending disaster. I asked her to lend me her assistance in Christian Science, and she was very willing to do so.

The result of the first treatment was, that the declaration of insolvency was withdrawn and my creditors allowed me a stated time in which to make my payments. It was indeed wonderful to experience on several occasions the straightening out of business difficulties and to be able to pay dues at the last moment. I often needed encouragement from the practitioner when I was under severe strain,—when old bills, current obligations, and all those matters which are part of the running of a factory, would come up. Frequently I did not know where to get the necessary funds, and yet I could not afford to lose confidence, but endeavored to realize that everything we need is right here. This trust and confidence is realized only in Christian Science; no other religion could possibly afford such help.

Today my affairs are in good order; and I know this will always be the case, for I have learned to put my trust in God and am striving to grow in spiritual understanding. For this revelation, be glory and praise to our heavenly Father!

WILHELM GRUONER, Winterbach near Schorndorf (Württemberg), Germany.

From Our Exchanges

[*Zion's Herald*]

Time was when we could say with those of old, "That which we have seen and heard declare we unto you." Not so today. There is little positive teaching of youth, as once there was,—at least, to no such extent as there should be. And this is in itself a result of our unbelief. That accent on the word "now" in the question, Do we believe in hell now? reveals the temper of the age. Belief is shifting, changing. There is no eternal verity; there is nothing settled! Such a condition is fatal. It makes for empty pews, sterile spiritual life, instability in faith. It makes for agnosticism in our religion and leaves the church emaciated and weak, impotent in the hour of great trial.

If the crisis through which the world is now passing shall serve to open our eyes to this fact, it will not have been in vain. With the foundations shaken beneath our feet and the skies dark with hate, there is no soul-satisfaction in the impersonal God of a cold science without faith, nor in the mere ministry of social helpfulness. Only one thing holds then, and that is the anchor within the veil, where the spiritual realities are to be found. What this age needs is a faith that can lead one to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

[Walter Rauschenbusch in *The Standard*]

Christianity stands for the reign of God on earth, for social redemption, for faith in a just and Christian social order. It must be the inspirational prophetic power inside our commonwealths. It must point to the unrealized will of God. It must show our young men and women a vision of the nobler nation we might be, and set them the task of realizing it throughout their lives; a nation just, sober, wise; a nation that loves liberty and offers to all an equal chance to live a glad life and to unfold their powers; a nation that stands by its aged and weaker members; a nation that honors work and despises parasitism; a nation that crushes none by vindictive punishments and starves none by hopeless work; a nation that binds all in a great bond of cooperative work, and makes the service of the common good the best way of realizing a man's best self.

[Rev. David Hanson Christensen in *The Christian Intelligencer*]

There is no institution in all the world that so deplores the present war as the church of the Lord Jesus Christ. Let men but respond to her efforts and yield to her truth, and as they learn to put God first, there will be an advance in all of those things that make for peace among men and between nations. This war is the penalty of the sin of nations. "The church has eternity in her heart" and cannot collapse. When the nations receive and apply the truth of Jesus, they will cease to learn the arts of war, and their greatness shall increase. Truly, "it is high time to put away pretenses and face realities," and in doing this to bear in mind that the pretenses are on the human side; the realities are of God.

[*The Watchman-Examiner*]

A revival of religion is the most unexpected result of the great war in Europe. At the outbreak of the war it was cynically said that Christianity had been disproved and religion had broken down. On the contrary, religion has not been so dominant in the minds and hearts of men for centuries as it is today. Testimonies have abundantly come from all the countries engaged in the war that the people are bowed before the Lord and are filling the churches. This is

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especially true in rationalistic Germany and in what used to be called godless France. The day of pure intellectualism is over. The revolt against it which has been growing in recent years, has been brought to a climax by the war. Men have ceased to trust their unaided reason, and are learning to trust in God. The heart is asserting its place against the undue supremacy of the head.

[*Pacific Christian Advocate*]

Character excels all things. Horace Greeley exclaimed, "Fame is a vapor; popularity an accident; riches take wing; only one thing endures, character." The book of Job teaches a striking lesson. Greater than all earthly possessions was the character of that one man. If character is the flower and fruitage of existence, how important then that our theory of life be correct, for our conception of the meaning of life must determine our final character. Principles regulate actions, actions crystallize into habits, habits regulate character, character determines destiny. Underneath every noble life are noble principles.

[The Venerable Archdeacon Wilberforce in *The Christian Commonwealth*]

"No man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven." It is not a conundrum; it is an inspired, compendious statement of your place and my place in the infinite creative Mind, and in the cosmos. Our Lord spoke those words in his representative character, as the unique sample of the race. Heaven is not a local habitation; it is a condition of consciousness; it is an overwhelming, thrilling vision of the ultimate cause of all causes, the infinite Spirit. "Ascending into heaven" is a mental ascension; it is a gradual realization of God, leading on to the actualized experience of oneness with the "All."

[*American Lutheran Survey*]

The Christian is the only rational optimist. He has reason for the hope that is in him. He does not despair of any human being,—not for the reason that there is something of good in everybody, which after all is only a relative term, but for the reason that the gospel of Jesus Christ is able to save to the uttermost them that believe. Because he believes in the regeneration of the individual, he does not despair of humanity, but hopes against hope that the saving power of the gospel may some day restore the image of God in men.

[*The Christian Register*]

Spirituality is the most practical thing in the world now; and all that makes the spirit strong within us must be drawn out and trained. The opinions that divide men become nothing to the central faiths which avail to quiet and sustain them. As people in a flood flee from their homes to seek the high places, so people in the flood that overwhelms so many today must fly to the rock that is higher than they. Herein lies the splendid timeliness of the purest religion; and he can be of true good cheer who finds a religion which overcomes the world.

[*The Advance*]

We are far from understanding the simplicity of the gospel of Christ. We have missed many of its finer meanings through our attempts to force it into a philosophy. It is very difficult to torture the teachings of Jesus into a formal creed, or to form them into the terms of speculative theology.

[*The Christian Work*]

You are to an extent the trustee of every life over which you have any influence,—and who is to say where that influence stops? Day by day, by the spirit you show and the level on which you live, by the deeds you do or leave undone, you are discharging that stewardship well or ill.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A large type edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, before published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this pocket edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"The Sons of God," a lecture by Col. William E. Fell, C.S., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: The Resurrection and the Life," a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Contemporain* magazine is now printed with the English and French versions on opposite pages.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which are to reach the reading-rooms at a given date.

From the Clerk of The Mother Church

CHURCH TENETS.—The Tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership and extracts from their by-laws, can be had at seventy-five cents per hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. For earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed, Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each eight cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

ACCUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GHOSE.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German and French.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

CONFIDENCE AND SUPPLY.
FULFILLING THE LAW.
ENVIRONMENT AND OPPORTUNITY.
THE FATHER'S BUSINESS. Also printed in German.
THE DIVINE NATURE. Also printed in Dutch and Norwegian.
THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.
"THEN THE FULL GRAIN IN THE EAR."
UPWARD FOOTSTEPS. Also printed in Dutch.
THE LAW OF KINDNESS.
BIRTHRIGHT AND DOMINION.

Other Translated Pamphlets

"PEACE ON EARTH." Printed in German only.
PRAYER AND CONFIDENCE. Printed in German only.
MARY BAKER EDDY. By ARTHUR BRISBANE. Printed in German only.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German and French.
THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.
CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Printed in Norwegian only.
CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.
CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Printed in French and Swedish, but not in English.
CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish, but not in English.

PRICE, POSTPAID: Single copy 5 cents; twelve copies to one address 55 cents; fifty copies $2; one hundred copies $3.50. Orders for above pamphlets may be assorted as desired.

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

For quantity rates on goods specified in the following list please refer to the current catalogue in *The Christian Science Journal*.

BIBLES. 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $3.75.

01440 x. Brevier, light-faced type; self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $3.50.

Morocco slip case to hold pocket edition of Science and Health, *Quarterly*, and Bible, $1.25.

Two other sizes of slip case listed in the current issue of the *Journal*.

Covered morocco case with handle and purse on outside, $3.50; without purse, $3.25.

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The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents. Catalogue No. 22 of selected Bibles will be mailed free upon application.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. 132 pages with index. Paper covered, 15 cents; cloth binding, 35 cents.

THE LIFE OF MARY BAKER EDDY. By Sibyl Wilbur. 424 pages. Cloth, $2. Edition de luxe, $5.

"PERSONAL CONTAGION" and "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Paper cover, 10 cents.

THE MOTHER CHURCH. By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 47

Boston, July 24, 1915

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Items of Interest

Authorities give warning that before long all the newspapers of the middle West will feel the pinch of the greatly increased cost of print-paper, because the spruce in northern Wisconsin, Michigan, and Minnesota is fast being eaten up by the hungry paper-mills. This means that a substitute must be used in place of spruce. Sixteen successful substitutes have been developed through the careful laboratory experiments carried on by the United States forest service at Madison, Wis., and also at the branch laboratory at Wausau, but none of them produce papers quite as white as the spruce paper.

The government's paper experts experimented upon over forty different kinds of wood during the years 1911, 1912, and 1913, and of that great variety the following proved to be the most acceptable substitutes for spruce ground-wood in making white print-paper: western hemlock, Sitka spruce, lodgepole pine, western yellow pine, balsam-fir, California lodgepole pine, red fir, white spruce with hemlock, white spruce with balsam-fir, tamarack, tamarack with white spruce, Alpine fir, white fir, Englemann spruce, Amabilis fir, and Noble fir. Cooperating with the government, two newspapers, the St. Louis *Republic* and the New York *Herald*, each gave the substitute print-papers a thorough try-out on their presses by running out parts of regular editions under ordinary pressroom conditions, on rolls of paper shipped from the experimental laboratory, and each reported that the substitute papers were in every way practicable for their use.

Adoption of the so-called uniform partnership law for the state of Massachusetts is a subject being studied by the members of the Massachusetts Bar Association in anticipation of its coming before the next session of the legislature for action. The act has been drafted under the auspices of the board of commissioners for the promotion of uniformity of legislation in the United States. Pennsylvania is the first state to adopt it, and it is understood that Wisconsin has now followed suit, and that at least one other state has done likewise.

The committee on commercial law of the conference of uniform laws' commissioners reported the final draft of the act in October, 1914. The chairman of the committee says in explanation of the act: "Uniformity of the law of partnerships is constantly becoming more important as the number of firms increase which not only carry on business in more than one state, but have among the members residents of different states."

Since the inauguration of its wood waste exchange, on April 15 last, the forest service has been requested to list one hundred and forty-seven mills and factories as having waste material for sale, while during the same time seventy-six other wood-using concerns have asked to be listed as desiring to purchase waste of a wide range of species in specified dimensions or as mill or factory run.

Buyers are now, through the wood waste exchange, obtaining material of good quality at a cost lower than they had been paying for raw material in the form of logs or standard lumber, and without themselves having to accumulate waste by cutting raw material into required sizes. The forest service desires the cooperation of all manufacturers of small wooden commodities, and invites them to list their requirements with the wood waste exchange. There is no charge for this service.

Approximately one hundred and forty-five thousand acres of the former Flathead Indian reservation, in Montana, will be offered for sale at Kalispell and Missoula, Mont., during August, under regulations announced by Secretary Lane. One hundred thousand acres classified as agricultural land will be sold to the highest bidders, in tracts of one hundred and sixty acres each, or less, for cash, most of it at prices varying from a dollar and a quarter to two dollars. A portion will be offered at Kalispell on Aug. 16, and a portion at Missoula on Aug. 23. No one person will be permitted to purchase more than six hundred and forty acres. The remaining forty-five thousand acres, classified as barren, burned over, and small timber land, will be sold to the highest bidders in tracts of one hundred and sixty acres or less, at not less than its appraised value, which does not exceed one dollar an acre.

All lobster-producing states and the federal government were represented at a national lobster conference convening at the marine fishery station at Woods Hole, Mass., last week. Means for increasing the efficiency of lobster culture and securing cooperation between the states occupied the attention of the delegates. The conference is held by the department of commerce, which has no control over the lobster industry, but carries on the government hatcheries in Maine and Massachusetts. The fact that a large proportion of the government-hatched lobsters are potted before they reach maturity has aroused the concern of the federal officers.

Missouri's new state capitol will be finished, it is now thought, by January, 1917. "The site of the capitol," according to a description given by the architect, "is superb. It is situated on a great bluff one hundred feet or so above the river, on a promontory which projects so well into the stream that it can be seen fifteen miles or so up and down the river, the bluff ending in a jagged cliff and with natural terraces to the water. With excellent soil and well wooded, it is not only naturally beautiful, but presents an extraordinary chance for artistic development."

The second lot of economic plants presented to the Panama canal by the United States department of agriculture, through the office of horticulturist, is being distributed from the nurseries at Ancon. This collection includes over four hundred specimens, of some two hundred five species. The number of new fruits represented is regarded as remarkably large. They are included the jaboticaba from Brazil, the lansan of the Philippines, and other trees from New Zealand, Paraguay, Mozambique, Italy, and Guatemala.

In the cultivation of bananas, Costa Rica today holds first place in Latin America, almost fifteen million bunches are exported annually, at a value of not less than three dollars wholesale. The by-products of the banana are few, but it is believed that the banana flour will occupy an important place among food products, for it is said to be very nutritious. Another by-product is fiber, of which a coarse cloth is woven, while both vinegar and sugar are other products for which a market may be developed.

Postmaster-General Burleson has ordered that the size limit of packages for parcel-post shipment be increased to a combined length and girth of eighty-three inches, which will permit the mailing of standard-sized fruit and vegetable crates. The old limit was seventy-two inches in length and girth, and there has been a widespread demand for its increase. The postmaster-general has also authorized the establishment of a receipt system for parcel-post packages similar to that employed by express companies.

Protection of the wealthy Indian minors in Oklahoma from so-called "professional guardians," and others who seek to get the control and property inherited by these children, is the purpose of an effort being made by the commissioner of Indian affairs. He plans to safeguard the interests of these minors by securing cooperation of the Oklahoma courts in the establishment of adequate rules of procedure in probate cases. These rules have been adopted by the courts of the state and the various counties, without exception.

It is estimated that probably one third of Utah's population saw the Liberty Bell as it passed through that state en route to the San Francisco Exposition. People from scattered ranches as well as from the towns gathered to see the relic, and some of them, in order to do so, rode horseback fifty miles.

The main walls of dry dock No. 1 at Balboa, Canal Zone, which, like the locks of the canal, will be capable of handling the largest vessels afloat, have been completed, with the exception of minor work around the entrance and at the tops where machinery is to be installed. At the erection of the steel gate at the entrance is in progress.

During the first six months of the year there was exported to the United States and American possessions from Hamburg, Bremen, and Kiel, goods to the value of $1,153,000. Statistics on this trade for the first six months of 1914 show the export of goods valued at $994,000.

Three officials and an agent of the old Central Dairy Company have been found guilty of defrauding the United States government out of revenue taxes on oleomargarine amounting to one million dollars, by a jury in the United States district court at Columbus, O.

The motion-picture today is the basis of the second largest industry in the United States. Gross earnings approximate three hundred million dollars per year, and the profits are said to have been three hundred and seventy million dollars during 1913.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVII July 24, 1915 No. 47

Mote and Beam

CLARENCE W. CHADWICK

ONE of the every-day inconsistencies of human existence is the attempt to reform one's neighbor before having reformed one's self. This attempt is usually supposed to be justified by the belief that the error with the neighbor is so apparent and seems so real that it must be dealt with immediately, without stopping to consider the requirements of divine wisdom and justice. Thus it is that the ignorant or overzealous rush in oftentimes where even "angels fear to tread," and bring untold trouble upon those who are making an honest effort to solve their problems in their own way.

Jesus uses the very striking illustration of the mote and the beam in rebuking this inexcusable weakness of mortals. He says: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." No more important lesson could possibly be brought home to the would-be follower of Christ, Truth. The disposition to look for error in others is one that cannot be too severely condemned. It is one of the curses of the human race. Its very presence and indulgence is proof positive that mortals are not the children of God, for "whosoever is born of God sinneth not."

The Master tells us plainly how to get rid of this obnoxious habit, and Christian Science insists that it shall be done: "First cast out the beam out of thine own eye." A beam is a very ponderous thing as compared with the diminutive mote. It is very evident, then, that any abnormal or enlarged sense of error rests with the individual who thinks he sees it in his neighbor. When this individual has cast it out of his own consciousness, reduced it to its primal nothingness, it will necessarily appear as a very small thing in his neighbor. This, therefore, is the only way to dispose of the error.

If a patient comes for help in Christian Science, the work of the practitioner is to see and realize the unreality of the trouble, whatever it may call itself. If the practitioner admits the evidence of the outward senses, the trouble will appear as a veritable beam, and he will be powerless to help his patient. If he be "instant in season" to disagree with the senses, and to agree with spiritual sense only, the error will soon be to him nothing more than a mote. This ability to see the nothingness or unreality of evil betokens a healing consciousness; it is the only Christianly scientific attitude of thought to maintain at all times and under all circumstances, for it cannot see evil as a reality any more than did the Saviour. If one strives persistently for this healing consciousness, he will not fall into the trap of personalizing error, whether sin, or sickness, but will see clearly how to cast out the mote from another's eye. If the beam is "cast out," then there is no evil eye to personalize and to magnify error in another.

Error is never uncovered so long as one sees it as a beam. Seeing it as something in another, does not uncover it with any sense of forgiveness, but often only ruthlessly exposes it to the gaze of an enemy. It must be reduced to a mote in one's self before one is qualified to uncover it for another. This holds true with error of every description. If one has been grossly wronged, he must first wrestle with and overcome the beam in his own eye, before the power of divine Love can be utilized to correct the error in another. To go in the heat of passion and resentment to tell another's errors to some one else, is as unkind and unmerciful as it is inexcusable; it is mental lawlessness. The overzealous critic or reformer should think twice before attempting to correct error in his fellow man. He should make sure that his motive is not simply to bring about public or official exposure of wrong, rather than the Christlike uncovering and destruction of it. There is usually very little left to find fault with after one has "cast out the beam" in one's own eye, for it is then that one sees clearly to cast out the mote from another's eye, that is, to uncover it scientifically. St. Paul said, "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things."

The great Master did his stupendous work for humanity first within his own consciousness. This is evidenced by his comforting words to his followers, "Be of good cheer; I have overcome the world." He had conquered that false material sense of the world which claimed to be a divine reality, but which he proved to be only a mortal concept. This placed him in a position not to judge or condemn others, but to show them how to judge themselves; in other words, how to be saved from themselves. If a mortal is in trouble of any kind, his one need is to be saved from himself, for he firmly believes the trouble to be himself, or at least a very conspicuous part of himself. When he can be brought to see it as no part of the real man, but as a falsity or unreality of the so-called carnal mind, he will not only be healed himself, but he will be enabled to show others the way out of their difficulties. Just so long as he is considering the mote in his brother's eye, he forfeits man's God-given ability to heal, and only places a stumbling-block in another's way. If one would be a follower of Christ, Truth, he must remember that his only work is to save, not to condemn the world. And the one way to save any one is to appeal to the good that is in him. Fighting the evil from which one needs to be saved, trying to expose it through selfish human methods, does not heal or save. Oftentimes it only hinders one's progress heavenward, unless one knows the truth that protects from the lawlessness of envy, hatred, and revenge.

It is only through the gateway of unselfish love that we can reach the heart of mankind and bring joy and peace to the world. The world is famishing for that love which "thinketh no evil." Love never inspires one with the desire to see evil in one's neighbor; it is always looking for good, and always finds it. It never sits in judgment, yet it is the sole judge of the universe. Its judgment is true, because it always sees man as the spiritual image and likeness of God. This man has neither a beam nor a mote in his eye, since he reflects or expresses the nature of his creator. "The sweet amenities of Love" are made manifest "in rebuking sin, in

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true brotherliness, charitableness, and forgiveness" (Church Manual, Art. VIII, Sect. 1). Love alone uncovers the nothingness of error, because it cannot think or see evil. It simply radiates love, and Love is the light which dispels darkness. As finite human consciousness yields its belief in the reality of evil, it acknowledges its errors, and thereby the vision of the mote and the beam gradually gives way to that of the Christ, Truth.

✧

"Commercializing" Prayer

MILDRED SPRING CASE

We sometimes hear it said by hostile critics that the practice of Christian Science is the "commercializing" of prayer. It may be asked if the prayer which is spiritual enough to raise the sick from their beds of pain can be materialized by an expression of gratitude in the form of worthy compensation. The one who takes such a position may not realize that in so judging he is condemning all the ministers of the gospel, first among whom is Christ Jesus himself. To be sure, economic conditions were then quite different. Even in the last few years the world has changed in this respect. It was not so long ago that our school-teachers in country districts "boarded around" with the different families of the district, and this without any cost to the teacher. Now, however, our teachers prefer to be given a certain salary sufficient to board themselves in the place and manner of their own choosing. This does not dishonor or lower teaching; it is simply an economic change, and surely a wise one.

Similarly in Jesus' time the disciples healed the sick, and then ate and lived in the homes of different people in the towns through which they passed. Peter, we are told in the Acts of the Apostles, lodged in the house of Simon the tanner, by the sea, and after he had preached to the people in Cæsarea and had healed them, he was asked to "tarry certain days," and he did. That we cannot imagine Peter being definitely paid for his services is due to our ideas of economic conditions at that time. Can we, for instance, imagine that one of our school-teachers on meeting the parent of one of his pupils would say, Come, follow me; I wish to take dinner at your house this evening? And yet this is the very thing that Jesus did many times. To Zacchæus he said: "Make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully." And to "Levi the son of Alphæus sitting at the receipt of custom" (collector of internal revenues), he said, "Follow me," and he dined in his home.

When Jesus sent out the seventy disciples to preach the gospel and heal the sick, he did not tell them that this should be done without material compensation, but rather he told them, as recorded in the tenth chapter of Luke: "Carry neither purse, nor scrip, nor shoes . . . And into whatsoever house ye enter, first say, Peace be to this house . . . And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire." Did this commercialize their preaching or prayer? Jesus felt that the disciples should be compensated for their efforts in a manner which was customary at that time.

Today the ministers of Christian churches in general prefer to be given a definite salary, by which they can live in the manner that they choose, instead of living with their parishioners. They obtain this salary for preaching the gospel and for their prayers for the sick and sinning. Does this commercialize prayer? We surely would not criticize them for it, after the Master's declaration that "the laborer is worthy of his hire." To be sure, their manner of receiving their "hire" is not like that of the seventy disciples; but this is due not necessarily to a more commercial attitude, but to a change in the economic conditions of the world.

The Christian Science practitioners who labor hour after hour in the endeavor to heal the sick by Jesus' method, that is, through pure, intelligent, undoubting prayer,—are they too are worthy of their hire. Were they living some centuries ago instead of in the twentieth century, they would undoubtedly go from house to house doing the healing work; but must we expect first-century economic conditions of twentieth-century practitioners, when we do not demand of school-teachers or of clergymen? Rather than condemn these loving laborers in God's vineyard, who have given up their lives "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," ought we not to affirm again the saying of Jesus, "The laborer is worthy of his hire"?

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Scientific Citizenship

JOHN MONTGOMERY TURNER

On page 313 of Science and Health, Mrs. Eddy writes: "Jesus of Nazareth was the most scientific man that ever trod the globe." Christ Jesus, the world's greatest teacher, is now generally recognized as the best citizen of all times. He applied the one perfect Principle to his every thought and act, both public and private. His citizenship and teaching being of the highest order, the rules he laid down for his followers must be perfect guides. Indeed, all that is good in moral codes and systems evolved and promulgated for the civic and economic advancement of mankind are epitomized in his immortal words, "Thou shalt love thy neighbor as thyself." With each citizen measuring his thought and acts by this standard, conforming thereto as nearly as in him lies, we should soon be living in a perfect world, one which knew no need for those disciplinary or eleemosynary institutions which are the signs external and the direct results of wrong thinking. The millennial state prognosticated in the eleventh chapter of Isaiah would then exist to human consciousness: none of God's children would be preying upon one another. So gladly would man be sharing his brother's burden that it would soon be realized there is no burden to bear; that, as Isaiah says of the Christ-man, "the government shall be upon his shoulder." Temperance, soberness, and chastity, universal harmony, would reign.

"Unto whomsoever much is given, of him shall be much required." To the student of Christian Science is given the privilege of applying the specific remedy for every wrong in human affairs, including human government. Wrong thinking, selfishness, mad ambition, lust of place and power, have wrought in civic, state, and national affairs conditions which require correction, and it logically follows that what the world calls right thinking, and what the Christian Scientist understands to be right knowing, alone can bring about the needed changes. Inasmuch as his is the highest ideal, an ideal capable of realization here and now through the application of the immutable Principle of good, it is but reasonable to expect from the student of the one perfect Science more than is looked for from another. He should be, and usually is, the best type of citizen.

Inharmony in governmental functions is healed in precisely the same manner as are physical ailments. In the case of the latter, the realization that man is the idea of God, reflecting and so possessing only the qualities of his Maker,—divine Mind, good,—and the use of such contributory arguments as will better enable the human mind to understand these truths and consent to them (physical beliefs being superseded by spiritual facts), brings about a condition of

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bodily harmony. Likewise, knowing that "the Lord God omnipotent reigneth," that nothing can resist the power of divine Love, is certain to cause the present amelioration and eventual destruction of evil in public affairs and institutions. In each case we must "emerge gently" (Science and Health, p. 485). The declaration and realization that man is not material, but is spiritual, does not result in immediate translation out of the flesh, but it does bring us health, strength, and vigor. The knowledge that in reality there is one government, that of divine Principle, and that God's rule is universal, beneficent, and just, does not bear fruit in immediate perfection, but it does bring us a greater degree of righteousness in human government.

It has always been the idealist, the man with a high, definite goal before him, who has accomplished what has been done for humanity's uplift, and having the highest ideal toward which and from which to work, the Christian Scientist is the truest representative of this type. In the positive knowing and understanding that there is but one lawmaker and one law, a law divinely created and perfectly administered, he is realizing what the altruists of all time have agreed would be the model government: unlimited power vested in a perfect individual. Mrs. Eddy's teachings spiritualize this high human concept, and proving by present demonstration that God alone governs, guides, and directs man's destiny, they reveal exactly what the ages have groped and hungered for, though they seldom and but faintly glimpsed the real goal toward which they were striving.

Wisely the Master counseled his followers to obey the law as it stood. Witness his payment of tribute to Cæsar. Today Christian Science teaches its students strict and implicit obedience to the law of the land. "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" was Jesus' trite question, which may be paraphrased: If you yield not cheerful obedience to the human law, you are not mentally fitted to obey the spiritual. All must make concessions to the thoughts and privileges of individuals as well as to the general phases and stages of mortal belief. Incidentally, a scratch on a child's arm made with a vaccinating instrument can do no more harm than we allow it to do, nor can a piece of red cardboard on a house prevent the healing of a so-called contagious disease.

The great Teacher saw that by living as nearly as possible (but always consistently with his words) in conformity with the customs of the time and locality, he would come into closer touch with the people, more readily reach their thoughts, and accomplish much good which habits of aloofness might have precluded. He ate and drank with the common people, and joined to some extent in their social activities. In the highest sense he was the "friend of publicans and sinners;" by so doing he was enabled to help them. It is clear that Paul's injunction, "Come out from among them, and be ye separate," referred not to physical proximity or distance; it was an admonition to keep thought above the material surroundings, that the environment may be purified and so benefited.

These precepts and this example may well be taken home by the Scientist citizen. He can do inestimable good through an active, intelligent interest in civic and economic affairs,—living a clean, moral, and normal life; conforming his actions at times to the requirements of the age, but never lowering his standard of thinking. "They that be whole need not a physician," the Master said, "but they that are sick." The entire material world needs healing. In his thought, act, and speech regarding public affairs, let the student make the Master's epitome, "Thou shalt love thy neighbor as thyself," his model. Let him put Principle, as understood in Christian Science, before party, the general good before selfish interest, and he will be putting God first.

It was our Leader's perception that her students could do the most good by mingling with the world, being in it though not of it. This is attested by the fact that she counseled many of them to locate in the large cities, where humanity was most in need of healing. The wisdom of her advice is proved, as is the wisdom of every project, by its fruits.

Let us always think kindly of human government. Although we cannot agree with its every phase, in by far the most of its branches and activities it aims at the common good, and we all enjoy its protection. Let us think of the good that scientific prayer can do for those who are in high and therefore difficult places. For the government of his own thoughts and acts let the Christian Scientist take the Manual of The Mother Church and follow it. Its requirements have been pronounced rigid by some critics; they contend that it infringes upon the individual's personal liberty. In reality it confers a fuller degree of genuine liberty than was before known. "'Twas the Truth that made us free," our Leader wrote in her beautiful Communion hymn (Hymnal, p. 212). The by-laws of The Mother Church, terse, succinct, and comprehensive, are the statement of the perfect government alluded to; namely, unlimited power vested in an infallible individual (God). The stricter the inhibition against evil, the greater liberty and freedom is there in good; and Christian Science shows us that only in the way of God, good, is liberty desirable.



"Rebuking sin"

MARGARET I. FERGUSSON

WHILE pondering over the "Rule for Motives and Acts," as given in our Manual (Art. VIII, Sect. 1), which is read in all Christian Science churches on the first Sunday of each month, that we may be reminded to act daily upon it, these thoughts came to me as to what the rebuking of sin, as given in the rule, means: "A Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness." I looked up the word "rebuke" in the dictionary, and found it thus defined: "To check, silence, or put down with reproof; also to reprehend sharply and summarily, *i.e.*, quickly." The question then arose, How are we to rebuke sin, and when and where are we to do it? Manifestly it means something quite different from telling one's brother of his faults, though on occasion it may mean this too. It seems to me it means the conscientious and quick denial of sin and the scientific declaration of the omnipotence of God, good, whenever sin presents itself to our consciousness, either in our own mentality or through the word or deed of a brother.

We must at once mentally meet all claims of sin, no matter how we become cognizant of them, as Jesus did when in the words "Get thee behind me, Satan," he rebuked a material sense of things voiced through Peter. And we can but believe that this command cast out that particular devil or evil sense from Peter. The point to be noticed particularly, however, is that it was not Peter who was rebuked, but error, or Satan. If at all times we could rebuke error in this impersonal way, never for one second seeing it as personal, either as ourselves or as our brother, surely then this one little sentence lived in its entirety would fulfil the whole law of Love. Sin would be conquered, and with this victory would come also the victory over "animosity" and "mere personal attachment" (against which we are also warned), over disease, and even over death itself,—a wonderful vista, and worthy of our best efforts to attain.

The habit of rebuking sin in this impersonal and instan-

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taneous manner is not gained in a moment. Like everything worth while, we must cultivate it and watch our thoughts, lest we see sin as part of our brother instead of as an evil belief attacking him. Sin is never any part of man's real being, it is merely in belief; and we conquer belief with the knowledge that God gives of Himself, together with a knowledge of man in His image and of God's perfect, harmonious universe. This knowledge is revealed to us through the life and works of Jesus, and of all the prophets and teachers of whom we read in the Bible.

Through Mrs. Eddy's faithful life, and her writings, especially our text-book, "Science and Health with Key to the Scriptures," we gain the spiritual meaning of the teaching of the Bible; we also learn how to rebuke sin, and so help to bring the kingdom of God into human experience. Suppose we saw a friend attacked by a serpent, would we not quickly try to save him from it without any thought of hurting him? We certainly would not blame our friend, or think of the snake as part of him. Really, the serpent of sin is no more part of our brother man or ourselves than is the snake, and both must be destroyed quickly and utterly. The point that seems to me very insistent is that sin must be rebuked quickly, or, as the dictionary puts it, "reprehended summarily," ere it has taken hold in thought of either ourselves or our brother man; and this is to love our neighbor as ourselves.

While each sentence in the "Rule for Motives and Acts" seems a separate thought, yet in the most wonderful way each sentence is related to all the others, when we study them closely with the aid of a dictionary. If we would gain for ourselves the fullest understanding of this rule, so as to live it better and better, we cannot too frequently ponder and practise it.

Quiet Work

PETER B. BIGGINS

ONE of the most beautiful features of the understanding of Christian Science is that it enables the student to do a great deal of good in a quiet way. In this respect, as in many others, it is the polar opposite of the world's method. Christian Science indicates that while it is abnormal to hide one's light under a bushel, the joy and success of good work are enhanced by quietness. The great Master's injunction was, "When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret."

In Gray's "Elegy in a Country Churchyard" we read:—

> Some village Hampden, that with dauntless breast
> The little tyrant of his fields withstood;
> Some mute, inglorious Milton here may rest,
> Some Cromwell guiltless of his country's blood.

What is needed further to supplement a recognition of sequestered and perhaps undeveloped talent, is an understanding of divine Science. Through this understanding the "village Hampden" may realize that he is not merely working in a village amid limited and limiting conditions; he is working in the realm of infinite divine Mind, wherein Mind's infinite ideas are ever present. This recognition breaks the claim of limitation and reveals countless opportunities to demonstrate divine Science fearlessly. In every part of the field he has the opportunity to withstand "with dauntless breast the little tyrant" or the great, whatever manifestation of the one evil needs to be withstood and destroyed. Under such circumstances his muse need not be mute, but should burst forth in streams of spiritual eloquence. He has the opportunity to wage a bloodless battle—but a decisive one, nevertheless—with the errors of mortal mind, the greater portion of this conflict being probably waged with his own belief in the power of evil.

The sweetness of such work can never be wasted "on the desert air." A beautiful flower found in a lonely spot may seem all the more beautiful by reason of its very loneliness. Its fragrance may invite and refresh the traveler as really as though many more fragrant perfumes pervaded the surrounding atmosphere. The faithful worker, utilizing all opportunities to demonstrate the truth wherever God has placed him, may outgrow a limited environment, and in God's time be located in a larger field. This promotion, however, is governed by God, and rests largely on individual demonstration.

For a student of Christian Science to seek promotion dependent upon human favor, is to give way to a phase of error only too obvious in political circles, and colloquially termed "graft." To bemoan the fact, or rather the false belief, that his efforts are not appreciated as they ought to be, shows that he is regarding human personality instead of divine Principle, and this would indicate that he has failed to grasp the fundamental truth of Christian Science. The wise Scientist will not be affected by any subtle falsities disseminated throughout the field. The design of such whisperings is malicious, in whatever fair guise they come.

Loyal students of Christian Science are content with the method of administration established by their revered Leader, Mrs. Eddy. They are content to see the government of the church which she established "evolve scientifically" (The First Church of Christ, Scientist, and Miscellany, p. 34); but they also know that this evolution is the natural result of scientific demonstration, and can never be accomplished by any spirit of mutiny. Meanwhile, they rejoice in the growth of the movement, unite joyously with those whose present requirements place in positions of authority, and are grateful when the necessary exercise of this authority checks a phase of evil which, unhindered, might cause trouble. They are content to prove in daily life that Christian Science heals, regenerates, and comforts, and rejoice to find that, wherever they are, there are abundant opportunities to serve God in this way.

[Written for the *Sentinel*]

Immanuel

SAMUEL JOHNSTONE MACDONALD

YUSSUF BEN OREM sat one day
Within the gate where trade held sway,
And one, a merchant, came to him
And spake: "O Master, day grows dim;
Withdraw, I pray, with me apart,
Far from the buzz of babbling mart,
Where I may speak and thou may'st hear
Words only meant for thine own ear."

Yussuf Ben Orem led the way
Unto his house without delay.
"Here, friend, thou mayest speak, nor fear
Another than myself may hear.
Be seated, then, if that thou please,
And speak thy message at thine ease,
And for thy comfort here is wine.
Break silence, then; my ear is thine."

"Nay, not thine ear: I seek thy heart.
For this I led thee, fool, apart,
That, none to hear and none to stay,
I might thee quickly, surely slay!"
"Nay, friend, hast thou forgotten, then,
That God still rules the thoughts of men?
And God is here thy hand to stay?
Give up thy weapon; kneel and pray."

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Selected Articles

[Charles F. Williams in *The Selma* (Ala.) *Journal*]

Spiritual understanding is what Jesus came to teach mortals. He also showed them how to demonstrate this understanding in order that they might be able to distinguish between the real and the unreal, between the works of God and the works of the devil (evil), and thus destroy sin in the human consciousness. This is the divine method of pardon which comes through Christ, Truth.

Our critic quotes from I John, "If we say that we have not sinned, we make him [God] a liar, and his word is not in us." Here the critic betrays his ignorance of what Christian Science teaches, and of the Scriptures also. John was of course speaking about human beings, or the sinning race of Adam, who were sinners and needed to be saved. Speaking in the absolute, and of God's children, not the children of men, he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Again, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

In justice to God, we must admit that all He made was spiritual and perfect, and He made all that was made. He could not have made evil, materiality, or mortal man, because there is nothing in Spirit out of which they could be made. In James we read: "Doth a fountain send forth at the same place sweet water and bitter?" Spirit and matter, good and evil, are opposites, even as light and darkness are opposites. Neither can you say "black is white," or vice versa. One will not mingle with the other.

Jesus may not have mentioned the words Christian Science, but he did say that when the "Spirit of truth" came, it would guide into all truth. This "Spirit of truth" is that which furnishes the facts about God, man, and the universe, and which can be demonstrated. Science is an exact knowledge of facts, a scientific statement of the facts promulgated by Jesus the Christ.

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[Robert Nall in *Uralla* (New South Wales) *Times*]

In a recent issue you class Christian Science as one of those "apostles of demagogism" which, when the chief secretary has selected certain places in the city of Sydney for open-air speaking, "can pour out the vial of their wrath and knowledge unimpeded by the heavy hand of the law." Will you permit me briefly to say that in so classing Christian Science you have fallen into an error. This Science is entirely opposed to a method of propagation such as you suggest. Its nature and object being peaceful and law-abiding, it works in harmony therewith, and its adherents are scrupulously careful in the use of the means they adopt to spread what they believe is the truth of Christianity.

Demagogism is defined as popular and factious oratory. Christian Science lays no stress on oratory as such, and avoids everything that is in any way factious or turbulent; while if by mistake any of its "apostles" found themselves possessed of a vial of wrath, they would, in pouring out, temper the wrath with that courtesy and gentleness which, as followers of the great Master, they always endeavor to manifest. Open-air speaking or preaching in advocacy of Christian Science is not practised in any part of the world. Its public gatherings are strictly limited to Sunday services, Wednesday evening testimony meetings, and occasional lectures in some building. Added to these, there is of course the circulation of authorized literature. Yet in this quiet, unobtrusive way there is, to quote from page 149 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, "hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease."

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[Ezra W. Palmer in *The Star-Journal*, Pueblo, Col.]

The Rev. Mr. —— announces his intention to continue his attacks on Christian Science all summer. Because his attempts to discredit Christian Science have been corrected, the reverend gentleman apparently has the impression that he must continue his attacks, even to the point of wearying the public with his distorted references to Mrs. Eddy and his perversions of the teaching of Christian Science.

Christian Scientists have no desire to discredit this critic or the religious organization to which he belongs. The object of the answers to his attacks is not to discredit him, or even to offend him, but merely to protect the cause of Christian Science from the effects of his mistaken and perverted views. Contrary to his assertions, Christian Scientists do not attack other denominations, either in lectures or in the Christian Science periodicals. The critic will search in vain throughout the literature of Christian Science for such attacks. To comment upon and make clear the teachings of the Bible is a blessed privilege all Christians have. To interpret these teachings according to the Christian's highest understanding is also a privilege open to all.

That the Christian Science interpretation of the Scriptures does not conform to the theological concepts of this clergyman, seems to be his grievance, and because of this grievance he deems it his duty, as the self-appointed guardian of other people's religious views, to ridicule and abuse these views in the public press with a choice collection of adjectives and innuendoes. I am quite sure that the gentleman will protest that what he has done and is doing is in the interest of Christianity. But as a student of Christianity, he should know that the same specious plea has been advanced by every inquisitor that ever lighted the fagots at a martyr's stake or tightened the ropes on a torturing rack.

Unfortunately for mankind, established forms of religion have not taken kindly to new advances in Christianity. Jesus found his most implacable enemies among the Pharisees and scribes who controlled the ecclesiastical system of Judæa. The raging of human belief against a more spiritual religion is strikingly illustrated by Paul, who before his conversion "was zealous toward God," and showed it by "breathing out threatenings and slaughter against the disciples of the Lord." Jesus' sharpest denunciations were not for the tax-collectors and Roman rulers, but for religious classes who pretended to teach the religion of Moses and the prophets, yet whose teachings were lifeless forms, "whited sepulchres, . . . full of dead men's bones," totally inadequate to satisfy the hunger of humanity for that bread "which cometh down from heaven" to destroy sin, sorrow, and death, and reconcile man to his God.

Christian Science was given to the world because the world needed "a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17). From its inception this church has met a reception similar to that which was accorded to Jesus and his apostles, and this has been strikingly exemplified by the persistent attacks of the clergyman in your city. This has not, however,

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prevented Christian Science from continuing its mission of healing the sick and opening the way, for the sincere student, to a harmonious and a right understanding of God and His universe.

This clergyman claims to be perturbed because he does not understand the term "mortal mind" as used in Science and Health. As a student of Christian Science, claiming repeatedly that he has sounded its depths, he is hardly consistent to rush into print asking questions as naively as a child in a kindergarten. Mrs. Eddy means by "mortal mind" the same as Paul meant by the term "carnal mind," and Jesus by the term "heart" (mind), when he said, "For out of the heart [carnal mind] proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The critic next demands to know of Christian Scientists where this mortal, carnal mind originated. Why demand this of Christian Scientists? Is it possible this critic, "a master of Israel," knows his Bible, claims to know enough to lecture Christian Scientists in the public press, and yet confesses he does not know where the carnal mind originates? When he can satisfactorily account for the origin of evil, sin, sickness, and death, he will then be in a fair way to account for "mortal mind," and not before. The critic confessed in a recent article that God was not the author of evil. He carefully refrained, however, from stating who was the author of it. Evil not being of God, where did it originate? Since the critic has repudiated a heavenly origin for it, he is perhaps prepared to accept the definition that evil is a false, human, corporeal sense of life and existence apart from God. Perhaps if the reverend gentleman would study Jesus' definition of devil (evil) as "a liar, and the father of it," he would gain some light on this subject.

The reverend gentleman, however, unwittingly impaled his argument on the horn of a dilemma when he confessed that God is not the author of evil. In a previous article he declared that God is the author of mortal man. As quoted above, Jesus pointed out that in mortal man originate "evil thoughts, murders, adulteries," and so on. The question naturally arises, Would an infinitely wise God create man in His image and likeness and then abandon him to all the chaos and destruction of evil? Christian Science solves the question by clearly teaching that God created neither evil nor mortal man.

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[Robert S. Ross in *Brooklyn* (N. Y.) *Eagle*]

If the vitalizing Principle of Jesus' teachings had not been lost to human consciousness in the third century, the "materialism and commercialism" to which the Rev. Mr. —— referred in his recent sermon would by this time have lost their grip, the unity of men and of nations would have been established, and war would be unknown. It was this lost Principle of Christianity which was discovered by Mrs. Eddy. The Science of this Principle is taught in this age by the Christian Science text-book, "Science and Health with Key to the Scriptures," which was first published by Mrs. Eddy in 1875. There was as much analogy between the Christianity of the first century and occultism as there is between the Christian Science of the twentieth century and occultism, which is none at all, the critic notwithstanding.

Our critic acknowledges that "the material is not the real," and that "the real is the spiritual;" nevertheless, he attacks Christian Science, which for nearly fifty years has been declaring and demonstrating this very fact. He further acknowledges that it is not so much the province of the minister to criticize and denounce Christian Science, as it is his province to get hold of this tendency toward the true and abiding reality. Now, if orthodox theology were giving the people a satisfying sense of Truth, these searchers will never turn away. Furthermore, our ministerial critics can hardly hope to teach that which they themselves obviously do not understand. When they do understand it, they will gladly acclaim the truth of Christian Science.

Christ Jesus laid great stress on the necessity of demonstration. Merely to repeat his words meant nothing to him who at one time said, "Ye shall know them by their fruits," and at another time, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." To Jesus the only acceptable proof of discipleship was the healing, and this is the proof that Christian Science is daily submitting to the world.

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[Henry A. Teasdel in *The Salt Lake* (Utah) *Tribune*]

Recently there appeared an article under the heading "Trains the Voice by Mental Suggestion," in which Christian Science is linked with mental science and mental suggestion. As this will undoubtedly give many of your readers an erroneous impression regarding Christian Science, I trust in the fairness you will permit me to correct it.

Christian Science teaches that God is Mind, and that man is the reflection or expression of Mind, and is governed only by the law of divine Mind. It teaches entire obedience to and reliance on that divine Mind which can produce only good. Mental science, or mental suggestion, is the operation of the human mind. It is the belief of one mortal mind controlling another mortal mind, and is productive of both good and evil. It is allied to will-power, and Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 490) says: "Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright." Christian Science teaches that the attempt to practise mental suggestion will gradually destroy the power to heal through the law of God. Therefore the one is in direct opposition to the other.

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[George A. Law in *The Hartford* (Conn.) *Post*]

The review of a book dealing with the subject of Christian Science, recently published in your columns, calls for a few words of comment. It appears that the author is a clergyman, and the book is issued by a publishing house of the Methodist Episcopal church. According to the review, after an attempt to assure the reader that no "hard things against Christian Science" are to be said and the purpose is to allow "all to see it as it is and judge for themselves," the writer says: "What does Christian Science offer us in the place of the learned and skilful surgeon? It offers us the mental surgeon, without knowledge, experience, or instruments." The injustice of such a statement is that it assumes there is no way in which the sick may be healed except the one prescribed by the medical schools. Jesus' teaching with respect to healing the sick is entirely ignored, and also the vast amount of indisputable evidence represented by the unnumbered thousands who, even after having been pronounced incurable by physicians, have been healed in Christian Science by the same spiritual means the Master employed.

Jesus, the greatest healer of disease who ever trod the globe, had no so-called scientific knowledge of the "structure of the body," surgery, or the instruments which our critic endeavors to insist upon as required. If such an education were essential, undoubtedly Jesus would have been so equipped. On the contrary, he eschewed all material means, and relying entirely upon spiritual law, of which he was master, he healed multitudes of "all manner of sickness and all manner of disease." Moreover, he taught his disciples and others to heal

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as he did, and augmented his teaching with these very definite instructions, "Go ye into all the world, and preach the gospel," "Heal the sick." Now it ill becomes a preacher of the gospel of Christ Jesus who fails, neglects, and refuses to comply with this command to "heal the sick," to find fault with those who are honestly endeavoring so to do, and who show by the healing already accomplished that they (in some degree at least) understand Jesus' teaching; for he declared that the healing work would be the sign which would "follow them that believe;" in other words, understand his teaching.

Inasmuch as authorized Christian Science publications are readily available at public libraries and Christian Science reading-rooms, those who seek reliable information upon this subject cannot be deceived by such publications as the one under consideration.

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[Translated from the *Süd-California Deutsche Zeitung*, San Diego, Cal.]

No thinking person can deny that the greatest religious question of the day is Christian Science. It is represented in every large as well as every small city from Alaska to the Cape of Good Hope, and from the Netherlands to Australia. As we can see from the large attendance at the Christian Science churches, this religion must, after all, have something extraordinary that attracts the public, and be something different from other religions. As a means of healing for the sick and also of overcoming sin, it has to bear much criticism from physicians and churches. Truth, nevertheless, scatters all criticism of those who do not understand Christian Science and do not know how to practise it. We are not supporters of Christian Science, but we love honesty.

Christian Science brings a new and clear conception of God. It sets forth that God does not punish, but that He is goodness itself, and always present with us. He created man perfect, without sickness or sin, and it rests with mankind to keep off sickness and sin by obeying God's commandments and doing only good. This idea surely is new, and a contradiction of the old theology, whereby God takes man's life or sends sickness and disease. The Founder of Christian Science, Mrs. Eddy, wrote a book entitled "Science and Health with Key to the Scriptures," which has a very large circulation. It is translated into German to aid the growth of Christian Science among the Germans. Mrs. Eddy passed away some time since, and is mourned more generally perhaps than any other woman of history.

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[Avery Coonley in *Edwardsville* (Ill.) *Intelligencer*]

The action of the Illinois State Medical Society in adopting a program for securing prohibitive legislation against the practice of Christian Science, as reported in the *Intelligencer* of recent date, implies that opposition to certain provisions of House bill 582 is in some way reprehensible; that such opposition was confined to Christian Scientists; and further, that the bill merely provides for reporting incipient *ophthalmia neonatorum* in infants. Its action in opposing "the licensing of Christian Science practitioners" implies that the latter are seeking a license to practise medicine. All of the above implications are incorrect.

Christian Scientists have found the healing of disease through spiritual means, as practised by Jesus and his immediate followers and by the early Christian church, more efficacious and more satisfactory than medicine. Therefore they have no wish to practise medicine or to be licensed to do so. The purpose of bringing up the question of license would appear to be to influence the legislature so to distort the interpretation of the term "practice of medicine," that laws containing that term, and intended to protect the public against the unskilled use of dangerous drugs, can be made to forbid the healing of the sick through Christian Science. It is safe to assume that the legislature will not lend itself to such a program.

As to the Thon bill (House bill 582), it was so sweeping and so drastic, as first introduced, that it invited opposition from many directions, a number of its critics being members of the medical profession. An entirely misleading impression of its character is conveyed by the description given by the medical society that it "provides for the reporting of all cases of *ophthalmia neonatorum*." If that were all, there would have been no occasion for opposition or amendment, and the bill in spite of the amendments complained of still provides for reporting. The fact is, that far from being a mere provision for reporting, it was an objectionable piece of compulsory legislation, permitting entrance to any home after childbirth and making obligatory the application of medicine to the infant's eyes in case of any redness, regardless of the approval or disapproval of the parent or of the practitioner, medical or otherwise. Refusal to administer the medicine was made punishable by fine. One of the most vigorous opponents of the bill on the floor of the House was a member who is a physician, and other physicians entered objections.

Christian Scientists would not intentionally put a single stone in the path of those who choose to rely upon medicine, but they do not forfeit their rights as citizens when they become convinced of the truth of Christian Science, nor is there any reason why they should refrain from enlightening their representatives when their rights are endangered by ill-considered legislation.

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[Written for the *Sentinel*]

Harmony

LAURA GERAHTY

Oh, for a broader love, that clasps a while
  Both friend and seeming enemy in one embrace;
That sees the true reflection of God's smile
  'Neath earth's cold frown in every brother's face!

Oh, for a deeper hope, whose anchors lie
  Not on the shallow ground or shifting sand,
That, passing fortune's fickle favors by,
  Leaves all within the hollow of His hand!

Oh, for a purer faith, that steadfast stands
  'Mid mortal threats and life-long honored fears;
That holds the lamp of life, though death commands
  Obeisance to its will of grief and tears!

Oh, for a slower tongue when tumults swell
  Within the breast for blame unmerited,
When one short word of silent prayer might quell
  The troubled tide with peace inherited!

Oh, for a greater kindness as we flee
  O'er stone and thorn-bush in life's comfort quest,
When faltering ones less surely shod than we
  Seek, by thy sighs perchance, more needed rest!

Oh, for a brighter life, a longer day,
  A holier, grander sense of something done!
'Tis our own nightfall when we turn away
  And lose the brilliancy of God's full sun.

Ours be the tranquil eve, the fearless night,
  The dawn that breaks in white-robed purity,
When on the tablet of our waking thought
  God leaves His angel-touch of harmony!

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Editorial

"Thy neighbor as thyself"

It is a strange commentary upon the preaching of the gospel to which men have listened for centuries, that today the world seems far from the fraternity which should be the fruit of all this endeavor and the logical outcome of the Christianity epitomized by Christ Jesus in his Sermon on the Mount. It is only fair to the multitude of noble men who have devoted themselves to this work, to admit that this preaching has supposedly been founded upon and in explanation of the Scriptures which declare that God is good and man is created in His image and likeness; but somewhere or somehow it has fallen short of its purpose. Despite all this preaching, and the hope men cherish of their ability to do right, it is a lamentable fact that multitudes have failed to reach a higher plane of living and to bring out in their daily lives that sense of brotherhood which Mrs. Eddy so inspiringly describes on page 340 of Science and Health.

To the thoughtful Christian Scientist the explanation of this failure is quite simple, and it should be plain to all who accept the doctrine of divine omnipotence, unless this acceptance includes a belief that God is the creator of sin and all evil, a belief which Christian Scientists realize is self-contradictory and illogical. This explanation is that so many men rely largely upon human will-power for all they wish to do or hope to bring about, and are thus depriving themselves of access to the only power which really exists. Instead of this false and illusory belief in mortal mind and human will as being able to govern and control mankind, Christian Scientists are learning that God, divine Mind, alone reigns, and they are seeking that constant at-one-ment with this Mind which makes them masters of their bodies as well as of their fate. When mankind learns that human will is like a broken reed,—not to be depended upon for any purpose,—the road to health and holiness will become more definite to them and they will more successfully travel it. Men need to know that God is not the creator of evil, and that He alone possesses power, no matter how plausibly evil may present its claims. "Our proportionate admission of the claims of good or of evil," Mrs. Eddy writes on page 167 of Science and Health, "determines the harmony of our existence,—our health, our longevity, and our Christianity." None need to realize this fact more definitely than do those who are struggling in the grasp of what has best been described as the demon intemperance.

To the thousands of men who are fighting what seems to them and to their friends a losing battle with this demon, Christian Science comes with the offer of deliverance. That the promise has been fulfilled to many of them, is evident from the testimonies which from time to time appear in the *Sentinel* and *Journal*, as well as those given orally at the Wednesday evening meetings wherever a Christian Science organization exists. The most impressive testimony of all, however, is that which is furnished by the lives and actions of these men in their relations with their business associates and in their home life. The number of such cases is very large, and the proof they afford of the direct efficacy of Christian Science is most convincing to other men, for the evil of intemperance is wide-spread, and will-power and "cures" alike have long been recognized as but palliative.

Almost as much in the way of deliverance may be claimed for the victims of the drug habit, so subtle and so demoralizing that the men and women who have come under its bondage lose hope, courage, and all that makes for happiness in their seemingly vain efforts to break the fetters that bind them. We hear a great deal about laws to prohibit or govern the manufacture and sale of these destroyers of bodily and mental well-being, and any law that puts even a check on these practices is to be commended, if it lessens in any degree the temptations that present themselves on every hand. In the mean time, thousands of these helpless, hopeless ones are groping with feeble hands for the light, and it is to many of these that Christian Science has come, often as a last chance —a life-line to rescue them from the yawning abyss of despair that is beyond words to depict; and gratitude for this deliverance is correspondingly profound.

Those who know how comprehensive is the work that Christian Science is doing in bringing about the redemption of humanity, giving them salvation from sickness as well as sin, rejoice that the new-old gospel preached by Christ Jesus and his immediate followers has again been made available to mankind through the consecrated labors of Mrs. Eddy. They have come to know through its teachings the truth which the Master declared should make men free, and their greatest desire is that those whom the most stringent laws seem unable to protect, may likewise find the open door to that brotherhood of men which is the fruit of obedience to the greatest of the commandments.

Archibald McLellan.

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Salvation Demonstrated

There is perhaps no statement in Science and Health of greater importance to its students than the definition of salvation given on page 593, which reads as follows: "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed." A dictionary definition of the word is, "Preservation or deliverance from destruction, danger, or great calamity." While there are theological definitions which deal to a large extent with the future, this one recalls in a most vivid way the experience of the Israelites at the Red sea, when Moses said, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today." This text in turn reminds us of Paul's statement, "Behold, now is the day of salvation;" for to the Christian Scientist every day brings an opportunity to prove in fuller measure the meaning of salvation; and with the psalmist each one can say, "I will rejoice in thy salvation,"—rejoice in it today and every day.

All who come to Christian Science come seeking salvation, though few perhaps think of it in this way. Many would indeed be offended were they told their real need is salvation, which, according to St. Peter, is "ready to be revealed in the last time." To many such it is indeed their "last time," when all earthly expedients have failed and hope is well-nigh dead; but when the real intent of Christian Science dawns upon them, it is the beginning of a new day, one "with the Lord," which means more than a thousand years of uncertain beliefs as to the power and goodness of God. When help is sought and found in Christian Science, it is not mere relief from suffering which is gained, but the "knowledge of salvation" of which we read in Luke's gospel, knowledge which gives "light to them that sit in darkness and in the shadow of death." Christ Jesus said that to know God is life. This knowing is salvation, for it unfolds into a demonstration of the supremacy of Life, Truth, and Love over all evil. Would any one argue that aught less than this is salvation? It certainly would not be to the one who has begun to work out his problem in the Christ-way. He reaches out for "full salvation" (Science and Health, p. 406), and here our re-

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vered Leader assures us that this will be attained when, "in place of modes and forms, the power of God is understood and demonstrated in the healing of mortals, both mind and body."

There are a good many who when they begin to seek healing in Christian Science are too timid or too indolent to respond in the true way to Paul's counsel, "Work out your own salvation;" or if they see the advisability of so doing, they are apt to think and speak of the undertaking as if it were a slow and uncertain process, largely dependent upon the time element, although Paul says it is "now." Salvation is beyond all question an eternal fact to God, infinite Mind, and if we would oftener drop the mortal sense of things and know that man as God's idea mirrors divine perfection, we should address ourselves to our task with new courage and joy. This does not mean that the helping hand of another should be rejected, but it does mean that the truest aid which a Christian Scientist can give to any sufferer is so to liberate his thought from the bondage of pain and its attendant fear that he can bravely and intelligently work out his own salvation from all that is unlike God.

In the twelfth chapter of Revelation we read of a most momentous struggle between Truth and error, and there we find the glorious promise that the "old serpent" which has so long deceived the whole world will be cast out and overcome by those who fearlessly enter the conflict. Then we are told of a loud voice from heaven, declaring that "salvation, and strength"—not weakness—are the result of this mighty wrestling, for God and His Christ are revealed as ever present, while sin, sorrow, and death are no longer present. This is the salvation for which we give thanks at every step of the way.

ANNIE M. KNOTT.

Science and Salvation

THE prominence which Mrs. Eddy has given to science as the form under which demonstrable faith must present itself, has awakened interest not only because of the newness of the idea, but because science as a whole is dissociated from faith in theological literature. Until recently the word has connoted that which, if not opposed to religious teaching, certainly is not essential to it, and that this sense still sways human thought is not infrequently made distinctly apparent to those who honor Mrs. Eddy's teaching. When therefore one comes to think of its relation to prevailing thought in this regard, he finds another sufficient reason why with peculiar pertinence Mrs. Eddy adopted the name Christian Science, and he will be the more deeply impressed with the revolutionary character of the proposition that science and salvation are indissolubly wedded.

In seeking to bring this fact into every-day demonstration, the Christian Scientist is really identifying himself with human progress by conforming to its most elemental basis and requirement. The blight which must ever attend the effort to maintain a faith which is not shaped by science, is illustrated so abundantly in religious history that it would be difficult to read a single chapter without coming upon contradictions in the human conduct of even those who have been enrolled among the most noble and heroic.

He who has gained a demonstrable knowledge of a universal law is always freed from the pettiness of dogmatism. He is positive respecting propositions which he can prove, but modestly reserved respecting that which lies beyond this possibility. He may be sure in his own mind of the truth of a given theory, but until he is able to prove his concept true, he is neither condemnatory nor disrespectful toward those who cannot agree with him, but willing to grant them the freedom of opinion and of action which he demands for himself.

This is characteristic of every physical scientist, and it should be conspicuously true of those who have gained even a glimpse of the divine law and order as revealed in the Master's words and works. It is a fundamental postulate of the gospel that the divine illumination may come to every man; that the revelations of Truth are not reserved for the few, but may become the patrimony of all who are spiritually aspiring. Moreover, it is universally conceded that every man should be true to his highest sense of right and duty, if he would maintain his integrity and prove worthy of public confidence. These things being true, that scientific attitude which is kind, charitable, and compassionate, willing that others should work out their own salvation in loyalty to their convictions, not ours, is the only bearing which the truly broad-minded Christian man can take toward the representatives of any movement or teaching which stands for wholesome things and which does not trespass upon the personal liberty and welfare of others.

Physicists have always honored their profession in this respect, and this fully explains the unbroken peace and unmeasured progress which has reigned in the realm of nature-study since the renaissance. He who discloses a lack of this consideration and poise, whether in his words or in his bearing toward others, gives evidence that he has not yet gained a demonstrable knowledge of what Mrs. Eddy names "the Science of Spirit" (Science and Health, p. 270). He is still identified with the "Agar" of material sense which, as St. Paul says, "is in bondage with her children."

This is the lesson for us all, a lesson which has been illustrated in the lives of so many otherwise splendid characters, namely, that there can be no harmony, no true brotherliness, no true self-command, no salvation, apart from a scientific and therefore demonstrable apprehension of divine Principle and its rule,—that opening of the eyes which enables one to "behold wondrous things" out of God's law. It is this fact which gives Christian Science such a vital relation to the world's redemption.

JOHN B. WILLIS.

Among the Churches

Current Notes

PEORIA, ILL.—Work on the new Christian Science church on the West Bluff will begin soon. This was announced last night [March 3] at a meeting of First Church. A gift of $6,485 was also announced. This money was contributed within the week to the building fund of the new church by the members of First Church, and this, with gifts already made, brings the church's contribution up to more than ten thousand dollars. The money will all be in hand in time for the beginning of the work, which will be pushed, as the West Bluff worshipers are anxious to be in their own house of worship. They hold services at present in the auditorium of the Washington school. The plans for the new church, which is to be built on Barker avenue, call for a building to cost thirty-five thousand dollars.—*Peoria Journal.*

FARGO, N. DAK.—The new edifice of First Church of Christ, Scientist, was formally opened upon the occasion of a lecture delivered by George Shaw Cook on Feb. 18 last. It is on a corner lot, conveniently located near the business section of the city, and with easy street-car accommodations. The seating capacity is four hundred. The cost of the lot was four thousand dollars, and of the building, twenty-four thousand dollars.—*Correspondence.*

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OAKLAND, CAL.—On March 1, 1911, First, Second, and Fourth Churches of Christ, Scientist, together with the society of Elmhurst, known later as Fifth Church of Christ, Scientist, united in the support of Christian Science free reading-rooms in the Bacon Building. In August of the same year, Third Church joined with the others, while Sixth Church did so in October, 1912, and Seventh Church in October, 1914. These rooms had been occupied as reading-rooms by Second Church, and during the latter part of the year 1911 it became evident that larger quarters were needed. On Feb. 29, 1912, the seventh floor of the Perry Building, then known as the Stocker & Holland Building, became the new home. The attendance increased so that now, at the close of the year 1914, six double reading-desks, together with four places at the large table, provide accommodation for sixteen individuals to study the Lesson-Sermon at one time. There have been 3,112 applications received and cards issued for use of books, from July, 1911, to Jan. 1, 1915.

Correspondence.

COLUMBUS, OHIO.—Columbus will have occasion to be thankful to the Christian Science people for adding to its beauty one of the finest gems of architecture in the city, as their new church in Broad street will be. That beautiful edifice is rising as quietly and as modestly as a flower, which is characteristic of the way our Christian Science friends do things. Riding past there with a prominent gentleman the other day, he asked with some touch of astonishment, "Why, what is that?" When we told him, he said that was the first he had heard of it; but he will hear of it much in the future as an architectural beauty of which the whole community will be proud. A temple like this will be an inspiration to all who pass our way, and will contribute much to the glory of the city.—*State Journal.*

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The Lectures

Bellingham, Wash.

Jacob S. Shield, who lectured on Christian Science at the Metropolitan Theater, was introduced by George Livesey, one of the leading attorneys of the city, who said in part:—

It is said by some that the Christian Science church is practising new ideas and promulgating new thoughts, and that it is a comparatively new religion. If it be new, it would seem to be only because it is again practising those precepts and teachings which have been lost or forgotten for the last sixteen or seventeen centuries; in fact, forgotten so long that when they are now brought into prominence they seem new. Call it new if you will, or say it is old, the fact remains that at this date it is satisfying thousands of persons whose minds for years had been tossing on a religious sea, charted with so many dogmas and creeds that their minds, and bodies too, had been almost wrecked in trying to navigate it.

I speak only as an observer, but my observation has been such that I am convinced Christian Science has given the world a practical church, whose members seem happy and contented day by day, following in their Master's steps.

Correspondence.

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Minneapolis, Minn.

A lecture on Christian Science was delivered by William D. McCrackan, under the auspices of Fifth Church. The introductory remarks by Ernest G. Lorenzen, professor of law at the University of Minnesota, were in part as follows:—

Christian Science does bring happiness, perfect happiness, to every human heart opening the door to its reception, and a peace "which passeth all understanding." Hence the wonderful story of its growth during the fifty years since its discovery, its commanding figure and world-wide recognition today. Thousands upon thousands in all parts of the globe are grateful witnesses to the fact that through Christian Science, hope and cheer have been restored to their lives, peace has come to the sorrowing, plenty to the poor, and health to bodies on the verge of the grave with no hope of recovery from the standpoint of *materia medica*.

Thanks to the deep spiritual understanding and the courage of a woman, Mrs. Eddy, it has been proved beyond the possibility of doubt that there is a spiritual remedy which heals all ills, sickness as well as sin, and solves all problems with which men are confronted, and that the words of the Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," are literally true and meant to be fulfilled here and now. Wherever may Christian Scientists go about their daily tasks with hearts filled with love and joy, for they know through demonstration that heaven is a state of consciousness attainable on earth, and that, as Mrs. Eddy says in Science and Health (p. 494), "divine Love always has met and always will meet every human need."—*Correspondence.*

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Washington, D. C.

Senator John D. Works, in introducing William R. Ravenson, who lectured on Christian Science at Poli's Theater, said in part:—

Again we have assembled to listen to a lecture on Christian Science, a subject of profound interest and of vital importance to the whole human race. Jesus of Nazareth centuries ago taught and practised the gospel of healing, and the multitude gathered about him to listen to his teaching and to be healed of their sins and diseases. For more than half a century Mrs. Eddy and her followers, seeking to follow in his footsteps, have been teaching and practising Christian Science, and the multitudes are again gathering to listen to its teaching, to learn of its Principle, God, and to be healed of their sins and diseases as in times past.—*Correspondence.*

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Forest Grove, Ore.

Verts Hall was completely filled by those who desired to hear the lecture on Christian Science by Virgil O. Strickler. The lecturer was introduced by President C. J. Bushnell of Pacific University, who said in part:—

Although I have not the honor of counting myself a member of the Christian Science fellowship within the church itself, I am happy to introduce to you our distinguished friend from the East, for at least three reasons. First, because I count many of my friends among our Christian Science neighbors; second, because I enjoy the genial, happy and intelligent spirit of Christian Science people, and third and chiefly, because I am deeply interested in having us all seek earnestly to know the truth wherever it may be found.

Christian Science has come into existence at a time of tremendous spiritual revolution. The chief events in the founding of this religion are familiar to all of us. We simply note that it was practically established and began to be felt in the last quarter of the nineteenth century, and its adherents are to be found in every city and town in the land. This remarkable growth is due, in my judgment, to several important merits of the doctrine. First, it insists upon the reality of the spiritual at a time when men are becoming tired of one-sided doctrines which emphasize the mechanical and material conceptions of life. Second, at a time of some wide-spread

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cepticism and cynicism, Christian Science courageously insists upon the dignity and power of the divinely ordained nd divinely directed human spirit as able to control undeirable circumstances of life by spiritual means. Taking esus at his word, our Christian Science friends are endeavorig to achieve his works by the use of his means. In the iird place, the adherents of this doctrine have the great ractical advantage of assuming a persistently and deterinedly cheerful view of the universe.

Probably the chief difficulty which thinking people outside f this church have in understanding its teaching is twofold: rst, a set of images of God, heaven, and other religious conptions, colored by traditions of past ages and not wholly accordance with modern interpretations of Christianity self; and second, connected with this, a failure to appreend the new sense in which Christian Scientists employ cerain metaphysical terms, such as mind, reality, matter, and rror. The statement that all evil is an error of mortal mind nd an illusion, is a stumbling-block to many people, chiefly ecause of the failure to use these terms in the new sense ntended by Christian Science.

Mrs. Eddy, in suffering the attacks of the myriads of more r less small-minded or short-sighted assailants who have riticized her, has met the common lot of the greater leaders f mankind, who have pierced in solitude the mists and trackess wildernesses of human belief, and by their illustrious leeds have set the flags and lighted the beacon-fires that cheer nd guide the oncoming hosts of civilization.

The thing I should especially wish to emphasize in introducing the lecturer is the fact that Christian Science is making tremendous appeal to strong-minded, intellectual people, nd that we should earnestly endeavor, in the case of any great and widely accepted doctrine, to find out the truth that t contains, and in so doing to understand one another etter.—*Washington County News-Times.*

Pacific Grove, Cal.

The lecture on Christian Science which was delivered in T. A. Work Hall by George Shaw Cook, was largely attended, the hall being filled to its capacity with a deeply interested audience. The lecturer was introduced by Edward Simpson, president of the chamber of commerce, who said in part:—

I am not a member of this church, and frankly confess that I know very little about it or its teachings, but I have been impressed with the effect it has upon its followers. "With malice toward none," and friendship for all,—their clouds having silver linings,—they seem to have reached a high degree of happiness. As to the healing power of Christian Science, I have nothing to say further than that I can recall two cases at least in which I consider it has done a world of good, and in closing I will say that anything which betters humanity I heartily commend.—*The Review.*

Kansas City, Mo.

Two lectures on Christian Science were given by Bliss Knapp in First Church, about thirty-seven hundred persons attending. Mrs. Ella P. Stone, second reader, in introducing the speaker at the first lecture, said:—

Christian Science comes to awaken the human thought from its doubts, fears, and deep despair, to realize peace and contentment amidst human conditions. It shows the distinction between the real and the unreal as gained by spiritually understanding God and His Christ. It comes to cheer and bless, giving freedom from the bondage of sin, disease, and limitation of every kind, thus fulfilling spiritual law. Then in the words of the prophet, Christian Science brings to us —to the whole world—"beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The introduction the second evening was made by Lewis B. Sawyer, first reader, who said in part:—

The large audiences that come out everywhere to greet the lecturers on Christian Science are a splendid testimonial to the great influence this teaching is having in the affairs of men. The reason is apparent to those who are in close touch with this movement. It has its foundation in the fact that Christian Science not only offers a plan for future salvation, but also a perfect plan for demonstration of both health and harmony here and now.—*Correspondence.*

Wilkes-Barre, Pa.

Bicknell Young delivered a lecture on Christian Science in Irem Temple, to an audience of about eight hundred and fifty people. He was introduced by Col. William C. Price, a prominent lawyer of this city and at present one of the prison commissioners of Luzerne county, with the following remarks:—

The Christian Science church has in the few years of its existence built up a membership which is surprisingly large, and you will find among its followers many of the most intelligent professional and business men of the day. If you ask where they all come from, you will learn that a large number of them come from an abyss of doubt, unhappiness, and ill health, from the verge of despair, from the shadow of the grave. By coming into contact with the Christian Science church and its teachings, they develop into healthy, happy, harmonious individuals, conscious of the truth, conscious that as God is all, all must be good, and therefore there can in reality be no such thing as ill health, unhappiness, or evil.—*Correspondence.*

Norman, Okla.

The remarks of Victor H. Kulp, professor of law in the University of Oklahoma Law School, who introduced Col. William E. Fell at the lecture on Christian Science at the Franing Opera House, were in part as follows:—

You are assembled this afternoon to hear a brief explanation of Christian Science,—what it is, and what it is doing for the advancement of civilization. It comes to you with a message of "on earth peace, good will toward men." As a science, I believe it is truly scientific, and from the standpoint of reason, absolutely logical. Of its practicability as a curative agency, I became firmly convinced some seven years ago, when I was healed of tuberculosis of the lungs. Since that time I have experienced a number of healings and observed many others; but the changed mental condition, a greater hopefulness of the future, and freedom from the bondage of a nameless fear, have been even greater blessings.

Correspondence.

Lectures to be Delivered

NEW YORK—Buffalo (First Church): Prof. Hermann S. Hering, Teck Theatre, Main and Edward streets, 8 p.m., Aug. 1.

CALIFORNIA—San Diego (First and Second Churches): Dr. Francis J. Fluno, First Church Edifice, 8 p.m., July 29 and 30.

ILLINOIS—Galesburg: George Shaw Cook, Auditorium, 3:30 p.m., July 25.

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Testimonies of Healing

It is with a deep sense of gratitude that I give my testimony to what Christian Science has done for me. For over five years I was constantly under the care of a physician, never knowing an hour's freedom from pain during this time. Indeed, I seemed to have every disease "that flesh is heir to." I suffered from stomach disorder in a severe form, and if I ate anything aside from the diet prescribed by the physician, the pain was terrible. The things I relished most the doctor said I would never be able to eat. It was believed that the trouble was inherited, as my father had passed on from it. I also wore glasses for five years, and was never able to recognize people across the street without them. I had backache constantly, caused from trouble at the birth of our child, and was a nervous wreck,—so nervous that I was afraid to stay in the house alone during the day. I had five doctors, but received no help. I then went to a specialist, and when he told my husband that I would never be well, we were indeed discouraged.

It was at this point that we decided to give Christian Science a trial. After the third treatment I began to improve, and I continued to do so until every ailment had vanished. That was four years and a half ago, and since then Christian Science has destroyed every discordant condition that has come up in our family. Our little boy is now nine years old, and he has been healed of mumps, measles, and other ailments common to children; all these have been overcome through Christian Science in a very short time, while his playmates would be in the care of a doctor for weeks.

Words fail me when I try to express my thankfulness to God, and my gratitude to Mrs. Eddy for the peace and happiness this blessed truth has brought to our home. We realize that, as our Leader says (Science and Health, p. 4), "to keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done."

Mary E. Steiner, Canton, Ohio.

I desire to add a few lines to my wife's testimony, and to say that Christian Science has wrought a great change in our home. For over five years suffering and discord seemed to have taken possession of it; now it is filled with love and harmony, and we have certainly experienced many beautiful demonstrations in the last four years and a half. I was healed of a carbuncle in a few days. Then on one occasion I jumped on a nail, which went through my foot, but I did not lose an hour's work on account of the accident. I am grateful for the spiritual understanding of the Bible I have gained since studying this religion, and my daily prayer is to know more of this healing power. I am sincerely thankful to God, and grateful to Mrs. Eddy for Christian Science.

Emil L. Steiner.

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For more than half a century I blamed an unknown God for nearly all my troubles, and my neighbors for the rest, always—or nearly always—exonerating self. For ten years prior to my liberation from bondage I was afflicted with what was diagnosed as catarrh of the stomach and bowels. Different doctors prescribed for me, and at last I went to a distant city to see a noted physician and surgeon. While there I submitted to an operation, but it afforded only temporary relief, and soon I was in as bad condition as ever.

Like many others, I turned to Christian Science for relief as a last resort, and for the physical healing alone. In early youth I was a member of one of the orthodox churches, but as I grew older it failed to satisfy me, and I became a deist, holding to that belief until I began to study the Christian Science text-book, "Science and Health with Key to the Scriptures." At this period my home was anything but a place of harmony. My wife and I were both in ill health, and both had a high temper, on which we placed but little restraint. After we had been reading Science and Health for quite a while, however, trying to decipher its true meaning, I told my wife she was getting better. She said it was I that was getting better; whereas in fact we were both improving. I then got out the Bible, which had so long been regarded as a dream-book, and in the light of Christian Science found it to be a new book to me.

My healing, like my understanding, came slowly. I had been an unbeliever so long that I demanded proof at every step of the way, but finally it was made plain that the evils of discord were false and erected upon a false foundation. My wife also had treatment, and her ills vanished into their native nothingness. Neither of us has taken a dose of medicine since; in fact, it would be hard to find two people more happy, healthy, and contented than we are. Though in mortal sense we are poor, yet all our daily needs have been met, and we have had many demonstrations of the ever-present presence of divine Love. We know what it is to "run, and not be weary; . . . walk, and not faint."

Nearly five years have now passed since Christian Science came to us, and like our Leader, while "rejoicing in some progress," we still find ourselves willing disciples "at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix). We are now in good health, and at peace not only with ourselves, but with the whole world. We are indeed thankful to God for His many blessings, and grateful to our Leader for showing us the way.

E. S. Tippin, Monticello, Ark.

I vouch for the above testimony of my husband. I also wish to say I was healed by Christian Science of bowel trouble supposed to be hereditary. I am grateful to loving friends who have helped us to know more of this teaching. I thank God, and feel deep gratitude to Mrs. Eddy for her untiring efforts to benefit humanity by showing the way to find this divine heritage.—Ida M. Tippin.

❖

Five years ago I was suffering from a disease of the throat, and there was great fear of its going to my lungs. I was under a very good doctor in the south of England, who did all he could for me, but I got no better; in fact, I was getting worse, as I had so much fever and a bad cough. The doctor then ordered me to South Africa, saying that was the last service he could render me, and I therefore booked my passage and engaged a deck cabin, to be in the open as much as possible.

Just six weeks before I was to sail, a lady whom I had met once or twice the year before, came to see me. That day I was feeling particularly ill and depressed from the distress in my throat and lungs; besides, I was trying so hard to keep up for the sake of my dear people. This friend asked me if I had ever heard of Christian Science. Though my ignorance may seem surprising, I had not. I told her that as Christian Science was a new "cure," I did not want to hear about it, as I was sure I had tried everything that the medical profession could do for me, and I meant to die smiling. She then asked if I thought God had sent the disease to me, and I said I supposed so; but it seemed horrible to think that He had, after I had done my best for five years

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to nurse a dear one suffering from the same illness. I could not understand how a God of love could do such a thing, when I had always tried to obey and worship Him. I shall never forget her next words,—"God did not send it to you." That was enough for me, and I begged her to tell me all about this loving God, for I had been losing my faith, and this grieved me.

As my friend told me about Christian Science, tenderly and lovingly, I hung on every word. I said that I did not care a bit about the healing, but wanted to hear about God as Love; yet while she was talking the pain in my lungs ceased, and it has never returned. After that I asked her to treat me, and the following week I had the first test of my faith. I was away on the moors at the time, and could not let my friend know. A bad attack of fever came on and my face broke out in big blotches. Then too I had the worst thoughts I have ever had. Every wrong thing I had ever done or thought of came up and mocked me, saying that this great love was not for me. At the thought I groaned aloud, so that my dear sisters became quite worried. After a while, however, this passed, as through it all I kept declaring "God is Love;" it was all I could think of.

My sisters hurried me home and put me to bed, but I did not touch any of the medicine, although the cough was worse than ever. I felt that if God was all-powerful, He could heal me without the use of material remedies, and I would trust Him. In the middle of the night the most glorious feeling came over me; I felt damp and cool, instead of the dry, burning heat, and my cough suddenly stopped, while I seemed to hear a voice saying, "Thy faith hath made thee whole." I fell into a restful sleep, the first real sleep for eight months, and in the morning, when my friend came, I ran to her and said, "Oh, I do understand now, and I shall never be afraid again." I cannot tell how glad I am that I clung to the little truth I knew, for I have never since been tried so hard. I felt at the time that if I only held on the battle would be won.

After this I improved each day, and such a spring of happiness was born in me! I went through all the preparations for my journey without getting at all tired, and instead of taking the trip as an invalid, I was one of the most energetic on board the ship, and went in for all the sports; even the captain, in whose care I had been placed, was surprised. The cough was the last difficulty to go. I think I kept myself back in this, as I used to have the thought that people would not believe in my healing while it lasted. I wrote to my friend in England about this, and she told me not to worry, but to deny its power to do anything at all. I did so, and all at once found myself free.

Ever since then I have relied only on Truth. How could I do otherwise? I am better than I have ever been in my life. A complaint of the stomach has been healed (for years I had not eaten fruit without suffering pain), and also lumps in my throat, to which I had been subject from a child. Quite recently I was treated for a rectal trouble which was supposed to be hereditary, and I am entirely healed. I have relied on Truth alone to heal all climatic complaints, and I go about and do everything in the hottest weather, and have taken cold baths all through the winter without any discomfort.

When I came to Klerksdorp, there was as far as I knew only one other person interested in Christian Science; all the others ridiculed it, while one of the clergy preached against it. Nevertheless we have worked on quietly, and now quite a few are interested, so that we meet every Sunday to study the Lesson-Sermon, and hope soon to form a society. We are gaining the respect and love of those who were once antagonistic, and we know this religion will go on growing, for everybody wants it, really.

Over and above the physical healing I cannot describe the peace and joy that is mine through this wonderful Science. It is indeed the "pearl of great price," and I could not live without it. I pray each day to be able to pass it on by helping others. When I think of that brave woman, our Leader, my only desire is to be even a little like her who so bravely bore scorn and persecution. With me it was hard enough, but she had the whole world against her. Thanks be to God that she was brave, or I should never have heard of Christian Science, and I was surely a thirsty one in the desert if any one ever was. I cannot finish without saying how kind and loving all the Scientists in Johannesburg and elsewhere have been to me, and especially the friend in England, who has gently led me away from personality to the one Principle, God, and has never been too busy, but has again and again sent me comforting and encouraging thoughts across the sea. I hope my experience will be of as much benefit to some one else as the testimonies in the *Journal* and the *Sentinel* have been to me. The *Monitor* too is a great help. I read it every day, and then pass it on to some one else who is longing for clean news.

KATE EMILY AUSTIN, Klerksdorp, Transvaal, South Africa.

As a living witness to the healing power of Truth as revealed in Christian Science, and with a heart overflowing with gratitude to God, I write this testimony. Having been greatly helped by reading the experiences of others, I hope some one may get the same good from my testimony. After having been to some of the best physicians in Chicago (not less than seven), and going before a clinic, I went to one of the large hospitals and consulted an eminent surgeon. I was told that I must stay in the hospital two weeks before he would say what he could do for me. The doctors had said that I had locomotor ataxia, and extreme remedies had been applied in an effort to reach the seat of the trouble. Through a *Sentinel*, which was given me by a friend, I became interested in Christian Science, and it has healed me, not only of this trouble but also of headaches and many other ills. I had used tobacco in all forms for twenty-seven years, but as I began to understand the truth about God, this habit left me.

The Bible and Science and Health have been my only teachers. I have enjoyed the privilege of helping others, also of attending the regular services in one of the Chicago churches and telling the story of my great blessing. I thank God that He found some one good enough to give this truth to the world, that all may be free.

J. E. RHOADES, Chicago, Ill.

When I think of all the blessings I have received through Christian Science, I feel impelled to give my testimony, as that seems the only way to express my gratitude, and by so doing I may help some one else. When I came into Christian Science I used crutches, as I suffered from what is known to *materia medica* as tuberculosis of the ankle-bone. I had not walked without them for two years, and thought I would never do so again, as that is what the doctor told me, for I had undergone an operation in which one of the large bones had been removed.

I took treatment in Christian Science for a little over a year, as I did not get the healing immediately. I am now glad that recovery was slow, as it gave me an opportunity to study, whereas if the healing had been instantaneous, I might

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not have studied so faithfully. To show just how my ankle is, I will say that last May I went on a walking trip and covered nearly twenty-three miles of hill-climbing in one day. When I arrived home, I did not have any trouble with my ankle at all; in fact, I was not nearly so tired as were some of the others in the party.

I can never be grateful enough for the practical understanding of God which I have gained in Christian Science.

DOROTHY RATH, San Rafael, Cal.

✧

On June 10, 1912, my little boy, then eight years old, fell from the nursery window three stories high, a distance of about thirty feet. I was away from home at the time, and when I returned he had been taken to a hospital, where it was found that he had sustained what was pronounced a double compound fracture of both thighs, the bones protruding through his clothing. The collar-bone also was broken.

The boy had Christian Science treatment from the first, and when I saw him at the hospital a short time after the bones had been set, he said he had no pain. He was crying, however, and when I asked him why he was doing that if he had no pain, he said that he wanted to go home and have Christian Science treatment. I explained to him that he was having Science treatment, and that God was in the hospital just the same as at home. He then became calm and told me how the accident occurred, and was quite cheerful. I was with him for six hours daily for six weeks, and during that time never again saw a look of suffering on his face. At the end of this period I took him home, and he stood alone that night for a few seconds. The doctors said he would have to go on crutches for weeks, but he never did so at all. At first he walked by holding to the table, then with the aid of a stick, and he went back to school the first day of the term, early in September, perfectly well, without a limp or any sort of stiffness. He was able to take up his gymnasium work and play foot-ball just as if nothing had happened, and he has not missed an hour from school since.

I am most grateful for this wonderful healing, and for the help Christian Science was to me during this time. It enabled me to be quite calm when I heard of the accident, and to interview the doctors and the matron at the hospital. The matron said she did not think I realized the dreadful thing that had happened, and she was right—I only realized that God is the one power and presence, and that evil has no power.

I am indeed thankful to God, and grateful to Mrs. Eddy for giving us Christian Science.

MARIANNE DICKINSON, Rosbryn, Altrincham, England.

I vouch for the accuracy of all the statements contained in my wife's testimony. I was at home when our boy was carried in, and to mortal sense the accident seemed a terrible one. At such a moment as this Christian Science proved indeed a stay and support, and for this we are most grateful.

WALTER DICKINSON.

✧

Such a wonderful demonstration has been made for me in Christian Science that I wish others to know of it. About nine years ago I was very ill for several months with acute lung trouble, and submitted to an operation for the purpose of opening an abscess in my side. Although I recovered sufficiently to return to school and was comparatively well, this abscess refused to heal under any treatment of doctor or surgeon; so a second operation was undergone, but to no purpose. After a long course of treatment I was told that nothing more could be done, and nature would have to be left to do the work. For some months I lived out-of-[illegible] and grew stronger, while the abscess apparently healed, only to break out again in a few months. Thus for [illegible] years it continued to discharge,—sometimes it was [illegible] sometimes worse. Then Christian Science was recommended to me by friends, and a few years ago I took up the study of it.

It was nearly a year and a half after my entrance into Science before the perfect demonstration of the healing of my side was made, although I received much benefit mentally and physically during all of this time. Through the [illegible] guidance and work of a Christian Science practitioner I learned to overcome fear and doubt and discouragement, and I gained in the understanding of God and man's relation to Him. The falsity of many old and cherished material beliefs was uncovered in the light of this clear and convincing truth, before my side was at last perfectly healed.

This absolute proof in my experience of the allness of good and the power of divine Love, has been most wonderful and convincing to me, and I am very grateful, not only for the physical healing, which is small in comparison to the mental uplift, but for my understanding, limited though it is as yet, of divine Principle. For this blessing, and for others, I would express my gratitude to God for Christian Science.—MARIE WILKINS, Grand Rapids, Mich.

✧

It is with the deepest sense of gratitude that I testify to the healing and regenerating power of Christian Science. Persistent study and application of its Principle are resulting in a constant unfoldment of harmony and a corresponding casting out of many discords.

I began a study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to obtain relief from physical suffering. I studied carefully and critically at first, understanding little and doubting much of what I read. Nevertheless, within a week the healing ministry of Truth began to free me from pride, ignorance, doubt, and pain. Then followed the healing of an abdominal trouble which had failed to yield to years of medical treatment. During the six years that have intervened, the honest application of the truth has successfully solved problems of every conceivable nature. A structural defect of the eyes was healed, freeing me from the bondage of glasses; stomach disorder was entirely destroyed, and a severely sprained ankle yielded in a few hours. Not only has Christian Science healed me when necessary, but its preventive power is making the necessity of physical healing of rare occurrence.

I found an understanding of the Principle of Christian Science especially applicable to the work of school-teaching. In proportion to my own growth in understanding of the normal inheritance of intelligence, the love and order belonging to God's children, these qualities were manifested in the class-room. I am gratefully conscious that Christian Science is working a marked change in character, slowly but surely eliminating criticism, envy, false pride, resentment, and other traits that do not belong to a child of God. With this transformation of character there is an unfolding of greater love, a strengthening and broadening of the sense of human affection.

I am grateful for our Christian Science literature with its abundance of good. One day, when seemingly overwhelmed with grief, I opened the *Monitor* to find healing in an article entitled "Reasons for Rejoicing." My testimony would be incomplete without a thought of appreciation for that noble woman, Mrs. Eddy, whose beautiful life and wonderful work continue to inspire and illumine the way.

ISABEL PETERSON, Rockford, Ill.

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It is with great pleasure that I send my testimony of aling and express thankfulness to God, also gratitude to rs. Eddy. For two years I suffered from nervous exhaus-on in its worst form, and was subject to melancholy and steria. I had doctored in Chicago, Canada, and New ork, but the physicians could give me no hope. They told e that time would either heal me or place me in an asylum. bout every three weeks, sometimes oftener, I would fall into sleep which always lasted twenty-four hours, and occasionly longer, and from which nothing could awaken me. The ext day the pain in my head and spine would be so severe at it was almost unbearable. My stomach also was in rrible condition, and altogether I was in bad shape. I had st all interest in home and family, and it seemed as though had nothing to live for. At this time, after everything else ad failed, I was persuaded to take up the study of Christian cience, with the result that I am a well woman, better and tronger than I have ever been before. I have also been able o leave off wearing glasses, which were so thick that the dges were beveled so I could bear their weight.

My little daughter had a severe attack of influenza. Not eing able to overcome it myself, I called on a Christian Science practitioner. The next day the demonstration was made, and there were no after effects whatever. We are indeed grateful for all these benefits, but more so for the understanding we have gained of man's true relation to God. It is with a heart full of gratitude that I send this testimony in the hope that it may be of some help to others.

MRS. THOMAS BRIERLEY, Los Angeles, Cal.

✧

I feel that the time has come to tell others what Christian Science has done for me. In the spring of 1910, I was suffering from a severe attack of heart trouble, and according to custom the family doctor was called. Instead of gaining, as on other occasions, I grew constantly weaker, until my parents feared the outcome. I was put on a diet, and forbidden to talk, walk, ride, or even move, for to do so might prove fatal. I was in this condition, a physical wreck, when a friend mentioned Christian Science to me. Knowing nothing of this Mind-healing, I had little faith in it; nevertheless, being in need of instant help, a practitioner was sent for, who called at once. I rejoice to say that through her understanding of divine Mind the case was met instantaneously, and that very evening I went with the rest of the family to the dinner table, and enjoyed my food as never before. The next day I went about the house with a freer feeling than I had ever known, but I kept on taking treatments for nearly three weeks, as there was a great deal of fear to be destroyed. I am glad to say that through the understanding of divine Love headaches, nervousness, and catarrh have also disappeared. I had worn glasses for eight years, and rejoice to say that I have no need of them now.

My daily prayer is that I may gain in wisdom and knowledge so as to help others as I have been helped. It is with a heart full of love and thankfulness to God, and gratitude to Mrs. Eddy, that this testimony is written.

BERTHA D. GLUESING, DeWitt, Iowa.

✧

This is to state that my little boy, aged six, was healed in Christian Science of an illness which at first seemed to be a cold, but which developed into acute lung trouble. We asked for help from a practitioner and in a week he was out of danger, the fever being destroyed in two or three days. This and other healings have been permanent.

MRS. E. M. DUDLEY, Whitman, Mass.

From Our Exchanges

[*The Universalist Leader*]

Those who came in contact with the personality of Jesus, and were capable of appreciating the virtues it manifested, were enabled to fashion from the elements which it supplied a better conception of the goodness of God than the world had ever held before. They had known men who in some degree were just and generous, sympathetic and helpful; but here was a higher type of moral excellence than they had ever seen or dreamed of, and they embodied it in their divine ideal. Beholding his gentleness and tenderness, his patience and forgiveness, his compassion which was measured only by the need of those on whom it was bestowed, his joy in rendering constant service, his love embracing all mankind, they said, "This is what the goodness of God is like." Therefore they were encouraged, when they no longer had access to him, to go direct to the Father, with whose mind and heart he had made them acquainted, for strength in trial, companionship in loneliness, and comfort in sorrow. This also was the gospel which they preached in his name. As best they could, they repeated his sayings; they pictured his character; they told the story of his life. They said, "This is what our master was, and what God is."

[*The Christian Register*]

Religion changes life. The change is not the product of discussion and argument. It is not to be produced by reducing religion to terms of improved doctrines, or arriving at agreement about just what words shall be permitted and what rejected. Getting things precise, as nearly precise as is humanly possible, is a desirable thing, but it is not the main thing in religion. The main thing is such change of heart as shall sweeten and purify and enlighten and harmonize life. The spiritual nature is concerned far more than the mental attitude, or even the moral attainment. These will be affected toward better things most by alteration of the central spirit.

Intellectual heights will shine with more than their own light, and truth become not divisive but uniting; the struggle toward perfection will gain an incentive and energy; and these will come, not through acceptance of a proposition, nor through a code of morals, but through participation in the divine Spirit, communion with God, realization that under all differences is the unity of the spirit, and that "round our incompleteness His completeness lies." When this spirit is supreme, we do not have to wait for men to agree together what they shall say and what they shall do, for they are united by sympathy deeper than word or deed. There comes indeed from heaven a sound as of the rushing of a mighty wind, and "tongues like as of fire" on tribes and centuries sit.

[A. T. Belknap in *The Standard*]

Jesus taught that right conduct is essential to true religion and that religion is essential to conduct. The salvation he gave his life to purchase was a salvation that saves. There were no legal fictions in his teaching; he dealt with realities. The seed and the leaven rather than the courtroom illustrated his thought. Faith is the atmosphere in which conduct grows, but conduct is the living plant which keeps fit for mortal breathing the atmosphere of faith. Jesus brought a genuine not a sham salvation. He tolerated no break between faith and conduct.

The great heresy of the ages is to substitute a sham salvation for the reality Jesus proclaimed. This was done once when the fiction of salvation through sacramental grace was

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substituted for the plain teachings of the gospel concerning conduct and piety. It was done again when assent to a theological system was substituted for sacramental grace as the basis of salvation. The gospel is still something deeper and better than any human improvement or substitute.

It would pay us to read the gospels more, for they are in danger of joining the long list of famous volumes more praised than read. They are still the best books ever written on the conduct of life, and they enthrone both faith and conduct in a living and indivisible union. There we read of one who came to save men from sin "that they might have life," and "have it more abundantly." And with the gospels in our hands we busy Marthas of the twentieth century ought to sit long and silent at the Master's feet.

[Rev. Charles F. Macfarland, Ph.D., in *The Homiletic Review*]

Our education, sacred and secular, is not yet ablaze with the sense of social justice; nor does it melt with a passionate feeling of an infinitely tender world brotherhood. We are not yet imparting to our children the ineffable sense, the knowledge and the burning affection, of a kingdom that shall become the sovereign compulsion of their life, that shall open a way out of human selfishness, and reduce the inherited effect of our own wild egoism; which shall lift them up out of a confused social conscience and the bewildered order of our day upon the height of vision, unclouded by the mists of the human conflict of our own selfish interests. Here is the fundamental problem of religious education at this moment.

[*Zion's Herald*]

Men need today to stop disputing over particular theories of inspiration and to lay more stress on the fact of inspiration; to cease from acrimonious controversies as to the finer points of Biblical criticism, and to press on the world, with redoubled force, the claims of the Bible itself as essentially a revelation from God and a guide for faith and practice. The world does not much care as to what we think some other man has thought about the Bible, but wants to know whether we ourselves believe enough in the Bible to preach it, live it, and publish it. It has become not so much a question as to what kind of Bible we have, as to whether we have any Bible at all.

[*The Christian Intelligencer*]

In these days much emphasis is placed, and rightly so, upon intellectual qualifications for leadership among men, but there is no fact of human society more clearly and more frequently demonstrated than that intellect can never, under any conditions, take the place of character and spirituality. Mental culture, unsupported by the spiritual nature, is shifting sand, and the house of achievement built upon it is preordained to destruction. Power from on high, flowing from an humble yet fervent faith in the Lord Jesus Christ as the only divine Saviour of men, is the one indispensable quality in all true spiritual leadership.

[*American Lutheran Survey*]

Lawlessness should be so thoroughly detested, so heartily feared, that one of our constant questions as citizens might well be, Have I done anything today, carelessly or wilfully, to encourage disrespect for law? And since it is uphill work to teach new tricks to old dogs, it behooves every citizen who cares for law and order to do all that lies in his power to imbue the rising generation with a wholesome respect for authority. The way to crowd the outlaw out of civilization is to fill the land with a generation which holds law sacred.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A large edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, before published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"The Sons of God," a lecture by Col. William R. Fell, C.S.B., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: The Resurrection and the Life," a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

Inasmuch as postal regulations require that monthly and quarterly periodicals intended for the middle and western states must be carried by freight from Boston to central distributing points, five to twelve days more time should be allowed for their delivery than is necessary for the *Monitor* or *Sentinel*. Librarians will please remember this in placing orders which must reach the reading-rooms at a given date.

From the Clerk of The Mother Church

CHURCH TENETS.—The Tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership and extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 105 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $5. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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The Christian Science Monitor

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 48

Boston, July 31, 1915

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Items of Interest

How violators of the oleomargarine law have defrauded the federal government out of at least twenty-seven million dollars, due in stamp and special taxes, is revealed by Secretary McAdoo in a statement based upon a preliminary report on a sweeping investigation conducted by Commissioner Osborne of the internal revenue bureau. Frauds committed as long ago as 1902, immediately after the enactment of the law, have been uncovered by the commissioner. Unpaid taxes, aggregating eight hundred and fifty-one thousand dollars, have been recovered and deposited in the treasury, "with the prospect of further very large collections." Forty-two violators of the law have been convicted since the first of January, and twenty-nine of these have been given prison sentences. Fines aggregating one hundred and forty-eight thousand dollars have been assessed, in addition to the recoveries actually made, and the announcement declares that while fraudulent practices of this sort probably have been checked, the investigation will be continued and "every law-breaker brought to justice."

The announcement shows that since 1902 more than two hundred million pounds of colored oleomargarine have been manufactured, and fraudulently sold as uncolored oleomargarine. The law imposes a tax of ten cents per pound on colored oleomargarine, and one quarter of a cent per pound on the uncolored product. In perpetrating these frauds, the oleomargarine manufacturers have paid only the one quarter cent, when they should have paid ten cents; in the case of butter manufacturers who sold the product as butter, no tax was paid, when the government should have received ten cents per pound.

This is the first season under national control of the Rocky Mountain national park. There are many mountains in the Colorado Rockies that exceed fourteen thousand feet in height, but only one of them is included in the park. On July 1 Secretary Lane took formal possession. The work of building a road by the Fall River cañon from Estes park across the range to Grand lake on the west is now actively under way. This road is the state's contribution to the park. Rocky Mountain national park lies about seventy miles northwest of Denver. It contains about three hundred and fifty square miles, not a foot of which is less than eight thousand feet above sea-level. It lies on each side of the continental divide, which at this point runs irregularly north and south. There are more than sixty peaks that rise above twelve thousand feet, and a number between thirteen thousand and fourteen thousand feet, and one that rises above fourteen thousand feet. Between these peaks are nearly two hundred mountain lakes. These vary in size from a few acres up to fifty or sixty acres. The timber line in the Alps is generally about sixty-five hundred feet, but on these mountains it is about eleven thousand five hundred feet and over to timber line. There are more than forty species of plants growing and not less than one thousand varieties of wild flowers.

A royal commission is to be appointed by the Canadian government to investigate the question of increased agricultural production in the dominion, together with the related questions of wider markets, the unemployed, etc. The commission, which is to be appointed at the recommendation of the prime minister and in response to a request made by the congress of mayors which visited the capital some weeks ago, will be authorized to employ such technical and professional assistance as its members may determine.

In connection with opportunities for increased agricultural production, the following considerations are advanced: First, improved methods of production with a view to a better return to the producer; second, assisting this purpose by proper instruction and demonstration; third, increasing the acreage under production; fourth, efforts to attract large and permanent agricultural population; fifth, stimulating and encouraging cooperation among the producers; sixth, providing cold storage and allied facilities.

Construction work on the new five million dollar Field Museum of Natural History, which is to be built on Chicago's lake front, just south of Twelfth street, has begun after twelve years of planning and negotiation. The structure will be completed in less than three years, according to plans, and more than three thousand men will be employed in the work. When finished, it will be the largest marble building in the world and one of the largest museums. It will consist of three stories and a basement, and will cover an area of 700 by 350 feet. The floor area of the museum will be six hundred and seventy thousand square feet, four hundred thousand of which will be devoted to exhibition purposes. The remainder will be used for scientific laboratories, lecture halls, offices, and a restaurant. The late Marshall Field gave nine million five hundred thousand dollars for the building and endowment fund of the museum.

In the Penobscot river basin is now being built an immense concrete dam, which on its completion will merge the waters of three large lakes—Ripogenus, Chesuncook, and Caribou—into a magnificent body of water twenty-five miles long, with a storage capacity of more than twenty-one billion cubic feet, and said to be fourth in size of all artificial basins in the United States and seventh in the world. After four months of preliminary work the dam is now well under way, and will be ready in the spring of 1916. The Great Northern Paper Company is the owner of the property. A natural site for a dam at the head of the Ripogenus gorge has been utilized. The dam will be about one thousand feet long, and eighty feet from top to bottom in its deepest place, but the includes a bridge and roadway across the to thirteen feet above the crest or spillway of the dam, the bridge being set on piers twenty fee apart.

The remarkable increase in the rice crop of the Argentine Republic has led the government to take steps to insure the raising of a pure quality by the latest and best methods. The first step has been to import a quantity of reed rice from Japan of the "Okambo" variety and to distribute this among the farmers, with instructions as to the preparation of the land and sowing. They have employed a Japanese rice expert to aid them in their plans as general director, while under him are a corps of competent assistants. In 1913, which is the latest year that statistics are available, the cultivation in the province of Tucuman alone amounted to 60,506,765 kilos, worth $20,991 mn. (paper dollars).

According to official reports, it has been found that the ash of the seaweed found on the shore of Manila bay, in Tondo, yields 15 per cent of potash. This discovery is greeted with considerable interest, owing to the war-time scarcity of potash. No data are yet at hand to show just the amount of seaweed available, but it is known in a general way that the supply is very large. Explorations and further experimentation are to be made at once by the Philippine government with a view to the increase of the supply of potash for the United States markets.

The silver cup offered as a prize during the week of the New England clean-up and paint-up campaign has been awarded by the judges to the city of Hartford, Conn. The prize must be won three times in succession before it can become the property of a city or town. Eighty-one cities and towns entered the contest, the reports of twenty-two of these being very close in their showing of what had been done in the communities during the campaign week.

Through the efforts of the commercial organizations in Easton, Phillipsburg, Trenton, and intermediate towns along the Lehigh river, and the Philadelphia *North American*, an appropriation has been obtained from Congress for a preliminary survey of the river between Trenton and Easton-Phillipsburg, to determine the possibility of providing a twelve-foot channel which would accommodate boats up to one thousand tons.

Panama city and Colon expect soon to have gas plants in operation. The prime object, it is asserted, is not illumination, although illuminating gas will be furnished if desired, but to furnish gas for cooking and washing purposes. A representative of the company, who made an investigation, said that such fuel could be furnished to the natives at less than the cost of charcoal and wood used now.

All records were broken during the last fiscal year in the making of surveys of public lands, according to reports submitted to Secretary Lane by the general land office. The total of accepted and approved surveys aggregated 14,389,849 acres. This was nearly double the amount surveyed during the preceding year.

The American consul at Calgary, Alberta, Canada, reports that a herd of wild buffalo 400 to 500 strong is still at large in the northern part of that province and in the adjoining McKenzie district.

Since the middle of last year the mint at Lima, Peru, has coined 1,419,000 soles for delivery to mining companies, to use in paying for labor.

Last year's apple crop in the United States approximated eighty-six million three hundred thousand barrels.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVII July 31, 1915 No. 48

Moral Courage

REV. WILLIAM P. MC KENZIE

SOME one whimsically defined courage as "having done the thing before," by this meaning that a man who had been in one fight would have less trepidation in entering the next, and so by a process of experience in contest come to be intrepid. Possibly this may be the course of physical courage, and in result it may follow from a learning of the bodily powers and endurance, or sometimes from a trying out of the resources of cunning.

In the first year of Saul's reign, his son Jonathan induced a contest with the Philistines by taking possession of the garrison at Geba. Later, when the war was in operation, he performed a feat which made the whole army love him. With only his armor-bearer to assist him, he clambered up the rocks into a garrison of the Philistines, and with vehement slaughter laid low a score of their men, so that a panic spread through the enemies' ranks. When later he satisfied his hunger, unaware of his father's foolish adjuration cursing any one who should eat food before sundown, and the king after the drawing of lots had discovered him and thought that he must put him to death, the people rescued him because of their admiration for his courage.

But the courage which is of value in the world is distinct from that which has destruction as its purpose, and it carries with it its own descriptive adjective. It is spoken of as moral courage. Sometimes it is shown simply by living a true life under difficulties. Alexander Pope, whose "Essay on Man" presents so many quotable sayings declaring his vision of the dominion and duty of man, was in his mere living an example of courage which illustrates in a degree what Mrs. Eddy says in Science and Health (p. 172), that "the unfortunate cripple may present more nobility than the statuesque athlete." Moral courage has been exhibited by every great man who has tried to lift his brethren above the degradation of the times. It is a great test of a man when he is willing to be the object of misunderstanding and ridicule in his own age in order that a better age may come. The development of this courageousness proceeds by degrees, and it is more often a combat with that which is within than with what is externally visible.

Daniel had moral courage when he stood fast against the proposal that he and the other Hebrew children should be treated as others were in the civil service school. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." This was so connected with the idolatry of the court that the pure-minded youth revolted from the contamination. He had the wisdom to release his friend the prince of the eunuchs from solicitude regarding the result, and to find a way out of the difficulty for him by showing how his charges could thrive better on the simple food of their own choice. Throughout the glory of two reigns Daniel held his strength as the revelator of truth to the monarchs who ruled. Then came the overthrow of Babylon and the dominion of Darius, who in bringing order into the kingdom made Daniel the prime president over the princes set over the kingdom. The plot of the presidents and princes is familiar to Bible students, as is the demonstration of Daniel whereby animality was controlled, and he found no hurt when thrown among the lions, "because he believed in his God." By his moral courage he thus proved to Darius the power of God, and caused him to say, "He is the living God, and steadfast forever."

We might say, then, that the office of the man of moral courage is to convince men concerning God. Christian Science gives a new meaning to the term so often used to describe the man of integrity,—"a man of principle." The opposite of this is the unprincipled man, who is a seeker after present advantage and a time-server. When the meaning of Principle becomes clear in the world through the witness borne by men and women obedient thereto, then multitudes on earth will be as those who from a troubled dream awake to find that the sin and error whereby they were in torment can no more control. It may soon be said that the prophecy is fulfilled which declares that "a nation shall be born in a day."

Across the continent heavy trains like elongated shuttles roll swiftly from ocean to ocean. The observer finds that city groups of houses, buildings by the way, or roadside stations, bulk largely for a moment to the sight, then rapidly dwindle behind till they are lost in the gray distance; but at intervals are semaphores guarding the right of way, and at night each light twinkles faithfully, as if it were a star set steadfastly to guide. So in history: the exalted, the rich, the powerful of each period, dwindle into common oblivion, but here and there is the beacon-light of some noble life "of whom the world was not worthy," whose example of moral courage remains like a star testifying to God's light.

It is hard to put into language a description of the aggressive contempt, infidelity, and personal hostility expressed to Washington by some of his contemporaries, by the very men for whose benefit his brave life was spent. Later generations, which look not through the red mists of hate, increasingly value his work, seeing that for the world it was accomplished. The nation which was then his antagonist in war, acknowledges his rectitude and its own mistake; and hemisphere joins with hemisphere in gratitude for his moral courage, whereby the political freedom of mankind was advanced.

Another light shines out as the years recede, and we increasingly appreciate the kindness and strength of Lincoln the emancipator. He too experienced in his time the utmost of vituperation, and carried on his gentle life's labor unsuspected of the greatness which time is revealing. He chose for important duty men capable of serving the country, ignoring their personal insults, because he held a philosophy of life that could not reciprocate hatred. One of a multitude of schemes of murderous hate was finally worked out, and his name was thus placed upon the list of martyrs to whom succeeding generations raise monuments. The martyrs were men in advance of their times, bringing good for which their age was incompletely ready, that this good should be the inheritance of those following.

Mrs. Eddy speaks of moral courage as being "the king of the mental realm" (Science and Health, p. 514). If ever

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there was a time when moral courage was requisite, it is now. The world is testing to an extreme a long lasting false belief. When discernment comes that to "overcome evil with good" is the way of settlement whereby the "honor" of nations is made secure; when reliance on brute force, subtlety, and the "emergency measures" of hatred, discloses itself as the reed upon which if a man leans it not only breaks, but also pierces his hand in the process,—then will come the lifting of hands in prayer, and the call of many voices inquiring for the better way. The Christian Scientists of the world know the answer; but it is not by chatter of the tongue that it is given to others. By demonstration alone it is revealed.

Our thought would be incomplete did we omit to speak of the champion of the freedom of man who followed the country's founder and the great emancipator, and "sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science" (Science and Health, p. 226). To return for evil a greater evil seems the ideal of physical courage, but to return good for evil shows moral courage, and reveals manliness dominant above animality.

When the Discoverer of Christian Science, a gentle, loving woman holding forth to her contemporaries a treasure of incomputable value, first experienced the shock of knowing the world's hatred of goodness, she may have been tempted to refrain from giving to the world the results of her discovery; but it was her moral courage, tested in many a conflict of greater moment than any battle recorded by historians, which enabled her to endure, to return blessing for vituperation, and thus to become the whole world's benefactor as the Founder of Christian Science. We need not waste words in describing the mental wickedness that opposed her efforts. The victory is not greatened by description of the vanquished, as in the historian's page. It is the demonstration of divine power, which is as light appearing,—and who that rejoices in the light cares to have the superseded darkness described?

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Life Eternal

FRANK H. SPRAGUE

THE field of human observation has been pretty thoroughly explored by men of learning in the hope of ascertaining what life is. Crediting the testimony of the physical senses to the effect that the seat of life is in organic matter, the majority of investigators have been beguiled into pursuing their researches at least primarily in that direction. Although the insistent demand of the higher intuitions has constrained theologians to take account of a spiritual nature, the spiritual has been treated as an adjunct to or outgrowth of the physical. In spite of Jesus' trenchant declarations anent material existence, logic and consistency have been put to severe straits by the exponents of traditional religion in the attempt to bridge the impassable gulf between Spirit and matter.

To the thought steeped in materialism it seems incredible that the great Teacher's utterances on the subject were intended to be taken at their face value, for he never dignified sentient existence with the status of life or admitted that such existence was even a stepping-stone to life. He acknowledged but one kind of life, namely, the spiritual impartation of divine Mind; and to this he gave the descriptive name "life eternal," in contradistinction to animate existence, the falsifying sense which purports to evolve from a physical basis and eventuate in death. He even spoke with disapproval of the notion that the manifestation of life could in any way be involved in or comprised by such conditions as material existence implies.

But instead of taking his pregnant declarations as a criterion of scientific knowledge and testing their value by demonstration, as Jesus bade men do, the schools have undertaken to establish science on a foundation which largely divorces human experience from the Principle of Christ. In no merely figurative sense the Master referred to those who were laboring under the delusion that life is a matter of sensation, as "dead." He accepted but one estimate, standard of living,—that which testifies to the perfection the creator as exhibited in the phenomena of holiness, purity, integrity, and harmony. The blunder of looking for the origin of life in atomic structure, electricity, or some energy, has beclouded thought and robbed religion of vitality.

Nevertheless, there have arisen at intervals spiritually discerning individuals who, breaking away from traditional restraints and prescribed courses of reasoning, have seen the mesmeric delusion in which the belief of life as matter is conceived. According to the Wayshower's declaration it came that men "might have life, and that they might have more abundantly;" and he taught that to know God aright is life eternal. The Christian, the true follower of Christ Jesus, is therefore one who allies his thought and affections with the spiritual ideal of life, with the type of consciousness which has the quality of eternality, because it is from above, and not one who pins his faith to mystifying, falsifying, earth-born concepts of mortal belief which are doomed to perish.

It is through the understanding of Life as Spirit, God, that Christian Science counteracts manifested belief of disease and stays the hand of death. Life is eternal activity and blessedness; death denotes a suppositional state of eternal stagnation. Therefore in order to manifest Life, thought must be kept in constant relation with divine Principle; it must correspond with the reflection of Spirit. Such a condition is of necessity instinct with intelligence, freshness, alertness, originality, spontaneity, initiative. Deliberate and constant watchfulness is requisite on the part of every individual to prevent thought from lapsing into the mesmeric state of belief in which the dream of material sense is mistaken for life.

Without the quickening, self-renewing, revivifying influence of spiritual sense, human consciousness, like molten metal, tends to cool and crystallize into inert, conventional stereotyped forms, which are the essence of material manifestation. Jesus likened spiritual sense to "a well of water springing up into everlasting life." This spiritual consciousness, like the spring, purifies itself by giving out freely, while material sense, like the cistern fed from without, breeds stagnation. How important, then, that Christian Scientists should keep their thought-channels open for the spiritual influx by giving out the living water, by unselfishly applying the truth to human needs.

Christian Science demonstration denotes the awakening of spiritual sense which breaks the mesmeric spell of life in matter. The healing of the body marks but the first step of awakening to real life. If this initial step is not followed up by the endeavor to win higher and more impersonal views of the quickening influence of Truth, a condition of religious stagnation sets in, in which one only believes himself awake to spiritual realities,—like the individual who, overcome by drowsiness, falls into a doze and dreams he is awake. To the church in Sardis the revelator was instructed to write:

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know thy works, that thou hast a name that thou livest, and art dead. . . . If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The genius of true leadership appears in the timely words of counsel and admonition with which Mrs. Eddy sought, as occasion required, to dispel the apathy of mortal belief by keeping her followers at work on spiritual lines. Thus under the caption "Alertness to Duty" in the Church Manual (p. 42), she says: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." With the departure of our Leader from the scene of our earthly operations, the movement entered upon a new stage. Where formerly her incisive messages, dealing with each fresh issue as it arose, were relied on to stimulate the lagging thought, it now rests with Christian Scientists individually to exercise the greater diligence, lest numerical growth, financial prosperity, popular favor, and other material considerations, be allowed to divert attention from the higher demand of spiritual demonstration, which alone attests life.

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"Comfort ye my people"

ISABEL H. EASLEY

A LITTLE child who had been left much to the care of a kind but ignorant nurse became deeply imbued with the belief in ghosts. The beautiful forest near her home was for her the abode of mysterious and unfriendly spirits, while the depths of every green shrub concealed hideous shapes that lurked in the shadows. The darkness, too, was peopled by unknown and terrible foes that threatened constantly to destroy her, and so strong was the influence of these fears that whenever she found herself alone, her terror was expressed in piercing outcries.

The mother at length discovered the cause of the little one's distress and lovingly explained to her the falsity and unreality of her fears. The child's faith in her mother made it easy for her to accept as true all that was told her of the reality of God's constant presence and loving care, so that any appeal to the old terror was afterward met with the positive declaration, "There are no ghosts, for my mother told me so." With this comforting assurance all superstitious fears were overcome, and the world became for her a place filled with love and beauty.

This state of mind continued until the phenomena of death came for the first time into the child's experience. Because the kind mother was ignorant of the vast depths of the Father's love, the child received, instead of comfort, a stone that pressed heavily upon her heart. That which had been done in accordance with the will of God, as she was told, did not seem a very loving thing. Why did He make the little children and their mothers die when they wanted so much to live and be happy? If He was omnipotent, why did He let Satan enter the hearts of people and make them sin? Why did He not destroy Satan? Deeply she pondered these questions in her heart, but because her mother had assured her that the explanations given her were true and right, her childish faith sorrowfully accepted this travesty of God's love. A new terror, however, took the place of the ghosts of her infancy. She was now afraid of God, and even more afraid of that mysterious being who was called the devil.

The child grew to womanhood with this belief in a dualistic power, accepting as legitimate and inevitable the cruel experiences which seemed a part of existence. Always there was in her heart the desire to do right, but there were humiliating times when evil seemed very real to her, and she suffered much from the fear that Satan would be able, in spite of her resistance, to beat down her will and snatch her away from God. Indeed, it seemed almost a hopeless task to contend with that great, mysterious power which God Himself had not succeeded in overpowering. At length there came into this woman's life an overwhelming sorrow, and a sickness that was almost welcomed, because it promised a speedy release from the weary burden of living. Meekly accepting it all as the will of a loving Father, she waited in patience for the coming of death as the only relief from suffering. There was no mother now to comfort and encourage her, but because of her childish faith she made a friend of God and trusted His word, even when she could not understand.

It is through faith like this that divine Love finds His own, even when hidden in the shadows of the dark valley, and tenderly the Good Shepherd carried this lamb in His bosom, leading the way into light. In the hands of the sufferer there was placed a copy of Science and Health, and the voice of Love whispered to her consciousness to take and eat of this truth. Obeying this voice, she found the answer to all the puzzling questions of her childhood and solace for the griefs of maturer years. Wonderingly she read in its pages: "Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth" (p. 415). What, then, she questioned, were the various forms of evil which had terrified her? Were they indeed nothing but ghosts? As the truth of this declaration dawned upon her consciousness, she affirmed with the joyous faith of her childhood, "There are no ghosts, for my Father-Mother God has told me so." Thus comforted, the weary heart found rest and peace in the eternal beauty of the universe of Spirit, where there is nothing to molest or make afraid.

In the dim ages of the past the will of God was expressed by one of His prophets in these words: "Comfort ye, comfort ye my people;" and in fulfilment of this mission Christian Science has been given to the world today. Its teachings take away the mystery that seemed to intervene like a cloud between God and His children. By showing the needlessness of fear it destroys the effects thereof, and gives increased confidence in God as infinite Love. Truly does it fulfil its mission by bringing to remembrance the promise of the Father, "As one whom his mother comforteth, so will I comfort you," and happy are they who receive this comforting message as a little child, and thereby enter into rest.

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Understanding

WILLIAM HALE COOMBER

IN the book of Proverbs much is said as to the desirability of obtaining understanding. For instance, we read, "Understanding shall keep thee: to deliver thee from the way of the evil man;" and again, "With all thy getting get understanding." Through the illumination of the Scriptures by the study of Christian Science, a clearer apprehension of the meaning of the word understanding is obtained. It is discerned that the great need of mankind is to obtain a correct knowledge of the true nature of God, man, and the universe, and how to apply this knowledge in human experience to the overcoming of evil of every description with good. We find that an accurate and scientific understanding of God, and of man's relation to Him, if faithfully applied, is our aid and safeguard at all times, in all ways, and under all circumstances.

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Understanding is defined as a "full and clear knowledge or mastery of." Through lack of understanding of the power and availability of God, good, and through failure to comprehend the unreality and powerlessness of evil, and how to overcome its seeming presence, mankind have become the victims of evil in every direction. Does not this show that the understanding of how to avail one's self of merely material knowledge, ways, and means, is not sufficient to meet the needs of men and to guide them safely through every experience?

In "Science and Health with Key to the Scriptures" Mrs. Eddy points the way to this understanding. Referring to man, she says, "He reflects the infinite understanding" (p. 253), and she has written much else to help us to grasp in a greater degree the correlationship of divine Principle, Love, and the spiritual idea, the real man.

The work of a student of Christian Science may be said to be parallel to that of a student of mathematics. The latter, with the aid of a basic law, and rules for practice, finds that in order to work out his problems successfully, he must faithfully obey and use the rules; and that he cannot possibly work out the higher problems before he has worked out the lower. He has therefore to make his way in the understanding of mathematics step by step. It is very much the same in Christian Science. The student must faithfully make use of what he does understand, since thus only is he enabled to understand more. He comes to see that although the spiritual man of God's creating reflects the infinite understanding now, it is only possible for the awakening human sense to do so step by step, until all belief in materiality is overcome. He also knows that the kingdom of heaven cannot be taken by violence.

This scientific understanding of God and man, and of the unreal nature of evil, enables the student to give up his fear of the seeming power and presence of evil, and to overcome it, since its claims to reality and intelligence are absolutely spurious. If he is alert to know the truth, through persistent right thinking, by keeping his thought above the suggestions of evil, he will pass through the most trying experiences unharmed. He will also prove that it is possible to be a law unto one's self, and that just in proportion to one's understanding of God and man's relationship to the divine Mind, it is possible to prove that the right thinker is under Love's care and protection wherever he may be.

Our Literature

ADDA H. MENTZER

THE writer has always been most grateful for our Leader's writings and our Christian Science literature. On the walls of our local church is this verse from the Psalms, "He sent his word, and healed them, and delivered them from their destructions;" and Christian Science daily gives proof of the truth of this statement. As a Christian Science practitioner, and for many years the head of a family where human channels have been closed and material wealth dissolved, each day bringing its requirements which have to be met by the understanding of Truth, our literature has been veritably as "the arm of the Lord."

One week the *Sentinel* contained an article on systematic reading, which showed me that I, too, could rise a little earlier each day, and in that freshness of the morning get time for daily reading. This has been a most blessed experience, and I am truly grateful for it, and for the spiritual uplift which has followed from it. Some fourteen years ago I went to live on a mountain ranch, and soon after going there I learned from a young man who came for help in Christian Science, of a lady living far up the canyon who was slowly becoming helpless with what was called "creeping paralysis." I gave him five copies of the *Sentinel*, and asked him to take them to her after he had read them. Some time later the lady sent to me for a copy of "that book, Science and Health, so often referred to in the *Sentinels*." It was sent to her, and she was healed through the reading of it. An account of this healing has appeared in our *Journal*. Her mother had lain nine years helpless with this ailment, and then passed away.

Several years afterward this lady wrote me: "We would be a very lonely old couple were it not for Christian Science, but we are not. We have all the books of our beloved Leader, also the *Journal* and *Sentinel*, and occasionally a Monitor, and we are very happy in the activity of this truth." So the white-winged messengers of love are doing their work in the city and the mountain homes, among the sick and the isolated. They are bread and meat for all who are hungering and thirsting for righteousness (right thinking). By they mean affection, home, family, friends, to a vast concourse of people bereft of these and seemingly alone. That is Truth's living presence, "the Word . . . made flesh" among us, that fills all space with love, gratitude, and joy, heaven here and now, which "no man [no material condition] taketh from you."

Thank God for all the Christian Science workers, true and consecrated, who in the broad fields of our beloved country everywhere are helping humanity to look up, and to lift from their hearts, helping those with broken and disappointed lives to forget the past and all its sorrows in the presence of the loving God today, and to fear no future, for the promise is also be there,—"Lo, I am with you alway." In the epistle to the Hebrews we read: "Ye are not come unto the mount . . . that burned with fire, nor unto blackness, and darkness, and tempest, . . . but ye are come unto mount Sion, and unto the city of the living God, . . . and to an innumerable company of angels, . . . to Jesus the mediator of the new covenant . . . a kingdom which cannot be moved." This our literature is demonstrating to a listening world.

Is it any wonder that Christian Scientists are always thanking God for the patient, tireless, loving work of our lone woman, who lived an unselfed life among us for many years, and bore this spiritual bread to a world of men, giving it "grace for today," and feeding "the famished affections" (Science and Health, p. 17), even as our loved Master taught. For a time our "eyes were holden," but now that they are opened, it is for us to labor so lovingly and loyally that all the world shall awaken to this glorious truth, made real in the teaching of our literature.

[Written for the *Sentinel*]

Freedom

SAMUEL JOHNSTONE MACDONALD

An ant was toiling patiently
From twining cords to struggle free.
Enmeshed in these, its only thought
Was the escape it bravely sought;
And neither wailing nor regret
Held its resolve in strangling net.

Yussuf Ben Orem gazed and thought:
Were I in toils of habit caught
And striving freedom to regain,
This little ant makes very plain,
Regret, self-pity, grief ne'er aid,
But faith in freedom unafraid.

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Selected Articles

[Judge Clifford P. Smith in *Portland (Ore.) Jewish Tribune*]

It is well known that a considerable number of Jews have become Christian Scientists. Quite naturally, therefore, the relation of Christian Science to Judaism has been discussed by other Jews; and there is no reason why the editors of Jewish periodicals who believe that a Jew cannot consistently adopt Christian Science, should not express this belief and give their reasons for it. Such an opinion, of course, would be weighty or otherwise, according to the nature of the reasons offered for its support. To be of any value at all, it would need to come from some one who had read the Jewish Scriptures and the authorized literature of Christian Science with a certain degree of fairness, appreciation, and insight. It is a very significant fact, therefore, that the editors of Jewish periodicals who have stepped in between their readers and Christian Science, have seldom shown any considerable apprehension of this subject. As a whole, their editorials have not been accompanied by veritable reasons. In most cases they have not dealt with actual Christian Science at all.

An instance within the scope of these observations is furnished by a recent editorial in *The Jewish Tribune*. It was based on the very opposite of what Christian Science teaches. Christian Scientists have not "changed the God of Israel with Jesus." Many Christians regard Jesus as God, but Scientists do not, although they accept his teachings in full. When a scribe asked, "Which is the first commandment of all?" the answer which Jesus gave included the words, "Hear, O Israel; The Lord our God is one Lord," and the scribe's reply, which Jesus expressly approved, included the words, "There is one God; and there is none other but he." Again the Master said, "Why callest thou me good? none is good, save one, that is, God." And Jesus plainly said to them that he was "a man that hath told you the truth." Conversing with a Samaritan woman who said, "I know that Messias cometh, which is called Christ," Jesus replied, "I that speak unto thee am he." The office of the Christ is, of course, to liberate or deliver, to heal and to save. Beyond all questions respecting ways and means, this is the teaching of both the Jewish and the Christian Scriptures. So Jesus was rightly entitled the Christ, because of what he did for the welfare of mankind.



[Jesse Pickard in *The Yonkers* (N. Y.) *Herald*]

The remarks of the Rev. Mr. —— on the subject of Christian Science, as quoted in a recent issue, are misleading. In attempting to show that the teachings of Christian Science cannot be acceptable to a scientific thinker, our critic fails to give the proper definition of Christian Science, or of the term Scientist itself. Science is defined as "knowledge classified and made available in work, life, or the search for truth." A Christian Scientist, therefore, strictly speaking, is one who is thoroughly grounded in the knowledge of the teachings of Christ Jesus and who applies these teachings in his life.

This is just what the present Christian Science church stands for and is doing. Strange to say, however, Christian Science is criticized because of this by those who should be the chief exponents of the Master's teachings, on the ground that such teaching and practice are not according to the ordinary material trend of thought. This teaching rests, nevertheless, upon the truth concerning God and the universe taught by Christ Jesus, and this is admittedly wholly spiritual. It is impossible to be a true Christian without being scientific in one's consciousness, just as it is impossible to be absolutely scientific or consistently true in one's thought about the universe and its creator without being at the same time Christian. Those who apply themselves to the destruction of evil through the spiritual understanding of God and man in the way taught and demonstrated by Christ Jesus, should not be accused of foolishness, however much their premises or conclusions may disagree with pure materialism.

Our friend quoted a statement from a New York clergyman to the effect that whereas Christian Science has brought health and happiness wherever it has gone, it has at the same time brought also suffering and destruction. I am tempted to quote the Scripture statement concerning the impossibility of a fountain producing at the same time "sweet water and bitter." The health and purity that have come as the result of Christian Science, spring from an enlightened sense of the power and presence of infinite good. It is impossible that enlightened faith and spirituality of thought should have produced evil, and there is no support for such a statement. Ignorance and misunderstanding have coupled such results, probably without a single exception, with every distinct advance which human thought and activity has made, particularly in the realm of religions; and as in the past, progress will undoubtedly clear up the misconception of Christian Science and reveal the fact that good alone has come or could come from its teachings and practice.

Our critic makes the very common mistake of quoting passages from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which he admits he does not understand, and then deduces from them certain assumptions which are manifestly absurd. Christian Science could not have reached its present successful growth from any nonsensical standpoint. Christian Scientists are at work constantly toward the demonstration of that perfect state of consciousness wherein God, good, alone rules, and this surely should not provoke the attack of those who claim to be spiritually minded.

[From *Sunset-The Pacific Monthly*, San Francisco, Cal.]

There is chronic complaint concerning the chronic emptiness of the pews in the American churches. "What is the matter with our churches?" is the theme of never ending controversy. Efficiency experts have advised scores of remedies, from consolidation to advertising, yet the number of vacant seats does not become less.

Is it true, then, that man's spiritual nature is being smothered under the increasing size and pressure of his physical needs? Late in April a New York attorney and a Baptist minister debated for three evenings in one of the largest of the Los Angeles auditoriums, the subject being the state of the dead according to the teachings of the Scripture. The attorney's interpretation denied the existence of a state of everlasting torment; the minister interpreted the Bible to prove that the wicked and unbelievers would find eternal punishment in hell.

During these debates the vast auditorium was crowded to the doors. There was no music; motion-pictures were not shown; no white-robed choir lifted its voice. The program consisted merely of an interchange of opinions concerning the proper interpretation of the Bible. No one appealed to the emotions; no magnetic, well advertised evangelists painted lurid word-pictures, yet the auditorium was crowded to its capacity. Does this attendance show a lack of interest in things spiritual? Or does the interest in the debate show that vast multitudes of thoughtful men and women are deeply concerned in the fundamental truths underlying every religion; that they are sincerely seeking light on the path that leads into the darkness beyond the grave; whereas imi-

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tation vaudeville shows and the mere expounding of hair-splitting differences in sectarian doctrines fail to move them?

Christian Science congregations employ no eloquent, soul-stirring orators; they have no sermons, little music, no auxiliary societies, no entertainments, bazaars, or missionary campaigns. Yet the Christian Science churches are filled to overflowing everywhere, at almost every service. Whatever opinion the pastors of other sects may have concerning the doctrines of Christian Science, the overflow meetings in the churches of Mrs. Eddy's followers, the effortless manner in which the financial needs of the Christian Science churches are met, should be of great interest to them, should induce them to seek for the spiritual cause that fills the rival churches and their coffers.

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[J. L. Greenlee in *Gentry* (Ark.) *Journal-Advance*]

When Jesus the Christ began his ministry, the Jews were "astonished at his doctrine," and still further perplexed because he spoke "as one having authority." The divinity of the Christ gave him full understanding of all things spiritual, and there is small cause for wonder that the Jews, whose religion had seemingly lost its spiritual import, leaving in its stead a series of exacting formalities, should be surprised at his teachings. For three hundred years after the crucifixion, Jesus' disciples followed closely in his footsteps, preaching the gospel and healing sin and sickness as they had been instructed by the Master. It was not until the Christian religion was made a state religion by imperial decree that the degree of spirituality which enabled his followers to emulate his example in healing the sick, as well as pointing the way to salvation from sin, was lost.

Christian Science teaches that God and His Christ are still with mankind, and that the Scriptures, when spiritually discerned and their precepts followed, will enable the followers of the meek and lowly Jesus to do the works that he did. Of this they were repeatedly assured, as all Bible students know, and as they may prove for themselves.

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[John Ashcroft in *The St. Louis* (Mo.) *Times*]

Although we appreciate the clergyman's expressed desire, according to a sermon in a recent issue, to treat Christian Science fairly, it is apparent that his repudiation of the omnipresence of God, and his belief that the teaching of such omnipresence is pernicious and unscriptural, must of necessity deprive him of the point of view from which he could concede the logic of Christian Science. Paul apparently believed in this omnipresence when he taught the Athenians that "in him we live, and move, and have our being." David evidently shared this belief when he wrote so confidently, "Whither shall I go from thy spirit?" The question in the book of Jeremiah, "Do not I fill heaven and earth?" is added corroboration of Immanuel, "God with us," though it be not supported by the testimony of physical sense. Mrs. Eddy is therefore only reiterating these inspired utterances when she declares that God "is all-inclusive, and is reflected by all that is real and eternal and by nothing else." She further adds, "He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind" (p. 331). It is wide of the mark to say this view of Deity involves increasing vagueness in man's sense of his relation to God; the experience of countless Christian Scientists has been that it intensifies the consciousness of His nearness, and makes Him indeed "a very present help in trouble."

This recognition of the infinity of Mind, Spirit, necessarily involves the rejection of belief in the reality of matter. Starting from this premise, the Christian Scientist logically concludes that all that really is, is spiritual, and that everything that does not measure up to this immaculate standard is not entitled to be conceived of as real. He therefore refuses to acquiesce in the seeming reality of evil, sickness, death, much as the mathematician refuses to accept as real an error in a problem of mathematics. He does not deny the existence of the error as an error, but corrects it with the truth. Human will plays as little part in the process of Christian Science as it does in mathematics. It is a matter of knowing,—knowing the truth.

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[Robert S. Ross in *Brooklyn* (N. Y.) *Eagle*]

In a recent issue a writer, referring to a certain [illegible] evangelist, states that "he cannot be ignored as a Christian Scientist ignores pain." The statement displays such a painful lack of understanding of the teachings of Christian Science that I should like to correct it.

The Bible tells us that "God is love." It also tells us that "all things were made by him; and without him was not anything made that was made." The logic is very clear. If God is good, and if God made all, the conclusion is inevitable that evil—sin, disease, and death—has no divine authority and was never created. It is therefore a supposition, an illusion, a lie, which the truth dispels. The logic of Christian Science is irrefutable. It explains matter and evil—sin, disease, and death included—by explaining them away, and substitutes in their stead the glorious reality of God's all. Christian Science is in strict accord with the teaching of Christ Jesus, who, healing sin and disease by the same process, said, "Ye shall know the truth, and the truth shall make you free."

"The dream that matter and error are something to yield to reason and revelation," Mrs. Eddy writes on page 407 of "Science and Health with Key to the Scriptures," the text-book of Christian Science. "Then," she continues, "mortals will behold the nothingness of sickness and sin, and disease and sickness will disappear from consciousness." Instead of attempting to exalt the lie of sin and sickness to the height of reality, Christian Science reduces it to its native nothingness. Our critic should know that Christian Science is daily proving itself to be the most efficacious healing system known. The absurdity of his statement that Christian Science must ignore pain, will therefore be immediately evident to its readers. "Ye shall know them by their fruits."

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[S. T. Downs in *Columbia City* (Ind.) *Commercial-Mail*]

Almost any of the statements made by Doctor —— of Christian Science, in a sermon announced in a recent issue could be used as a basis for showing that he is not correctly informed, and is for this reason incompetent to discuss the subject properly. For instance: "The mind has a great influence upon the health of an individual, but this was known and conceded by medical men long before Mrs. Eddy was born." This statement shows clearly that the speaker was thinking of the effect of the human mind on the body, or that he has mental suggestion confused with Christian Science, while Christian Science is as different from suggestion as night is from day.

This difference may readily be seen through the understanding which Christian Science gives of God as Mind and of man in His image and likeness, governed only by divine Mind, God. Suggestion, on the other hand, is the dream of many minds, with each mind having power to control another. Christian Science can be used for not only but the greatest good for the greatest number, while

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herents of suggestion claim to use it to promote their own selfish ends at the expense and to the detriment of others. Christian Science awakens a desire to be more godlike, more spiritual; while the most earnest advocates of suggestion admit that sometimes it is used in an attempt to accomplish the most evil results. Christian Science shows that the malicious forms of suggestion lead to moral idiocy.

The desire to refuse Christian Science the right to do missionary work is not likely to find a response from those who stand for a square deal to all alike, and the proposal that Christian Science confine its efforts to those now outside the orthodox churches is interesting. It should be noted that Christian Science has never attacked any denomination, nor has it questioned the right or put a stone in the way of a fair hearing to any religious teaching. Christian Science would not urge or strive to get people to join its ranks, because "numbering the people" (Manual, Art. VIII, Sect. 28) is not Christian Science, and there is no place in the Christian Science church for members who are not able, in a reasonable degree at least, to demonstrate Christian Science teaching. Christian Science is waging a warfare against sin, sickness, and death, however, and has no intention of retreating.

The charge of mercenary motives in the Christian Science movement has been disproved so often, and the injustice of the statement is so self-evident, that it seems strange indeed that it should be voiced again. It has been but a comparatively short time since the newspapers heralded the fact that Mrs. Eddy willed practically her entire estate to the cause she founded, and it is likewise a matter of common knowledge that she, as the Discoverer and Founder of Christian Science, and also through her will, provided that the profits from her copyrighted works and the Christian Science periodicals can be used only for the purpose of promoting the interests of Christian Science. It is particularly significant that complaints about the price of Science and Health come principally from those who have never purchased a copy, or from those who have bought the book in the hope of disproving its teachings.

The reiterated charge of "humbug," and the reference to Christian Science testimonies, evidence a lame attempt to bring into question the veracity of thousands of the most estimable men and women, in many cases leading citizens from all parts of the world, whose integrity is beyond dispute.

[Thomas F. Watson in *The Wasp*, San Francisco, Cal.]

The life of Mrs. Eddy needs no defense. It was an open book, "read of all men." All who knew her, loved and honored her for the good she had achieved. Countless thousands who never saw her, loved her for the good she had brought into their lives through her writings. When she passed away, the press all over the civilized world united in eulogizing her as a noble woman and a great benefactor of mankind. Notwithstanding the *Wasp's* sarcastic reference to Mrs. Eddy and a few others as being in "direct communication with the Lord," the fact remains that there are multitudes today whose hearts are filled with gratitude to and love for her, because her spirituality enabled her to discover and demonstrate the law of God for herself and others, with its resultant manifestation, health and harmony. She claimed no more "direct communication" with God than is open to all who seek Him "in spirit and in truth."

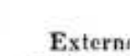
Mrs. Eddy's charities were world renowned. She gave most liberally, not alone to those in harmony with her teachings, but to those who differed from her as well. That she received financial reward, like other great writers whose tireless pens have contributed to the world's literary gain, is only just and as it should be. Her literary ability was recognized long before she became renowned as the Discoverer and Founder of Christian Science. For several years, while quite a young woman, she wrote for the leading magazines of the day, and supported herself by her pen. Her life was one of tireless, endless labor for the world's betterment, and she left all her earnings, except the portion given to her heirs, for the promulgation of the truths she had discovered. There are multitudes who, while not accepting her teachings, yet have acknowledged her greatness as a reformer in the world's moral progress, for she lived the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them;" and she taught in Science and Health (p. 201), that "the best sermon ever preached is Truth practised and demonstrated."

[Arthur C. Whitney in *Burlington* (Vt.) *Free Press*]

A recent issue commented on the case of an elderly lady, a Christian Scientist, who passed away, the head-line of the item reading, "Christian Scientist Dies; Refused Doctor." It perhaps will not be out of place to call attention to the fact that a young doctor's death was made note of in the same edition. He passed away under medical treatment when ill but five days, and was reported to have had the same disease. It is just as absurd to make public comment on the former case in the manner in which this was done, as to head the latter article, "Doctor Dies; Refused Christian Science Help." People will become more convinced of this fact when a just comparison is made of the efficacy of these two systems of healing.

The thousands of cases of healing by Christian Science of diseases which were considered incurable and given up by *materia medica*, are seldom referred to by the newspapers; but the growing number of these cases can leave no doubt in the minds of the general public that Christian Science does heal, and a majority of its cases are of those who have been given up by other systems of healing. It is hardly to be wondered at that once in a while a person passes away under Christian Science treatment, and it seems rather unfair and far-fetched to make mention of an occasional case in the manner above stated.

In the gospels it is related that on one occasion the disciples failed to heal a boy brought to them, and again it is recorded that in a certain place Jesus "did not many mighty works." These experiences did not imply that God's power to heal had waned; rather did it show a spirit of unbelief, and the questioning of the power of God to heal in His own way. Christian Science today meets these same conditions, and a like experience causes a Scientist no loss of faith or trust in God, who is "infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17). It can safely be stated that when the demands of Christian Science are complied with by the individuals concerned, the efficacy of its healing power is proven in every instance, for, as Mrs. Eddy asks (p. 135), "What cannot God do?" Its Principle is as absolute and sure in its power to heal as was that relied upon by Jesus, for it is the selfsame Principle. His commands were, "Preach the gospel" and "Heal the sick," and Christian Scientists are striving to follow the example and commands of the Master.



External objects present us only with appearances. Concerning them, therefore, we may be said to possess opinion rather than knowledge. . . . Our question lies with the ideal reality that exists behind appearance. . . . This region of truth is not to be investigated as a thing external to us, and so only imperfectly known; it is within us.—PLOTINUS.

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Editorial

Freedom in the Truth

One of the leading postulates of Christian Science being that good alone is real, it necessarily follows that this religion teaches the unreality and nothingness of evil. Nevertheless there are many critics of Christian Science who have failed to understand that the positive statement of the reality and allness of good, God, is a logical foundation for the declaration that evil is unreal, untrue, and consequently without power. It is for this reason that they fall into the mistake of believing, as many of them have done, that Christian Scientists, because of their belief that evil is unreal, not only ignore evil but are encouraged to do evil.

This erroneous belief about Christian Science and its adherents is largely responsible for the many ridiculous statements made by critics, who imagine and claim that Christian Scientists heartlessly brush aside with empty words the appeals of those who are in need. These critics are quite fond of alleging that the methods of Christian Scientists consist largely of making such declarations as, "All you have to do is to think you are well;" "You haven't any pain—you only think you have," and others of the same ilk, and these are cited as the methods employed by Christian Scientists in healing the sick. How contrary all this is to genuine Christian Science! Mrs. Eddy writes: "The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (Science and Health, p. 367).

Throughout her writings Mrs. Eddy has dealt fearlessly with the problem of evil and evil-doers, and the wise student is he who accepts her teachings without permitting himself to become confused or disturbed because he cannot at once fathom the origin of evil. Under the heading, "No Reality in Evil or Sin," in her Message to The Mother Church, June, 1901, Mrs. Eddy has made it especially clear that Christian Science does not countenance or condone evil-doing. Christian Scientists will find profit in an earnest study of this section, for in it Mrs. Eddy goes to the very foundation of this false belief and annihilates it. On page 14 of this Message she writes: "The evil-doer receives no encouragement from my declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality. Error uncondemned is not nullified. We must condemn the claim of error in every phase in order to prove it false, therefore unreal."

Just as untrue as is the erroneous impression that Christian Scientists excuse sin by a sort of mental legerdemain, is also the supposition that they are trying to cure sickness by some similar process. It is the echo of the old pharisaical accusation, "He casteth out devils through Beelzebub the chief of the devils;" and to this accusation the Christian Scientist replies as did the Master, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Christian Scientists do not ignore either sin or sickness, for they have learned through their own deliverance how very real the burden of sin or suffering seems so long as the sufferer is in bondage to the false belief that evil has either reality or power. They know that if he is to be freed from his burden, this false belief must be wholly destroyed, and they enter upon this undertaking not by closing the eyes to it, but by a "right apprehension of the truth of being" (Science and Health, p. 460), which deals patiently and compassionately with the sufferer.

Sometimes this problem of the unreality of evil presents itself to those who have perhaps taken the initial step in the way of understanding. Adventuring on this stupendous proposition, they are disappointed when they do not receive what they consider satisfactory answers to their whole demand for explanations. Yet this nothingness of evil, because God does not know it and never created it, is a point in metaphysics which elucidates itself as through faithful study the inquirer advances from understanding to demonstration. It is through demonstration of the simpler truths of Christian Science that we grow to an apprehension of "the deep things of God."

Christian Scientists are engaged in demonstrating that God is the divine Principle of the universe, and that He is not the author of evil of any kind. This right understanding of God and His creation heals the sick and destroys sin, not through the negative process of ignoring evil, but through the positive process of destroying false beliefs of our own nature, by knowing the truth. This is the knowledge of the truth which Jesus said would make us free indeed; the knowledge or understanding of God which is life eternal.

Archibald McLellan

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Ways and Means

Some years ago a minister went to Swatow, China, to found a mission. He was a man of unusual forethought and believed in success, hence first of all he acquainted himself so far as possible, with the existing facts of the situation—with the customs, the religious beliefs, the superstitions, the prejudices, the moral standards, the hopes, and the economic conditions of the people. He studied also the methods of propaganda which other missionaries had used, and then determined upon a course which was destined to become interestingly eventful.

Instead of standing at the street corners and speaking to the passing multitudes, as others were wont to do, thus sowing the seed under circumstances most unfavorable to its growth, he gathered a number of elderly native Christian women for other missions, and in the quiet of his own home trained and counseled them. Thus equipped, he sent them out two by two into the fields and shops where the masses spend their lives in a toil that knows no vacation or Sabbath rest, that standing by them in their work by day, or lying down with them in their simple homes at night, they might find opportunity to tell them the sweet story of the coming of the Christ-man to comfort and to save. The touch was thus made intimate, sympathetic, and as it proved, effective, so that no one could visit the mission and meet these workers without gaining a new assurance of the feasibility of the world's redemption.

This method of bringing the gospel to the Chinese brings remembrance that the Master thus sent out his workers, two by two, and the idea becomes peculiarly interesting to those who through Christian Science are awakening to the fact that they are each called to inaugurate a kindred ministry, to bring not only to those immediately about them but to all peoples and all problems that spiritual truth and love which will accomplish the work outlined by Mrs. Eddy in her statement that "those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection" (Science and Health, p. 57

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This can but mean that we are each not only to work out our own salvation, but to aid in the solution of every communal and every world problem.

How to compass so great a calling and achieve so great an end is the existing test-question which Christian Science has answered in its disclosure of the nature of evil and the issues it presents, and how God, who is expressed in the activities of spiritual intelligence and affection, is able to "do exceeding abundantly above all that we ask or think," through our scientific and compassionate attitude toward every man and every situation. All the Master's requirements of his disciples are summed up in these two,—to know the truth, and to love, and Christian Science has again brought the Christian world face to face with the fact that both one's spiritual status, or faith, and his success are determined by his realization that the ministry of these two is sufficient for the world's evangelization, and this surely is the larger meaning of St. Paul's figure, "Christ in you, the hope of glory." Demonstrable truth, the Christ-idea, is the one corrective standard, and brotherly love is the one healing balm,—truth to dispel the error of human sense, and love to comfort and inspire human sense. Whatever else we may do for our brother men, these inseparable two are they "in white robes" whom you and I are to send out "into all the earth" day by day, and who shall measure what they are to accomplish for human betterment!

No one can gain even a modest understanding of Christian Science without coming into the conscious possession of the secret of all true reform. He can but perceive that truth knowing, the continuous correlation of thought with divine Principle, and the reflection of infinite Love, relate themselves in an irresistibly redemptive way with every kind and variety of the human hurt. One's life now takes on largeness, its hitherto narrow horizon moves out into the limitless blue, and he begins to feel the uplift of that spiritual inspiration which alone can healingly meet the human need.

JOHN B. WILLIS.



"That which was lost"

IN the eighteenth chapter of Matthew, Christ Jesus states his earthly mission in these words: "The Son of man is come to save that which was lost." Then follows the beautiful and oft-quoted parable of the lost sheep, which is also given by Luke. However viewed, this parable strikingly presents the unchanging nature of divine Love, and shows how unfailingly it follows its own until the oneness of God and His manifestation is realized. It has been thought by many that the good shepherd went out to bring back one who was wilful and lawless; but in Christian Science we find another meaning for this parable, one which does not conflict with the idea of divine Love reaching out to human need, but which lifts thought from the material to the spiritual. We are helped to discover this when we ponder the definition of sheep as given on page 594 of Science and Health: "Innocence; inoffensiveness; those who follow their leader." This divine idea lies down in green pastures, beside the still waters of Soul; it fears no evil, even in passing through "the valley of the shadow of death," and is comforted alike by the rod and the staff of the shepherd.

When Christ Jesus went among men and saw the sick, the sinful, and the sorrowful, he knew that there was a sure remedy for their woes, and it was "that which was lost." Now it was quite possible to find at every turn of the way the densest belief in evil's reality and power; but to mortal sense the power which had brought the children of Israel safely through the Red sea, fed them in the wilderness, and assured them of freedom from disease, was "lost," and no one apparently knew where it was to be found. It is true that Daniel had known it when he was delivered from the lions, and his three companions when they came forth unharmed from the fiery furnace, but to those whose dependence was matter and material law the truth that heals and saves was lost.

In Jesus' time there was one large fold, rigidly guarded by creed, dogma, and ceremonial; in our own day are many such folds, but the decree against the shepherds was written by Ezekiel in these words: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, . . . neither have ye sought that which was lost." Then follows the cheering assurance that God will seek His own sheep and lead them to their fold "upon the high mountains of Israel." To divine Love His reflection can never be separated from Him, and the one who knows this as did the Master can always prove it. To him the divine idea, the sheep of Truth's pasture, was never lost, and though mortal sense held that Jairus' daughter had lost her life, and the woman who came unbidden to Simon's feast her innocence, Christ Jesus quickly revealed to each her true selfhood, which is never sick, sinful, or dead. It is not a depraved mortal which the good shepherd, the eternal Christ, lays upon his shoulders and carries rejoicingly. No, that false concept is left behind, for "that which was lost" has taken its place; and who can measure the joy in heaven and earth over this restoration of the true!

Christ Jesus rightly called himself the "good shepherd." He declared that he had come to bring life "more abundantly" to those who would accept his teachings, and he gave what might be called the secret of his power in these words: "As the Father knoweth me, even so know I the Father." But what did some say in comment upon this? "He hath a devil, and is mad." Well might he warn his own against wolves, especially those in sheep's clothing, which denied the Christ-power then and deny it today. But this denial can do nothing when the command "Feed my sheep" is heard and heeded. In many passages of our text-book, "Science and Health with Key to the Scriptures," our revered Leader patiently explains why the true idea has so long been lost sight of by the world, and on page 360 she assures all earnest Truth seekers that "they will find that nothing is lost, and all is won, by a right estimate of what is real."

ANNIE M. KNOTT.

Among the Churches

Current Notes

YONKERS, N. Y.—Probably no church organization in Yonkers has had such a remarkable growth in so short a time as First Church of Christ, Scientist, which started with barely thirty members in December, 1904, in a small photographic studio at 502 South Broadway. Originally the church was at Hastings-on-the-Hudson, but was moved to Yonkers, and the Hastings and Yonkers Scientists combined. Before the congregation was started here, Yonkers Christian Scientists were accustomed to travel as far as New York to attend services. For more than a year the Yonkers Scientists held their meetings in a hall at 498 South Broadway. By October, 1905, the membership had increased greatly. Lectures on Christian Science were given at various auditoriums and halls in the city, and as a result many became interested. Owing to the increase in membership, it became apparent that the meeting place on South Broadway was too

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small, so larger quarters were secured in the Guinzburg Building on North Broadway, where meetings were held regularly.

First Church of Christ, Scientist, of Yonkers, was incorporated March 1, 1906. In 1908 the church bought five lots in one of the residential sections of the city, with the intention of building a church structure on the ground. A movement was afoot to raise funds with which to erect the building, when it was finally decided to purchase the chapel of St. John's Episcopal church parish, which stood at the corner of North Broadway and Greenvale avenue. The chapel was dedicated with fitting ceremonies by the Christian Scientists on Thanksgiving day, Nov. 30, 1911.

Yonkers Record.

SHELBYVILLE, IND.—To one passing the northeast corner of Tompkins and Jackson streets, the new church building being erected by First Church of Christ, Scientist, comes as a very pleasing surprise. This church is less than ten years old in our community, yet the progress and interest has been such, and the character and lives of the people interested have spoken so well for its teaching, that the growth has warranted an early removal from the second floor of the business block where services have been held, to the new and harmonious church home soon to be completed. While the building itself may be a surprise in beauty and simplicity, the fact that a congregation so young and of such apparently limited numbers should be able to construct a church home in so short a time and, as we are told, will dedicate it in a few weeks free from debt, is still more surprising, and speaks well for the earnestness and devotion of its members. The chapel will seat more than a hundred and fifty people.

Shelbyville News.

PRINCETON, IND.—The local society of Christian Science is growing to such an extent that larger quarters have been secured. About six weeks ago it became necessary to purchase extra chairs to accommodate the steady growth in attendance in the old quarters in the Welborn Block. Since then it has become necessary to secure larger meeting rooms, and arrangements have been completed to have the room on the second floor of 125½ North Hart street prepared for the chapel of the society.—*The Princeton Democrat.*

ALBERT LEA, MINN.—The corner-stone of First Church of Christ, Scientist, corner Adams avenue and Clark street, was laid Thursday morning [June 10].—*The Tribune.*

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The Lectures

Washington, D. C.

The remarks of Maj. H. M. Lord, in introducing Rev. William P. McKenzie at Poli's Theater, were as follows:—

It is nearly half a century since the revelation of truth expressed in Christian Science was given to the world; and this great truth itself, which heals sickness and sin, is as old as creation, and has been available for health and salvation since God made man in His image and likeness. Gathered here are many Christian Scientists who have come to learn something more of this greatest thing in all the world, this revelation of infinite Love that makes all life one perennial springtime. Probably with us today are those who face perplexing and apparently unsolvable problems of business and harassing questions of daily living that urgently call for solution, and possibly also those who are burdened with family troubles and discords from which they vainly seek relief; discouraged ones; afflicted ones, who with shattered health face a future of blank despair; those who are fettered with harmful habits and held in bondage of sin, almost ready to give up the fight. They have all come here with a hope that the day of miracles has not forever passed, that there is still "balm in Gilead," and that the arm of God is not shortened. Christian Science holds out to them a definite and sure promise of adequate relief; for there is no problem, be it social, financial, physical, mental, or moral, be it individual or national, that cannot find in Christian Science its legitimate solution.—*Correspondence.*

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Port Angeles, Wash.

A very attentive and interested audience filled the Opera House, to listen to the lecture on Christian Science delivered by Virgil O. Strickler. The introductory remarks made by Frank Teck, secretary of the Port Angeles Commercial Club, are as follows:—

I confess that I am neither a Christian Scientist nor a denominational Christian of any other kind. All my life I have been a newspaper man,—a newspaper writer, magazine writer, or city development writer. The typical newspaper man is the most cynical of human beings. His intimate knowledge of the shams and foibles of mankind makes him a personification of enlightened skepticism. To the experienced newspaper man, no man occupies a pedestal, none wears a halo. He is usually a good-natured and forgiving iconoclast who minds his own business by learning everything possible about all human activities.

It is therefore to me a significant circumstance that among all my daily newspaper friends there is an overwhelming preponderance of Christian Scientists. Mrs. Eddy's inspiring and remarkable interpretation of the Bible seems to have impressed these trained analysts of contemporary thought more profoundly than all other forms of religious belief. I know newspaper men holding important positions on the daily press of Seattle and Tacoma whose lives have been ineffably sweetened and ennobled by this simple yet mysterious faith. The author of the most exalted act of sacrificial charity of which I have personal knowledge is a representative Seattle newspaper man who has been a Scientist for the last three years. Some of the most lovable, unselfish, ingenuous friends I have are newspaper writers who have become students of Christian Science.

I therefore listen with grateful respect to any enlightened discourse on this subject. Moreover, I have yet to hear a regular Christian Science lecture that falls short of challenging the intellectual quality of an enlightened and thoughtful audience.—*Port Angeles Olympic Leader.*

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Spokane, Wash.

The lecture on Christian Science by Jacob S. Shield in Auditorium Theater was attended by more than two thousand people, with all standing room taken. There were over two hundred seated on the stage, and many could not gain entrance. Dr. H. Walton Hubbard in introducing the speaker said:—

The importance of gaining a greater knowledge of Christian Science, and what it does for man, is becoming more and more generally recognized, and is evident in the constantly increasing interest and attendance which the various activities of this movement are receiving. It is probable that all who are present have seen some convincing proof of the power of Christian Science, either in cases of physical healing or of spiritual regeneration. In my own case, while I was

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actively engaged in the practice of medicine, I saw cases which were hopelessly incurable from a medical standpoint, perfectly and permanently healed through the application of this Science, and it was this which led me to investigate and accept it. Any honest investigation will furnish abundant proof of this character.

There is also much evidence of the power of Christian Science to uplift spiritually, and those who have been vainly groping for a better understanding of God, find in this teaching an avenue which admits of immediate progress, with the consequent consciousness of peace and power which comes from a closer relationship to God. The investigation of Christian Science is sometimes retarded, and its blessings deferred, because of prejudices arising out of misconceptions as to the nature of its teachings, and it is the purpose of these lectures to explain and correct these misapprehensions and to present a correct statement of its Principle.

Correspondence.

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Chicago, Ill.

In introducing Col. William E. Fell at a lecture in Fifth Church, D. A. Clippinger said:—

In the epistle to the Philippians, Paul says, "Let this mind be in you, which was also in Christ Jesus." What is the Mind which was in Christ Jesus? It is the Mind that healed the sick, cleansed the lepers, cast out devils, stilled the tempest, raised the dead, and finally triumphed over death. It is the Mind that knows the omnipotence and omnipresence of good, and the nothingness, the unreality of evil. The Mind which was in Christ Jesus is the basis of Christian Science and its activity. It was promised by the Master to all who follow him in truth, and the healing of sickness and sin which is going on all over the world today, proves that mankind is beginning to manifest this Mind.

But today, as in the time of Jesus, truth is often misunderstood. Most of us who have been healed in Christian Science, have had to revise our first opinion of it. The old Greek philosopher Epictetus stated the proposition clearly two thousand years ago, when he said, "Men become offended at their opinion of things, not at the things themselves." Now, one cannot argue Christian Science any more than he can argue the multiplication table. Christian Science is built on eternal, absolute truth, and truth is its own protection and defense.—*Correspondence.*

At a second lecture, Colonel Fell was introduced by Oscar J. Duke, who said:—

Christianity has reiterated for ages that God is omnipotent. Christian Science says that because God, infinite good, is all powerful, there can be no power but His, hence no evil power. Christianity has reiterated for ages that God is omnipresent. Christian Science says that because infinite, omnipotent good is ever present, it is impossible that any evil can be present; for there is no place where it could be. Again, Christianity has reiterated that God is omniscient. Christian Science says that because God—infinite, omnipotent, omnipresent good—knows all, there is no knowledge in or of evil, and that because man is created in the image and likeness of God, it is impossible for sickness or sin to be in that image and likeness.

Through the larger understanding of God and man which is gained by the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, people throughout the civilized world are being healed of all manner of ills, and are repeating the healing works which Jesus said should follow them that believe. Christian Scientists accept the inspired word of the Bible as applicable to the problems of life today, and with Paul declare that "now is the day of salvation." The proof of Christian Science is found in its fruits, just as proof of the science of mathematics is found in results obtained from its application.—*Correspondence.*

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Des Moines, Iowa

The Hon. S. F. Prouty, congressman from Iowa, in introducing Bicknell Young, who lectured on Christian Science, said in part:—

I was born, reared, and educated in the Protestant faith, and still hold to it as the best faith I know; but I am more tolerant now than formerly. The time was when I could not bring myself to believe that anybody could be right who did not believe as I believed, but after years of reflection, study, and research, I have about convinced myself that there possibly may be some truths that are not contained in my catechism. Every year I have less and less respect for doctrines and dogmas and more and more profound respect for convictions and beliefs.

I have little knowledge of the faith that will be presented to you tonight. I have not been quite able to understand or grasp its profoundest doctrines, but I have witnessed some of its manifestations and benefactions. It does make this old world happier and brighter; it does soothe the sorrows and lessen the pains of humanity. It has cured where human science and skill have proved powerless; it has quieted the temper, sweetened the disposition, cheered the despondent mind, and composed the life where moral philosophy has failed. As a harbinger of good to humanity I welcome it, although I may not comprehend it.

The Register and Leader.

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Duluth, Minn.

An audience that completely filled First Church of Christ, Scientist, listened to a lecture delivered by William R. Rathvon. He was introduced by Robert Rankin, a former first reader, who said:—

Christian Science asks a fair hearing for the message it has to bring. Recent events in this state have proved that when it is properly presented to those who have the making of our laws, it receives the consideration to which it is entitled. Christian Scientists ask no privileges except those which are guaranteed by the Constitution of the United States, among them that of worshiping God under their own vine and fig tree, none daring to make them afraid. Much of the misconception in regard to the teachings of Christian Science, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, comes from a lack of understanding of the truth as expounded by that wonderful book.

Correspondence.

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Lectures to be Delivered

CALIFORNIA—Los Angeles (First Church): Frank Bell, Church Edifice, 1366 South Alvarado street, 8 p.m., July 30 and 31, and Temple Auditorium, 3 p.m., Aug. 1.

MICHIGAN—Saugatauk (auspices Fennville): George Shaw Cook, The Pavilion, 4 p.m., Aug. 1.

NEW HAMPSHIRE—Wolfeboro: Willis F. Gross, Temple Auditorium, 8 p.m., Aug. 3.

SOUTH DAKOTA—Brookings: Clarence W. Chadwick, Church Edifice, corner 6th street and 5th avenue, 8 p.m., Aug. 6.

Watertown: Clarence W. Chadwick, Church Edifice, corner Maple street and First avenue S.E., 3 p.m., Aug. 8.

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Testimonies of Healing

I wish to express my gratitude for the blessings that have come to me and mine through the study and application of Christian Science. I had become a nervous wreck, as a result of various diseases, and my sister had been an invalid for nineteen years. We brought her to our home and took care of her on three different occasions, and for several weeks each time. My husband would carry her from her bed and put her in the buggy, then when our home was reached, he would lift her out and put her in bed, where she would stay until taken back to her own home the same way. The last time she was here the doctor told my husband to take her home or he would have us both on his hands, as I would soon be bedfast too.

A few months after this, my husband went to see my sister, and when he returned he told me she was much better. In my weakened, discouraged condition, however, I was skeptical, and said that the next time I heard from her she would probably be worse than ever. Then he told me she was trying Christian Science; but all I had ever heard of this teaching was that it was a religious belief which claimed that if one just thought so, there would be nothing the matter with one, and I wondered what the family could be thinking of to try it for a person as ill as my sister was.

I went out in a few days to see for myself, and to my great surprise found my sister up and around the house. A friend had come to see her and brought the glad news that God heals sickness, the same now as He did in Bible times. I went to see if this lady could help me, and I can never forget the relief I felt when she told me it was not God's will that I should suffer. She advised me to buy a copy of "Science and Health with Key to the Scriptures." I did so, and Truth has ever since proved to be the only physician we need. The lady gave me treatment, and it seemed as if I was lifted upon the mountain top. I was healed almost instantaneously of many of the ills from which I suffered, and the rest all disappeared as I learned to know myself as God's child.

We have one child, and he has never taken a drop of medicine since I came into Science, now over six years ago. At one time he was healed of a bad attack of croup, and on another occasion he fell down the stairs and hurt his ankle badly; but he was quickly freed from the pain by the realization that "accidents are unknown to God" (Science and Health, p. 424). While we are thankful to God, and grateful to our revered Leader, Mrs. Eddy, for all these healings, they are as nothing compared with the spiritual awakening. I live in the country, far from any Christian Science church, but I study the Lesson-Sermons daily, also read the *Sentinel* and the *Journal*, both of which I am very grateful to have. Where discord once reigned in our home, now peace and harmony prevail.—Viola Halliday, Langsville, Ohio.

My wife's testimony is a true statement of the healing of her sister and herself. They had doctored for years, but did not receive any permanent help until they took up Christian Science. I am a farmer, and my wife does all the housework. She is stout and hearty now. I feel very grateful for the blessing she has received through Christian Science, and for the benefits we have received in our home, which is much more pleasant and happy now that we enjoy good health. I was ruptured in 1895, and wore a truss until January, 1913, when a practitioner told me I could be healed in Science. He gave me treatment and told me to lay off the support. I did so, and have not had it on since, whereas before that I could not get along without it.

S. A. Halliday.

For five years I have depended entirely on Christian Science for all conditions that have arisen. During this time I have experienced many wonderful healings and have never found Science lacking. I wish to give heartfelt praise to God and to express gratitude to our dear Leader, for the help I have received.

On Wednesday, eight days before Thanksgiving, [illegible] while at work in the chemical laboratory of the Johns Hopkins University, a flask containing a boiling mixture of sulphuric and chromic acids, in which were organic compounds in solution, broke. The contents fell upon my left hand and burned it severely, so that the flesh fell off. I declared the truth at once and felt no great pain. I went to service that evening free from all fear and unconscious of the condition of the hand. The following morning, however, the man with whom I worked at the university noticed the condition and tried to compel me to have an operation because gangrene had set in, as he said. I sent for a practitioner in the building who was a Christian Scientist, and the pain was destroyed. Then we called on a Christian Science practitioner, with the result that in less than an hour the poisonous flesh was gone and the bandage removed, though the hand was burned to the bone.

I continued to have Christian Science treatment alone. The only application was a clean bandage, to conceal the condition. This bandage was removed the following Wednesday, and that night, one week from the day of the accident, my hand was healed and practically without a scar, while another week one could not tell which hand had been burned. For this remarkable healing I am deeply grateful. More, however, is thankfulness due to God for my enlarged view of life, resulting from the understanding I now have of the Bible through the study of the Scriptures in conjunction with the Christian Science text-book, "Science and Health with Key to the Scriptures."

Leslie D. Smith, Ph.D., Rapid City, S. Dak.

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When I was about seventeen years old I had an attack of measles, and the doctor said if I drank water or became chilled in any way, blindness might result. I did drink cold water, and grew much worse, but was afraid to tell what I had done. The doctor was sent for, and he said at once that if I ever got well I would be blind or deaf. When I first recovered, the sight of the left eye was nearly gone, and in the years passed the right one became affected also. I went to a celebrated oculist, who said that in time I would be totally blind. It seemed strange that with the exception of the left eyelid drooping, my eyes did not look badly, and although I suffered I did not complain, as it was necessary for me to continue teaching music or to sing in public when called upon, for I was dependent on my own exertions. When standing before the footlights, however, at the opera house sometimes I could not see a note, and I had to arrange with the leader of the orchestra to take up my solo as a violin obligato when I gave him a signal agreed upon. Everything was done for me materially, but without avail.

About this time an intimate friend was healed through Christian Science, and she told me my eyes could be healed in the same way. The bishop of the church to which we both belonged had spoken very bitterly of Christian Science and warned the people against it as the work of the devil. Nevertheless, my friend insisted on my trying it, and my mother joined with her, saying if healing the sick was the work of the devil why did Jesus command it.

That night my friend came and I consented to let her give me a treatment. The first thing I noticed was that I had a

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upulse to look up (previously I had no control over my yelids). I was startled; then I picked up a newspaper and ound I could read. I exclaimed, "Oh, I can see!" and my riend fervently replied, "Thank God!" Now the best doc-ors had said the optic nerve was almost paralyzed, so how ould I see? But my friend was patient with my ignorance. he next day the bishop called to ask me if it were true that was practising this fearful heresy against the teaching of he church, and I told him I was like the man in the Bible,— nce I was blind, but now I could see. I took up a copy of 'ennyson's poems in fine print and read for him, then handing he book to him, asked, "Can you do that, even with your lasses on?" He made no reply. This occurred about wenty-five years ago, and since then I have used my eyes onstantly in reading, writing, and sewing, without the need f glasses.

After this healing I stayed in the church for ten years. Then one Easter Sunday the bishop preached against Chris-ian Science, and as I listened I felt condemned, for I well new that but for Christian Science I would not have been itting there with clear sight and perfect health. Before he services were over I left the church, and I have never eturned. I next applied to the minister in charge for dis-nissal, but he refused, saying he had no right to give it nless I lived an evil life, and the church would again receive ne when I saw the error of my ways. I told him I intended o join The Mother Church in Boston, take class instruction, nd devote my life to this holy work; and surely God has lessed me in it.—ANNIE L. WALTERS, Chicago, Ill.

I write this testimony to express my gratitude for the ealing I have received through Christian Science. I had een a sufferer for nearly twenty-seven years, and the doc-ors said nothing would relieve the pain in my spine, supposed to have been caused by a fall from a carriage, except an peration, and this could not be performed because they were afraid to give me an anesthetic. One day I was led to go to the Christian Science reading-room. There I met the daugh-ter of an old friend, and she told me of Christian Science. After quite a long talk I returned home, pondering over the truths I had heard. I live alone, and when I gathered from a *Journal* which had been given me that man is God's perfect child, there came a great sense of strength, and I did not feel nearly so tired doing my washing. Always before, I would have to lie down when about half through. I had one Christian Science treatment and began to get better. I no longer grew tired in doing my work and had no desire to lie down every day, as had been my custom for years. From that time I have steadily gained strength and activity, and have had no return of the painful condition for four years.

I am so grateful for all our literature and for our services. I am also grateful and happy in doing all I have to do, because after years of searching the Scriptures and church wandering, I have learned through Christian Science what God is, and man's relation to Him. This brings the peace "which passeth all understanding."

JANE HALLOCK, Port Jervis, N. Y.



I want to express my thanks to God, and my gratitude to our beloved Leader, Mrs. Eddy, for the spiritual and physi-cal healing which came to our home through the understand-ing of Truth demonstrated through Christian Science. The complete healing of my wife of rheumatism, five years ago, thoroughly convinced me of the efficacy of divine Love, and a short time afterward I was entirely healed of the tobacco habit, which had been contracted in boyhood. Repeatedly I had tried to stop using the weed through will-power, but had as often failed, and not until I asked God to help me was I absolutely relieved of any desire for it whatever.

Words are inadequate to express my heartfelt thanks for this great truth which has enabled humanity to overcome the many trials and vicissitudes incident to human life. Greatest of all blessings, however, is the spiritual understanding re-vealed to us by "Science and Health with Key to the Scrip-tures," and other works by Mrs. Eddy.

H. M. TYLER, San Diego, Cal.

I wish to say that the above statement by my husband is true. Many blessings have come to us, and are coming to us every day, through the understanding of divine Love as demonstrated by Christian Science, which is the watchword in our home. I wish to thank God for the spiritual understand-ing, and am indeed grateful to Mrs. Eddy for teaching us how to get it.—CADDIE BELL TYLER.

It is with loving gratitude for the healing, but more for the clear realization of the allness of God as taught through this experience in Christian Science, that I give my testimony. Through my great suffering at the birth of our second child, it was discovered by two physicians that there was a fibroid growth present. One of the physicians wanted to operate immediately, but we decided to trust in God, and I was very soon relieved from the intense pain. Under kindred condi-tions in 1914, some members of my family became very much alarmed, remembering the testimony of the physicians that it would be extremely dangerous to pass through this experience again, and that birth could never take place normally.

To quiet this fear, I placed myself in the care of a surgeon in Boston, who upon examination said the growth was still there and must be removed. Accordingly I entered the hos-pital and was prepared for the operation. The peace which I felt from the time I entered the hospital until I came out was indescribable. The story of the Israelites in the Red sea was beautifully explained to me by a Christian Science practitioner, and it was a very great help, for I felt that God could and would deliver me as He did them. When I was put on the operating-table, my last conscious thought was one which I would have liked to have had remain forever; it was the clear realization of the omnipresence of God, and I immediately thanked Him for this deliverance. The effects of the ether were readily overcome, and the surgeon's report was that the growth had disappeared. He was not satisfied with his own examination, however, and called in another surgeon, and without telling him anything about the case, asked him to diagnose it. This he did, and both agreed that although there were indications that there had been a growth, not a trace of it could be found.

Is it any wonder that I now exclaim with joy, There is none so great as our God. Surely I can never again doubt God's power to heal. I would like to add that in the ful-ness of time a dear little daughter appeared to us after only twenty-five minutes of labor. My thankfulness and love to God is unbounded, as is my gratitude to Mrs. Eddy, and I trust my life will show it.

LOUISE A. MORDE, New Bedford, Mass.

It is with pleasure and gratitude that I can testify to the healing of my wife as given in her testimony, and also to many other demonstrations of Christian Science help and healing in our home.—ALBERT MORDE.

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Just three years ago Christian Science found me laboring with a bad physical ailment. At that time I was living in western Kansas, and one day, when I was calling on a friend, we talked about our health. He told me that from what he knew about Christian Science he thought it would heal me, or at least it would do me good to look into it. He had a *Sentinel* that had been sent to him by a friend, and he gave it to me. On my return home I read it carefully. One of the testimonies was given by a man who had been healed of a trouble similar to mine, so the thought came to me that I needed better health, and if any one had a "Key to the Scriptures" I wanted to get it. At this time I did not know enough about Christian Science to know that I could buy Science and Health in Kansas, so I sent to Boston for a copy. In a short time I received it, and began to read it immediately. In three weeks' reading I was completely healed. When I came to understand that illness is mental, I threw away my material remedies.

Shortly after the physical healing I was able to overcome the tobacco habit. I kept right after the study of the Bible and Science and Health, and a year later had the great privilege of class instruction. I am now beginning to understand Science very well, and words are inadequate to express my gratitude to our dear Leader, Mrs. Eddy, for our literature, which so lovingly explains what Christian Science means, and which makes the reading of the Bible a great pleasure. Since buying my first copy of "Science and Health with Key to the Scriptures" I have been able to make many demonstrations, and have had no occasion to resort to any material remedy.—S. L. Thomas, Washington, Ill.

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I wish to say how sincerely grateful I am for all that Christian Science has done for me. Although I have no great physical healing to record, the good that has come to me is immeasurable. Some one once said to me that many of the testimonies she had heard at one meeting were of very trifling ailments, but had she realized the moral sweetening and brightening of life that accompanies all Christian Science healing, she would have seen that no healing is too trifling to make one thankful. It is often the little discords, the petty cares and worries, that make life bitter, and if Christian Science had only healed us of these it would have earned our gratitude.

Before coming into Christian Science I used to take medicine regularly, but one night, after reading Science and Health, I declared for Truth and did not take the usual dose. Until then I had not accepted this teaching, but the immediate help I received filled me with wonder and joy, and I knew I had found the "pearl of great price." Although the complete healing was slow, it has been perfect and permanent, and I am far healthier and happier than I was before. I used to have a great deal of sickness, but have had only a few attacks since I began the study of Christian Science, and each time I have been healed very quickly.

I used to think how beautiful it must have been to be healed by Jesus, and what wonder and joy and gratitude must have filled the hearts of the sick and sorrowing. Now I know that even today there are hearts filled with this same joy and gratitude, not only for the ease from pain, but for these proofs which bring the "sweet and certain sense that God is Love" (Science and Health, p. 569). Christian Science has also healed me of intense morbidness, and that is one of the things for which I am most grateful. This morbidness, coupled with an uncontrollable imagination, was daily gaining a firmer hold on me, until it finally resulted in a nervous breakdown for which I had to go to a doctor and leave home for several weeks; but Christian Science has lifted me above all that, and now I no longer fear to be left alone with my thoughts, for I know that no thoughts are real but those of love and peace.

Christian Science has given me better ideals and aspirations, a purpose and joy in life which I never had before. Above all, it has led me out of dense materialism, given me an understanding of God as Love, an ever present help, and a religion that is logical and practical. Just a few years before I became interested in Christian Science I was training for a profession, but was disqualified as physically unfit. My future looked very blank, but Christian Science has opened the way for me to do a useful and interesting work, and in this, as in every detail of my life, it has meant the healing of discord. I know that it is a practical religion because I can apply it to every problem in my business life. I am very grateful for the loving-kindness I have met with from Christian Scientists, even while I ridiculed their religion. It was this spirit of love which at length drew me to Christian Science. Although I know I have still a great deal to overcome, I feel I must give thanks for all the good I have already received.

Madge M. Elder, Musselburgh, Scotland

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My first experience in Christian Science healing reminds me that I must have been much like the merchantman who went down to Jericho and fell among thieves, who robbed him of all he possessed and left him lying, wounded and bleeding, by the roadside. The generally accepted beliefs about God, man, and the universe, had robbed me of my birthright as the image and likeness of my creator, of all that I possessed; consequently I was left wounded and bleeding away from home, God, without one thing good or to be desired, but quite the reverse,—with unhappiness, sorrow, sickness, and not even a hope that God was willing or could heal or in any way relieve my distressed condition.

Then one who understood Spirit and spiritual laws came that way. She did not pass by "on the other side," nor did she take the same view of my condition as some others who had tried without avail to help me. She denied that I could even appear to be sick, fallen, or in despair, for she knew him to be the image and likeness of God, pure and perfect, and discord to be only a false mortal belief, not God-created, God-sustained, or God-ordained, and the happy result was that I was healed almost instantaneously. From the hour I was free from pain and suffering, and the cause of my seeming suffering was destroyed. I was well, and my words cannot express my gladness. I never again thought of the past sorrows, but rejoiced; I knew God, and was satisfied.

There had been priests and Levites many, but each looked and said man has sinned and he must suffer; it is the divine will, and we cannot prevent it. Be reconciled, bear up bravely and courageously, and you will be blessed in the world to come. Good people, many score, lovingly and tenderly ministered unto me; with patience they nursed and cared for me, and all kinds of material remedies were applied and faithfully adhered to, with no permanent results. Then came one with a clear understanding of the truth of being and the wonderful truth as taught in Christian Science, and accomplished for me in a very short time what years of treatment with material means had failed to do.

I was traveling on the Pacific coast for my health with my little son, who stood by my side and saw me healed, likewise saw me relieved almost immediately, to his astonishment. A lady at the hotel had told me of Christian Science.

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was not a practitioner, but only a student, and I owe it all to her right thinking, for I never asked for help; I did not know enough. She gave me Science and Health, and I read, "The wisdom of man is not sufficient to warrant him in advising God" (p. 3). I saw that, and only that, and I was well. I did not then know it was a permanent healing, but time has proven that, for ten years have passed and I am in perfectly good health.

Many others have been awakened through my experience to the understanding that to "know the truth" is the one thing needful; if there had been any better way Jesus would have told us about it. Our dear Leader has so lovingly and clearly pointed out in our text-book, "Science and Health with Key to the Scriptures," the great and eternal truth about God, man, and the universe, that though one be a fool he need not err therein. It is in gratitude for the many blessings I have received from the study of Christian Science that I send this testimony.

MRS. M. E. RABICK, Paterson, N. J.

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While on my way here from Massachusetts, I was taken with a burning, creeping, and somewhat painful sensation in my left limb, from the knee to the hip. This did not yield very readily to the truth. For a few days it grew worse, and that part of my limb became numb, without any feeling except at times that peculiar sensation. This condition continued for two weeks or more, but I did not make it known to any one, and with the help I received through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, it was healed by divine Love.

Some time ago, I was taken with what seemed to be a severe attack of stomach trouble. I became suddenly dizzy, so I at once sat down in a chair and tried to declare the truth. This brought relief, but only for a short time, for I had a return of the dizziness, and although striving to hold to God's allness, I fell to the floor and remained in an unconscious condition for an hour or more. When I regained consciousness, the room was filled with people and a doctor was standing beside me. He wanted to treat me, but I would not let him. Instead I rose to my feet, and declared that divine Love meets all human need. Surely divine Love did meet my human need at this time, for soon I was entirely well. While I was unconscious, all in the room but one declared there was no hope, as they could detect no evidence of life; but this one declared that there was hope, and I would soon be all right.

I am thankful for this demonstration of the truth, but more so for the better understanding I have gained of God and His creation and for the spiritual uplift that has been realized through the study of Science and Health. The little understanding I have of this truth has brought me perfect health.—FRED N. CLARK, Long Beach, Cal.

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[Translated from the German]

This testimony is given with a sense of deep gratitude for the great benefits which I have received, and with the hope that it may prove a help to others who are laboring under a sense of distress. I had much pain in my hand, accompanied with fever and ague, said to be caused by poisoning, which I had contracted for the fourth time. On other occasions the physician in attendance made incisions, and I suffered intensely, whereas this time I put myself under the care of a Christian Science practitioner and was healed after the second treatment, without experiencing pain. For this healing I am profoundly thankful to God.

FRAU ELISE BALSIGER-WENGER, Höfen, Kistlern bei Thun, Switzerland.

From Our Exchanges

[*The Congregationalist and Christian World*]

In the midst of world confusion and distress, and in the peculiarly testing situation in which this nation finds itself, one method of procedure is at hand. If honestly and earnestly followed, it is bound to carry us through the thickets of uncertainty and fear into the clear, safe path of progress and of peace. It is all summed up in the simple injunction, "Keep Christian."

Public opinion is easily, in a time of crisis, consolidated and swung toward moods and policies not consonant with the ideals and purposes of Jesus Christ. Many a man, confronted by bewildering moral issues, may be tempted to surrender his own instinctive Christian judgment to that of the pessimist who says that human nature is the same from age to age, or to that of the materialist who declares that the teachings of Christ are not workable, or to that of the unbeliever who affirms that there is no God, or if there be one, that He does not care what happens on this planet. But by all the sacred vows which can hold and guide a Christian man he is bound, first, last, and all the time, to adhere to and to champion the teachings of his Master. They have always collided with the avarice, the ambition, and the self-interest of individuals and of nations. Yet the silent pressure of these ideals of Jesus has brought the world to the highest pitch of development it has ever known.

[*Zion's Herald*]

Whatever it is that is fettering our usefulness in the efforts of the kingdom should receive our thoughtful attention. There are too many times in our lives when we are not usable in God's work because of some infirmity that is encumbering our lives. When the plight that we are in is like that, it is full time that we should take knowledge of the disorderly things which are holding sway within us. It will require a measure of prayerful and painstaking insistence upon our part to set us right again; and the endeavor that we should put forth to that end should be prompt and forceful. There is no one of us who wants to be a dead weight when the forces that make for righteousness are in need of helpers; and if our serviceableness is in danger of being shackled like that, we should act today, and we should not call a halt until there is a spirit within us that is so pure and willing and sweet and obedient that God can use us at whatever task He may find for us.

[*The Independent*]

Right beaten down is not and never can be overwhelmed. It is all black now, but wrong ever overreaches itself. When in supreme effort it attempts final sway, it exhausts its strength. War, vastly more malicious and ruinous than ever before, has overshot its own mark. The world will have no more of it. After the blackest night the new morn will rise to clear the storm and repair the wreckage, and unending peace will heal the wounds and breaches of hate; and the losses and the cost of war will add force to the elder rule of human love, and the song of hate and the lust of revenge and the curse of lawless ambition will be quenched, if not by the spirit of Christ, yet by the necessity of prudence.

[Prof. George E. Dawson, Ph.D., in *The Homiletic Review*]

To suffer long and be kind, to be patient with those who offend, is an evidence of strength. Only the large-minded and the large-hearted are strong enough thus to suffer and to endure, and to such there will come with every thought and act of forbearance a large measure of strength and

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completeness of being. The men and women, and the nations, who in these great days can consciously relate themselves to the largest human interests, will most consistently practise the virtue of long-suffering in their judgments of events and in their conduct.

[*The Universalist Leader*]

A prominent doctrine in the teaching of Jesus was that God's approval would be equally bestowed on him who had done most and him who had accomplished least in His service, provided always that each had done the best he could. Peter and John, who had helped him lay the foundation of his kingdom, and Paul and Barnabas, who were destined to extend its dominion over foreign lands, would rank no higher in the divine regard than the humblest disciple who, with equal faithfulness, should practise the precepts of the Sermon on the Mount within the narrower sphere to which his influence was limited. This was the essential truth enforced by his praise of the widow who dropped her mite into the treasury, and his commendation of the woman who, in token of her wish to render a more needed service, anointed his head with precious ointment. It is also illustrated in the parable of the talents, and in that of the laborers in the vineyard.

[*American Lutheran Survey*]

No war can ever shake down or uproot true Christianity. It is not strange, as every thinking man concludes, that logicians are shaken in their logic, agnosticism is shaken, materialism is shaken, positivism is shaken, humanitarianism as the salvation of society is shaken, the superficial substitute of social service for true religion is shaken. The worship of intellectuality is shaken and has fallen to the earth. Man's pride and diplomacy, his self-elevation and self-glorification, his worship of human intelligence, his trust in science, his hope in social reconstruction, all his panaceas for the salvation of society are in ruins and none to restore them. The recourse of humanity, after all, in peace as in war, is the everlasting love of God as revealed in the cross of Christ.

[*The Christian Register*]

The garment of righteousness is not a conscious creation. Those who weave this garment for themselves, do not go about it with purpose. They are mainly humble and lowly followers of him who blessed the poor in spirit, the meek and lowly, the pure in heart, the despised and forsaken of men. The virtues he commended are still the light of the world. Before him no makeshifts, no pretenses, no subterfuges can hold a place, for he demands the absolute truth and sincerity of being.

[C. B. Hamilton in *The Standard*]

No millennium will suddenly dawn in which men will be in paradise; but we will gradually and slowly approach a better understanding of what truth really is, an acknowledgment of the truth of that statement, "Ye shall know the truth, and the truth shall make you free." It is coming in a growing consciousness in the minds of all men of what is really good, in a clearer discernment of the better way to live, in a conservation of moral resources as well as material ones. My understanding of this higher ideal is a travel toward the kingdom which must ultimately prevail, and of which all men are to become a part.

[*Northwestern Christian Advocate*]

The supreme force in the world is spiritual, not material, and though at times the tide of battle seems to favor the material, it is but for a time. In the end triumph, final and complete, waits upon the will of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A large edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. The special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any of all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

❖

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

❖

From the Publishing Society

The lecture by Bicknell Young, C.S.B., "Christian Science: The New Birth," has been translated into Norwegian, "Christian Science: Gjenfødelsen," and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"The Sons of God," a lecture by Col. William E. Fox, C.S.B., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

❖

From the Clerk of The Mother Church

CHURCH TENETS.—The Tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership, or extracts from their by-laws, can be had at seventy-five cents per hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership in The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

❖

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. For earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current matter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed, Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

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Pamphlets

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AUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 49

Boston, August 7, 1915

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numeral XV indicates the year 1915; XVI is used for the year 1916. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

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Items of Interest

As the result of experiments carried out by a Swedish paper expert, it has been ascertained that Argentina produces in abundance a tree which provides excellent raw material, better even in quality than that usually employed in making paper pulp in either the United States or Europe. This tree is the *Araucaria imbricata*. The United States minister of agriculture commissioned two government engineers to investigate and report upon the properties of this tree. These gentlemen recently presented their report, from which it appears that in the territory of Neuquen this tree is found over an area of more than two million four hundred and seventy thousand acres. Three and one half average trees suffice to produce one ton of pulp. Where news print-paper is concerned, two and one-half trees will provide one ton of pulp. The average value of paper and cardboard imported into Argentina during each of the years 1909 to 1914 is given as 85,000,000 gold ($4,825,000 United States currency), while in the same years the wood-pulp imports varied between $1,081,000 and $865,000 gold (between $443,000 and $926,400 United States currency).

The secretary of the United States department of agriculture has promulgated a set of regulations for administering the new law, which provides that national forest land may be leased for summer home sites and other recreational purposes in tracts of five acres or less for periods not to exceed thirty years. This law supplements the revocable permit system under which recreational use of the forests had already developed considerably. Many users have been unwilling to make substantial improvements because of the uncertainty of tenure involved in the old form of permit, which, however, is still expected to meet the requirements of persons who are not likely to occupy the land for more than a few years or to make elaborate improvements. Since permittees receive special benefits, it is regarded as only fair that they should reimburse the government for the expenditure incurred in administering the forests. The rates range from five dollars a year up, in accordance with the location of the land, the demand for it, and the use to which it will be put.

Officials of the Detroit United Railway have made public a letter which is being sent to the stockholders of the road recommending that they vote in favor of the proposed purchase contract under which the city will take over the ownership of the company's street-car lines in Detroit. The purchase price of the street-car lines and equipment is to be decided by the judges of Wayne county, in which Detroit is located, and it is reported that it will amount to more than twenty-five million dollars. The city's payment under the proposed contract shall be made to meet the mortgage debt of the Detroit United Railway so far as the purchase price fixed by the court shall extend toward that debt, and such payments are to be made out of the earnings of the lines, if the earnings are sufficient to meet the required amounts due.

The power was recently turned on in a large electrical plant at Tocopilla, north of Antofagasta, Chile, for the operation of a copper mill at Chuquicamata. This starts the exploitation of mines which officials of the company say penetrate the largest known deposits of copper in the world. When completed the mill will have a capacity of twenty thousand tons of ore daily it is stated. The plant is constructed in two units. One unit of ten thousand tons has been put in operation. The deposit was believed to be extremely large, as the formation for some eight thousand feet in length and two thousand feet in width was favorable to the deposit of copper minerals, but its true size, when options were taken in 1910, was not then suspected. The "ore in sight" has grown to approximately three hundred thousand tons of 2.10 per cent copper.

Members of the committee in charge of the movement for the planting of shade-trees on the three hundred and twenty mile circuit of highway through Massachusetts, which is being pushed by the Massachusetts Forestry Association, have made an inspection tour of the circuit. The plan of the association is to make through the state a continuous highway, beautified by trees and shrubs, on which the lovely vistas and views will be accentuated and the unsightly places hidden. About 95 per cent of this road, which starts at Boston, crossing the state by the way of Worcester, Springfield, and Pittsfield, and returning through North Adams, Greenfield, Fitchburg, and Cambridge, is already an improved state highway, but there are in sections long distances without trees.

The Cleveland *Leader* says: There is another steel trust in the hatchery. This second trust will not be so large as the United States Steel Corporation, but it will approximate it closely. The companies named as definitely lined up for the greatest industrial merger since the United States Steel Corporation was formed in April, 1901, include the Bethlehem Steel Corporation, Colorado Fuel & Iron Company, Jones & Laughlin Steel Company of Pittsburgh, Crucible Steel Company of America, Lackawanna Steel Company of Buffalo, Pennsylvania and Cambria Steel companies. The capitalization of these companies amounts to $540,500,000.

The federal government has withdrawn 9481 acres of oil land in Natrona county, Wyoming, about thirty miles north of Casper, covering what is known as the Teapot Dome in the Salt creek field, and a part of the petroleum reserve withdrawn July 2, 1910. No wells have been drilled on this new area, but a careful study of the conditions indicates that it will prove to be productive territory. The setting aside of the new reservation is in line with the policy of the administration to improve every opportunity to provide an adequate, dependable supply of fuel oil for the navy, which is yearly increasing its fuel oil requirements.

Uniform automobile laws, it is expected, will be one of the topics to be discussed at the conference between state governors called by Governor Walsh of Massachusetts, to be held in Boston during the last week in August. Preliminary work to this end has already been done by a special commission in New Jersey in the form of a comparison of the automobile laws of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, and Delaware. For ten years the American Automobile Association of America has sought to promote a movement for a joint interstate commission on uniform automobile laws.

Lloyd's ship-building return shows that during the quarter ended June 30, 1915, there were four hundred and thirty-four vessels of 1,505,025 gross tons, and eighteen vessels of nineteen hundred tons under construction in the United Kingdom, eighty-one thousand tons less than at the end of the previous quarter, and two hundred and fifteen thousand tons below the figure for the corresponding period of last year. During the quarter ended June 30 this year were four steamers of 147,964 gross tons launched.

The municipality of Berlin, Germany, has decided to take over the electricity undertaking owned by the large and powerful company, the Berliner Elektrizitäts-Werke, which has hitherto been responsible for the whole of the electricity supply in Berlin. The works are to be transferred to the municipality on Oct. 1, but the decision was not arrived at by the Berlin authorities on Feb. 2 was only confirmed by the town council in May. The purchase price will be about six million five hundred thousand pounds.

The American navy made its first passage through the Panama canal on July 15, when the naval academy practice squadron, in command of Rear-Admiral William F. Fullam, superintendent of the naval academy at Annapolis, made the voyage from the Atlantic to the Pacific. The squadron was composed of five battleships Missouri, Ohio, and Wisconsin, the Missouri being the flagship.

The final wheat forecast for India is not merely a bumper but a record one. The total area reported is 82,230,000 acres, an increase of 8,755,000 acres, or 13 per cent, over last year. The total yield is estimated at 269,000 tons, as compared with 8,500,000 the revised final estimate of last year, an increase of nearly 23 per cent.

Production of petroleum in the United States last year was the greatest in the history of the country, the aggregate being 281,000,000 barrels. California retained first place as oil producer, with Oklahoma a close second. Wyoming and West Virginia, respectively, showed the greatest relative increase in decline.

Ten of the principal peach growers of Fairfield county, Conn., who met at the call of County Agent S. J. Wright to confer concerning the season's crop and the market, report that the county will produce upward of two hundred thousand baskets.

Work on the Lincoln highway during 1915 in the thirteen counties of Iowa over which the great transcontinental highway passes will cost $146,000. The cost of the work to be done in 1915 is estimated at $87,371.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

ol. XVII August 7, 1915 No. 49

Mind's Control Over the Body

WILLIAM D. MC CRACKAN, M.A.

From time immemorial, humanity, striving to be better d purer, has sought to control the body, and Mrs. Eddy ls us (Science and Health, p. 417) that it is important to derstand "the complete control which Mind holds over the dy." It would take many volumes to describe with any gree of accuracy the well-nigh innumerable ways and means ich have been used by mortals in the attempt to bring ir bodies into subjection. When the motive has been solely ical or religious, the results have been apparently most otesque and unsatisfactory. Efforts to chastise the body to render it insensible have led to pitiable exhibitions d mutilations, thus making the physical more conspicuous d more obtrusive instead of reducing it to relative unimrtance. So likewise has the attempt to control the body drugs, manipulations, injections, and the like, proved unrtunate. The more attention the body has received, the re it has seemed to demand. Even when the motive has n purely esthetic, the pampered flesh has not rewarded care expended upon it and real beauty has vanished in portion as artificial aids have been considered necessary. Perhaps the least illogical of the illusions about the body been the athletic point of view, which seeks to gain and to ablish power, grace, and activity and place the body in jection to the law of dominion by exercising it. It should recognized that law is mental, not physical, and therere to bring the body into subjection to law for any purse, whether it be religious, curative, esthetic, or athletic, essarily involves a mental *modus operandi*. Christian ience shows how this control is to be accomplished in a ristian and scientific manner. The general practice of ing this has seized the problem at the wrong end. The ght practice is just as necessary today as it was in the e of Paul, and it involves being "absent from the body" d "present with the Lord." Paradoxical as it may seem, only sure way of controlling the body is to be absent from . To be present with Christ, Truth, means the rejection of teriality and reveals man as wholly spiritual, governed by law of God, Spirit, and not by matter.

The inevitable effect of dwelling constantly in the thought the body is set forth on page 260 of the Christian Science t-book, "Science and Health with Key to the Scriptures" Mrs. Eddy: "Selfishness and sensualism are educated in rtal mind by the thoughts ever recurring to one's self, by nversation about the body, and by the expectation of pertual pleasure or pain from it; and this education is at the pense of spiritual growth." Thus the attempt to spiritlize thought by making the body a first consideration, either punishing it, starving, drugging, or exercising it, is omed to failure, because such action constantly recalls it one's attention and revives it in one's thought. Obviously, n, the true way of controlling the body, to make it subrvient instead of masterful, is to turn away from the conmplation of it. It is not possible to reach the kingdom of aven, the consciousness of the presence of God as All, by a choice of foods. Neither dieting nor fasting can procure for us this state of consciousness, but being "present with the Lord" can and does accomplish this. "Present your bodies a living sacrifice, holy, acceptable unto God," writes the apostle. Lay down this false sense of man as a material body, even the generally accepted teachings of anatomy and physiology, and present man as the spiritual, incorporeal idea of divine Mind, then the sacrifice of the false is complete and the presentation of the true has taken place.

This realization of the truth about man cannot, however, be reached without a preliminary spiritual understanding about God. It is the genius of Christian Science that it bases its teachings wholly upon God as first cause, Principle, source, and origin of all that has existence. Popular opinion is rapidly outgrowing the belief that God is corporeal. We are today very far from the primitive notion of God as a being who can be depicted or outlined in painting or statue. The savage with his hideous idols, and the artist in bygone ages who ventured the attempt to give form to God, would find no acceptance today in popular opinion for their concepts. Yet the thought of God as person, with attributes and characteristics common to human persons, such as jealousy and the desire for punishment and revenge, has by no means disappeared. For great multitudes God is still an object of fear, and not in the Biblical sense of fear as reverence, but rather as downright fright. In the imagination of innumerable individuals God is still the watchful parent waiting to catch them in their misdeeds and administer to them the strokes of correction. It still remains to displace this false picture by the impersonal understanding which Christian Science teaches, namely, that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465). The divine nature thus explained cannot inspire fear, but on the other hand evokes admiration, adoration, and love.

This understanding makes God available in the hour of temptation, sin, sickness, suffering, and sorrow. From this understanding also the student of Christian Science can advance to the spiritual perception of man as the idea of divine Mind, discarding the false belief that he is a material body that needs to be either drugged or dieted, pampered or pounded into health and harmony. Man as idea reflects or expresses divine perfection, and the realization of this is what brings well-being to the human consciousness, and so to the substratum of mortal mind, namely, the physical body.

The road to health for the physical body lies through metaphysics. Physics cannot reach the source of being, nor accomplish any more for the body than to indulge its false beliefs. Metaphysics of the right kind, based upon the teachings of the great Master, illustrated by his glorious works, and explained by Christian Science in our own time, brings the body into subjection to Truth and leaves it in the control of Principle. Therefore whosoever would establish a spiritual ascendency over physical sense and thus become a law unto himself, can do so by placing himself under the law of God, which governs man harmoniously. Before this

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law all manifestation of weakness, disorder, pain, or stagnation will vanish; all riotous desire for self-indulgence will fade away; mad ambition, equally with self-love and egotism, will be corrected; the overweening sense of self-importance which comes from constant thought about physique will yield to the joyous emancipation from material thraldom. Then will remain the spiritual satisfaction of unity with God, and humanity, no longer trammeled by the fear or love of the material body, will reach the true perception of the atonement, the at-one-ment of God and man, Principle and idea.

Love's Atmosphere

EVA S. W. WILLIAMS

THE absolute impartiality of what we term nature, in her gifts to men and in her total disregard of mortal beliefs, has always been very obvious. The rain falls and the sun shines on all alike; the air we breathe is given without discrimination to each and all; and the ocean recognizes no differences among men. There are conditions, however, avoidable and unavoidable, owing to which men have not profited in equal measure by nature's impartiality. Thus, the air surrounding a city set in a valley is not the fresh pure air that blows on the mountain top, and the light which penetrates to the interior of the homes of a smoke-filled district is not the clear and cloudless downpour of sunlight. Though in themselves these gifts are of universal bestowal, they have not been equally available to all.

There are other gifts which prior to Mrs. Eddy's discovery of Christian Science were always imagined to be bestowed upon individuals separately, namely, the means of cognizing our surroundings. How little we realized, before the teachings of Christian Science enabled us to do so, that there is an all-pervading atmosphere of Mind's ideas, an atmosphere upon which all may draw, and which is an unfailing and limitless source of supply! Yet it is an actual and ever-present fact that "we live, and move, and have our being" in the very midst of this supply, wholly spiritual, but expressing itself in mercy to mortals, in terms of so-called human sense faculties, namely, those of sight, hearing, smell, touch, and taste. In the first line of one of the Christian Science hymns this all-embracing manifestation of compassionate intelligence is called the "atmosphere of love divine" (Hymnal, p. 84), and it includes everything good and pure and holy and true, everything of which true thought can conceive.

Mortals have made the great mistake of outlining what they believed to be material (though intangible) gifts and separating them in belief from what they considered spiritual ones. Thus the gifts of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," were rightly regarded as spiritual, and as such offered to all men; but sight and hearing have been thought of as physical, and supposed to be given or withheld from certain individuals according to some scheme beyond our human comprehension.

To return to our simile of the valley and the mountain top. Men have recognized that the air was given to all, but mortal mind has placed arbitrary and often cruel limits to the individual man's ability to avail himself of the bestowal; and two of these limits or obstacles have been known as poverty and ill health. From the outset we read, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground;" and the need to earn his own living and fill the mouths of his little ones has kept mortal man in the city, or tilling the soil of the valley, with neither time nor means to ascend the mountain and breathe its fresh air. It is to be noted that those who are rich in this world's goods often health, the one thing needed for enjoying them. Sign of warning may have been placed on the mountainside for rich man as well as for the poor, but they have sought in vain a climate whose qualities of heat or clemency or rigor, might restore their health. Even men have not been set free from belief in laws of heredity, wrong education, environment, etc., and these considered as a handicap to their efforts to draw up unfailing supply of love and joy and goodness.

Christian Scientists, however, classify their possessions a new-old way. According to St. James, "Every good and every perfect gift is from above, and cometh down the Father of lights, with whom is no variableness, neither shadow of turning." As Christian Scientists we enter into the world and prove that all true perception is spiritual. Mrs. Eddy says: "Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost" (Science and Health, p. 486). It is ours to demonstrate that there are circumstances, no unjust decrees of poverty, illness, accident, can deprive men of the benefit of those daily gifts of God as the sunshine, the quickening breeze, and the refreshing shower. Mrs. Eddy further says: "There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains" (Science and Health, p. 487). It should be kept clearly before us that the atmosphere of Mind, divine Love, includes all, is real, and that all conditions are mental. Christian Scientists can all witness gratefully to changes for the better which are brought about in the mental and moral realm through the activity of Truth; and as we rise in thought above what is impure or vitiated, we become superior to abnormal physical conditions.

Knowing that we can never deprive our brother man of good in going up into the mount and breathing the pure air of Spirit, but instead that we greatly help the world by so doing, we shall remember also our Leader's advice found in Science and Health (p. 452), "Never breathe an immoral atmosphere, unless in the attempt to purify it."



Scars Obliterated

DR. EDMUND F. BURTON

LIFE is often spoken of as a battle. A battle is a conflict between forces opposed in interest and purpose, each of sufficient strength to put the other in peril of its existence. If this be a true view of the life of men, it means that a man must go to his work in the world without any guarantee of safety or success in his legitimate pursuit of happiness, must be constantly filled with uncertainty as to how his day will pass or end. Battles have made all the great blots on the pages of the world's history, for they have to do with death, not with life. Men are wearying of them, and are hoping for their elimination from human experience. Is it really possible to look upon life thus and continue to believe in a supreme power that is good? Mrs. Eddy says (Science and Health, p. 485): "The notion of any life or intelligence in matter is without foundation in fact, and you can have no knowledge of falsehood when you have learned falsehood's true character." To the human sense life is made up of trials, tests of faith in God, but they are far from being pain or tribulation when rightly understood. The baby's first uncertain steps are trials of its faith in life; the man who faces new difficulties and the woman who in the strength of divine Love

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ast her faith, are learning through the trials of their trust n God that life is good.

It is not dangerous to live. Life means joy, as man's every nstinct assures him. The one who understood more about ife than any other, said that to live is to know; and it is the erdict of all the world's great thinkers that beyond all other ursuits is that of learning, reading the open book of Truth, nd that there is no vitalizing happiness surpassing this joy f coming to know. There is a familiar maxim which is even ore true when turned about and made to read, To learn is o live. All conditions that go to make up the years of fe are truths appearing to the human mind, at first in terrogative form perhaps, yet not with doubtful answers. 'ailing to perceive the operation of changeless Principle, ortals regard many experiences and conditions as unanverable puzzles, whereas they are all soluble in accordance ith the one great law that there is no other reality an good.

The state of mind that scientifically understands a given ondition or problem, is a Christian Science treatment, nd every condition appeals to a Christian Scientist as a roblem to be solved according to the one rule of life, the ne law of the universe, the allness of God, good. Moreover, ery condition met with in life, from the most trivial to the ost significant, is a demand for such knowledge, an invitaon to stand still and see a new evidence of God's presence. he consistent Christianly scientific solution of problems eans that the history of each moment is an illustration id evidence of all-governing good as the only activity and ality, and of nothing else,—nothing whatever remaining in e mind of the individual to mar the consciousness of being perfect harmony and unity.

It follows that the life of every Christian Scientist should such that his thoughts, words, and acts contain no acowledgment of evil in any form. The presence of his ought in any situation should be so redolent of the one preme fact of the universe as to reveal the godlike atmosere which is light to evil's darkness. Should a condition resent difficulties which he cannot at once see past, he may rn away from these clouds and look steadfastly toward rinciple, knowing that whatever of truth is necessary to sprove and dispel the claim of evil will be revealed to the ought that really ceases to regard evil and waits on God.

This treatment is not limited in application or efficacy to e new problems of today. Those of the past need not be nsidered irremediable and left unsolved to do their cording work in memory. According to belief, they were evils posed upon us which, although useless, seemed unavoidable, id hence were allowed to pile up in experience, in mind and dy, as the uneliminated débris of life. Death is an endured, neliminated evil, a fact which has been faintly recognized y certain physicists, who declare that there is no reason for e death of the human body other than lack of elimination of eless material. But these problems are still beliefs in evil, ver facts, and the knowledge of Truth brings them into a ed-filled present. Just as surely as they are taken up and lved under the one rule, so surely will their manifestations mental and physical scars of age and accident, signs of e passage of time, disappear from feeling and sight, for the ortal mind and body is but visible belief, tangible thought. very scar on mind or body is an interrogation mark left anding, which, whether regarded as normal or adventitious, n be done away with by the true answer.

Even though we feel that we have been healed of certain oubles by the power of God and that they cannot recur, ill to grant that they ever had any reality whatever is to allow their footprints to remain and to deepen. Scientifically to know that all evils are untrue, and so cannot be causative, is to wipe out all their asserted effects. To realize that a particular burden never existed, is to be free from the sense of a body which is a burden in that particular, and to find instead a consciousness of joyous activity. Let one know that right thinking is not toil, because it is the unlabored expression of Mind, then there will be no more "brain-fag," and all the scars of former beliefs respecting it will disappear. He will come to be filled with the joy of new knowledge, with increasingly luminous visions, as with unwearied wing he rises above perplexity and ignorance into the realm of pure Mind.

Thus right sense eliminates all haste, which is waste, because it induces neglect to solve each problem in turn. Haste is due to the belief that passing time pushes on relentlessly and presents new conditions before we are able to master those already upon us. As ever, mortal mind has miscalled cause and effect. Time is the effect, rather than the cause, of unsolved problems. For the average individual it is a sense of something that passes, dies; of something that exists and then ceases to exist; the opposite of God, eternity. This sense of something passing out of life is all there is to the past. Life is Mind. Man's life is a state of Mind. Events are thoughts. It takes no time to know that God is All and to rely upon this truth, since this truth is the substance of every event.

Events or crises, so called, are not entities apart from man, not things that can attack him and put him in danger, change his status, or occur so rapidly as to affect his relation to God. There is neither thought nor thing swift enough to forestall his reliance or strong enough to change this relationship. Thus it is evident that it is never necessary in truth to accept any evil, past or present, as unavoidable, any trouble as real, any problem as too difficult for present solution. We can always know the answer, even when the human mind does not follow at once the process leading thereto; for whenever any claim of evil presents itself, we may instantly be grateful that it is not the truth. And it is the joyous work of every follower of Christ to meet every statement of error that comes to his notice, however and wherever apparent, with the realization of Truth's omnipotence and omnipresence.

Man is Mind manifested. Jesus said to his disciples, "The light of the body is the eye," and again, "Ye are the light of the world." His disciples are the light of the world because they are the transparency through which the truth is seen. Through the revelations of the greatest seer of this age the students of Christian Science are enabled to perceive higher verities than have heretofore been visible to the world; and because of their understanding of the truth that there is one Ego, and that the Christ has "overcome the world," they know that all their problems are soluble, are even now solved. Through this truth there is removed from thought all doubt as to the rationale of treatment in Christian Science. All power to heal through this treatment is based upon this unity of man and man's oneness with God, together with the truth of the spiritual nature of man; so that whatever member gives or receives the treatment, it is in cause and effect the truth manifesting itself.

This understanding also makes it inevitable that we love our neighbor as ourselves—neither more nor less, since there is one real self, God's idea; for so long as mortals believe themselves to be made up of mortal faults, subject to unconquered evil conditions, so long will they fail to see their neighbors as lovable, faultless, and free. But with the understanding of changeless good as all-inclusive, there comes

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into experience the true self-consciousness which includes the perfect universe.

The race, individually and collectively, can progress only as Truth's lessons are learned. The problems of today are the problems of all the yesterdays, repeatedly appearing because still unsolved. Nevertheless we have this as an uplifting incentive: that the correct doing of today's work by each one of us brings not only to each an harmonious present, a future filled with hope instead of fear, obliteration of the scars and shadows of the past, but also inevitably somewhat of healing and enlightenment to the whole body of men. And how simple is this key to heaven!—just the mental attitude toward every-day experiences which looks upon them with childlike confidence that all may be met so as to give proof of an infinite Love. This mental state finds joy in the work of every hour. It changes troubles into teachings, stumblings into steps, and brings the realization of the prophecy, "Thou shalt not see evil any more."



Christian Science Reading-rooms

OLIVE P. SIMCOX

THE twenty-first chapter of Revelation is one of the most inspiring chapters in the whole Bible, describing as it does the "new Jerusalem," which metaphysically interpreted stands for the perfect spiritual consciousness. We learn in Christian Science that it is only as we gain this perfect consciousness that we make any real progress. Our effort as students is to lift our thought above material phenomena and to learn that all cause and effect are mental.

Many years ago, when the writer was a very young student of Christian Science, she had an experience in a reading-room which is still shedding light upon her daily life. The room was maintained by a small church, the membership of which was composed mostly of young people, and all of them young in Christian Science. Few of the workers had really grown to the positions they were filling, but the church was doing the best it could with the means at hand. The writer was chairman of the reading-room committee, assigning different members for the various afternoons, ordering literature, and caring for the rooms generally. If for any reason the appointee could not serve, it was the chairman's duty either to get a substitute or to fill the vacancy herself.

On this special afternoon no one could be found to fill a vacancy, so it fell to the chairman to go to the reading-room. As preparations had been made to attend a party and a particularly pleasant afternoon had been planned, she was not at all pleased to give it up; in fact, she went to the room in anything but the proper frame of mind, and I am afraid she fretted quite a while in a dusty, disorderly room. Presently the voice of Truth, clearer than it had ever before been heard, told her that she whose duty it was to care for it, should be ashamed to look at the untidy room. Suppose the Master should walk in? Then in a moment came the clear conviction that Christ, Truth, was already there, that here was the manger where the Christ-idea is born to the receptive consciousness. Finally the Scientist rolled up her sleeves and went to work, literally and mentally; and she has tried ever since to keep her thought free from the dust of materiality.

Article XXV, Sect. 7, in the Church Manual, cannot be followed too closely. It reads: "No objectionable pictures shall be exhibited in the rooms where the Christian Science text-book is published or sold. No idle gossip, no slander, no mischief-making, no evil speaking shall be allowed." Our beloved Leader realized the importance of the mental atmosphere of the reading-room, and provided this wise safeguard.

A great deal of the writer's work has been in the read... rooms and for them, and this chapter of Revelation has ... been to her as the pattern showed to Moses in the ... While working recently, a thought that was very helpf... regard to holidays in the reading-room came to her, ... that it is always Christmas here. Earnest seekers come ... and find Christ, Truth, for the first time; this is the ... and only real Christmas. Then it is always Thanks... day, as one after another comes and expresses gratitude ... Science and Health, also for consequent healing. Ever... we declare our independence of material remedies, ... joice in "the glorious liberty of the children of God." ... we realize that the beautiful Easter time is always ... Mrs. Eddy removes any and every illusion that would ... us of its blessedness in her question, "What is it that ... stone between us and the resurrection morning?" ... answer covers, as it were, the whole journey from ... Soul: "It is the belief of mind in matter. We can only ... into the spiritual resurrection by quitting the old ... ness of Soul in sense" (Miscellaneous Writings, p. 12...

The understanding gained in Christian Science reveals ... city that "lieth foursquare," the perfect spiritual ... ness bounded by Life, Truth, Love demonstrated. "... shall be no night there." There is no power in mortal ... to darken this provable Science. "And the gates of ... not be shut at all by day." In the Glossary of Scien... Health day is interpreted as "the irradiance of Life" ... (p. 584). The glories and beauties of this heavenly ... not denied or withheld from the true, earnest seeker. ... last verse of this wonderful chapter gives a protecting ... to hold us safely in God's keeping,—safe within the ci... and the gate is shut, guarded by angels,—true thought ... is closed to "anything that defileth, . . . or maketh a ... We are in "the secret place of the most High;" and be... it is secret, error cannot reach or find us.



Gratitude

CLAIRE M. THOMAS

Two sturdy, barefooted urchins entered the restau... situated on a beautiful lagoon in Lincoln park, Chi... They were sure of a welcome, for they had a coin of the ... with which to pay for one piece of pie,—the blackberry ... all sweet and juicy. As they prepared to share alte... bites, their separate individual needs were met by the ... of a second piece. To this the juvenile nature resp... with gleaming brown eyes, and forks suspended for vig... attack. But wait! Whence came the good fortune? ... gaze of the smaller youngster passed from one fa... another, and promptly recognized in the smiles of ... near-by ladies the source of the gift. Without a mom... hesitation the little lad slipped from his chair, and ran ... to his new friends he cast himself into the arms of on... them, and merely raised his face to hers in mute grat... then quickly returned to the enjoyment of the feast so u... pectedly provided.

Not a word was spoken between the two women—it w... moment too sacred for speech; so they silently made ... way to the waiting brougham. Both had been brought ... ruptly face to face with the spontaneous rejoicing of a ... child and his instant desire to give thanks before part... of love's bounty, and the lesson sank deep into their h... This incident may well recall our Leader's reference to ... oil of gladness and the perfume of *gratitude*," as found ... page 367 of Science and Health, also St. Paul's injunc... "Be ye thankful."

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Selected Articles

[Judge Clifford P. Smith in *The Herald*, Newburyport, Mass.]

The editorial entitled "Unskilled Tampering with Human ilments," which appeared in the *Journal of the American edical Association* recently, and which was reprinted with ief comments in your paper, contained the latest device this association for obtaining control of all efforts to event or cure disease. This device was presented in the llowing words: "The practice of medicine,—that is, the ding of the sick." In fine, the American Medical Asso- ation would identify these terms with each other, and put em into general use as equivalents, so that the injustice of ving a monopoly to medical practitioners would be less ident than it is at present. For this purpose the editorial question was doubtless furnished to newspapers through- t the United States, including *The Herald*.

This editorial further contained a very interesting point the following words: "Without a correct diagnosis, any rm of treatment is guesswork." The evident purpose this statement was to deny the efficacy of any curative ethod that is not based on physical diagnosis. It was par- cularly aimed at Christian Science, which was presently amed. Logically, however, the effect of the statement was mply to admit the uncertainty of every curative system hich is based on physical diagnosis, for diagnosis is uncer- in under the most favorable conditions.

The *Journal of the American Medical Association* recently ntained an article on clinical medicine by a professor of ysiology, in which he referred to the pathologic conditions scovered by post-mortem examination, as compared with e diagnoses made during life, in the cases of three thousand tients who had died at the Massachusetts General Hospital. hese cases included twenty-eight diseases. In the article ferred to the result of these comparisons of diagnoses with tual conditions was summed up as follows: "The average mistaken diagnosis in these twenty-eight diseases was 46.5 r cent, or nearly one half, and this in one of the leading spitals of the country, where all available aids to correct iagnosis ought to be had."

Considered as a whole, the editorial of which you made use ainly begged the question whether the study of man as atter, or the study of man as the reflection of Spirit, con- itutes the better equipment for the recovery and preserva- ion of health. The only infallible practitioner in the history f the world declared, "It is the spirit that quickeneth; the esh profiteth nothing." He healed the sick, but he did not ractise medicine. He commanded his followers in "all na- ions" to do likewise, but he did not base his practice on a hysical diagnosis. He demanded knowledge on the part of is followers, so that they might work for human freedom n all its aspects, but the knowledge which he inculcated was urely spiritual.

You will agree with me, I presume, that disease is not omething, but the absence of something. Now what is this omething? Perhaps medicine would say that physical dis- ase is the lack of physical health. Christian Science would ay, Yes, that statement is correct as far as it goes, but it goes only half way into the subject. The basic fact of which hysical disorder is the extreme opposite, is not merely hysical health, it is life or being. The knowledge, therefore, hich is essential for the healing of the sick is the knowledge f the absolute truth of being. Christian Science, therefore, eals disease by looking "not at the things which are seen, ut at the things which are not seen."

With your comments on the American Medical Association editorial I have no contention. As you say, "The whole question of medical legislation is a delicate one, but there can be no question about the necessity of thorough training for all practitioners of whatever name." I would, however, advance two other propositions. First, the training of each practitioner should correspond to his own practice. No one should be forbidden to heal the sick because he is not qualified to practise medicine. If he were qualified to practise medicine, he might not be able to heal the sick. Second, no school of practitioners should be given any control over others.

As the supreme court of Idaho recently said: "These are times of advanced science and liberal thought, when every person may think and act for himself. Every community has its multitude of beliefs and modes of treatment of diseases and human ailments, and every citizen is absolutely free to adopt, believe, or employ any one he pleases. If the results are not what he would wish or the rest of the community think they ought to be, he can nevertheless not be haled into court and have his method of treatment and his school of thought tested by the disciples or experts of some other school or belief."

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[Harry I. Hunt in *Long Branch* (N. J.) *Record*]

A sermon entitled "The Truth about Christian Science," reported in a recent issue of the *Record*, contains so many misstatements that it should not pass without correction. Indeed, the discourse travels so far from the truth that it is apparent our critic has given his attention to criticisms of Christian Science rather than to a study of Christian Science itself. It is quite evident, also, that the critic has forgotten the command of the Master, "Judge not according to the appearance, but judge righteous judgment."

Abuse of Mrs. Eddy is of course no argument against Christian Science, and intelligent people are apt to regard it as evidence of an intolerance which is all the more regrettable when expressed by one who is supposed to be an exponent of the golden rule. When with little trouble the facts about Mrs. Eddy's life may be obtained in almost any public library, there is no excuse whatever for a clergyman to "bear false witness" against one who has done so much to lift the burden of pain and sorrow and to redeem men and women from lives of sin and suffering.

To say that Mrs. Eddy simply took Berkeley's idealistic system of philosophy and called it Christian Science, is to betray an ignorance of both Berkeley's philosophy and Christian Science. Bishop Berkeley based his philosophy upon God, or Mind, as the first cause, but in defining matter as the expression of Mind, he plunged headlong into pantheism. On the other hand, Mrs. Eddy makes her starting-point the declaration of the Scripture, "Hear, O Israel; The Lord our God is one Lord,"—the one omnipotent, omnipresent, all-knowing Mind, or Spirit, whose creation is spiritual; and on the subject of matter she takes a stand directly opposed to that of Berkeley. Mrs. Eddy teaches that "matter is nothing beyond an image in mortal mind" (Science and Health, p. 116), and is not real substance. Natural scientists now explain matter as energy, or "centers of force," and so explain matter away. Our critic, therefore, in ridiculing Mrs. Eddy for her teachings on matter, also heaps ridicule upon the most advanced natural scientists and thinkers of the day.

If one is to consider the question of pain, sorrow, and death, to which our critic refers, surely the teaching of Christ Jesus is authoritative. In the midnight talk with Nicodemus, the Master said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The flesh, as is pointed out by one writer, includes "all that belongs to the

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life of sensation, all by which we are open to the physical influence of pleasure and pain." Follow this with Jesus' declaration to his disciples, who murmured over his "hard saying" when he said, "The flesh profiteth nothing," or, as another translation gives it to us, "The flesh is of no avail," and we see that Mrs. Eddy in putting aside the testimony of the senses, stands with Jesus and with John in her emphasis of the spiritual. As for death and the grave, Jesus proved them powerless to destroy life, and declared to the Jews who questioned him, "If a man keep my saying, he shall never see death." Paul in his letter to the Corinthians, in his remarkable analysis of death, makes the positive statement, "The last enemy that shall be destroyed is death," or, as it appears in the original, "The last enemy shall be destroyed, death;" and this triumph is to follow when "all rule and all authority and power" opposed to God shall have been put down by the understanding of the truth taught by Christ Jesus.

If Mrs. Eddy ever taught anything that would, in the words of our critic, "hurl the mother from her rightful throne," or "things which it would be an outrage to teach to any pure girl," Christian Scientists have never heard of it; nor can this critic produce a single teaching of Mrs. Eddy's which will support a statement for which there is not the slightest pretext. On page 60 of Science and Health we read: "A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties."

Our critic says that Mrs. Eddy "denied the personality of God." In Science and Health, Mrs. Eddy says, "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*" (p. 116). Our critic further states that Mrs. Eddy denied the creation of man; but we read on page 294 that "God created man," and this is only one of many similar declarations. Christian Science does not deny the existence of sin to mortal sense, but denies it as a reality or creation of God, who is "of purer eyes than to behold evil, and canst not look on iniquity."

Christian Science not only does not deny "the privilege and power of prayer," as our critic states, but it accepts and strives to put into practice the Master's injunction to "pray without ceasing." The first chapter of Science and Health is devoted to a wonderfully clear and enlightening exposition of true prayer. The opening sentence of this chapter reads: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God." Christian Science teaches how to pray aright. Its healing work is the answer to prayer, and Christian Scientists therefore should be the last people in the world to be accused of denying the privilege and power of prayer.

Christian Science does not deny the forgiveness of sin, the Holy Spirit, or the atonement of Christ, our critic to the contrary notwithstanding. Because it differs from orthodoxy, so called, upon certain propositions deemed fundamental to theological dogma, that does not necessarily prove that Christian Science is untrue. In answer to the question, "Do I believe in the atonement of Christ?" Mrs. Eddy replied, "I do; and this atonement becomes more to me since it includes man's redemption from sickness as well as from sin" (Miscellaneous Writings, p. 96). Christian Science lays hold here and now of the atonement of Christ, and makes it available for the overcoming of evil and the healing of disease, just as it was made available by the Christian church in the first three centuries of the Christian era.

Lastly, our critic declares that Christian Science denies the deity of Jesus, but Jesus himself never said he was God. He frequently spoke of himself as a man, or as the son of man; in two instances he virtually denied that he was God, and many of his sayings are wholly inconsistent with the theory that he is Deity. See John viii. 40; Luke xviii. 19; John iv. 19-24, especially verses 22 and 24; x. 22-39, especially verses 34 and 36; xiv. 28; xvii. 16-22; Mark xii. 28-34, especially verses 32 and 34. Many other citations could be given, but these will furnish food for thought.

Christian Science does not deify Jesus, but it recognizes him as above the general level of humanity, accepting the scriptural account of his origin. Mrs. Eddy calls Jesus "the most scientific man that ever trod the globe" (Science and Health, p. 313), and on page 539 she writes: "The divine origin of Jesus gave him more than human power to express the facts of creation, and demonstrate the one Mind which makes and governs man and the universe." In distinguishing as it does between Jesus and his Messianic title and office, Christian Science illuminates the way which he opened for us. As one writer puts it: "We need to know what he was, and to know that his work was spiritually natural, in order to conceive the way of salvation which he showed,—that way which was referred to by two of the New Testament writers as 'a new and living way,' 'the way of truth.'"

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[Robert S. Ross in *The Times*, Watertown, N. Y.]

A sense of humor is one of the most precious assets one can possess. It is often an antidote to fear and worry. It usually lessens the strain and stress that seem to be when we take too seriously the problems of human existence. But in order to be real, humor must be constructive. Humor never wounds, never misrepresents. It is, in short, the recreation of right ideas, depicted by Mrs. Eddy on page 514 of the Christian Science text-book, "Science and Health with Key to the Scriptures," where she writes: "Mortal infinite ideas run and disport themselves. In humility they climb the heights of holiness."

The average Christian Scientist is a humorist in the best sense of the word, for his jokes and jests are first cousins by Principle. Truth and joy go hand in hand. But Christian Scientists may be pardoned for objecting to the manner in which their religion was referred to in a talk at the recent dinner of the Watertown Rotary Club. How could a man be "at ease while he has inflammatory rheumatism?" Christian Science is not stoicism or a fool's paradise. The only method it has of making one at ease is by removing the suffering that causes the uneasiness, and it does this in the most effectual manner. Christian Science is the Science of Christ, by which sin and disease are cast out, now as aforetime, by Truth; even that to which Jesus referred when he declared, "Ye shall know the truth, and the truth shall make you free."

Christian Science is so indispensable to human welfare that it is attracting such world-wide interest that no well informed person can afford to be without at least some understanding of the subject. The Rotary Club speaker should read the Christian Science text-book.

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[Avery Coonley in *Weekly Reporter*, Shannon, Ill.]

In the *Weekly Reporter* of recent date you indulge in a good-natured joke on Christian Scientists because, since they hold that pain is an illusion, you "have never seen one yet who would not drop a hot poker just as if it were the real thing." I do not know how common hot pokers may be in Shannon, and therefore cannot conjecture how frequently the temptation to drop them might assail one; but in other parts of the world Christian Scientists find the need of demonstrating the unreality of all evil, pain inclu-

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presents itself more urgently in other ways. They have progressed far enough to heal disease in its most serious forms, and relieve pain and distress. While working toward the attainment of so complete an understanding as to permit the holding of hot pokers, should that become desirable, they hope not to lose their sense of humor, but to continue to enjoy a good laugh, even at their own expense.

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[Charles E. Jarvis in *El Cajon* (Cal.) *Valley News*]

In a recent issue of the *News*, a contributor whose good intentions are obvious, unfortunately attempted an explanation of Christian Science which might create with your readers the impression that autosuggestion is the most efficient factor in its healing work, whereas it would be difficult to find two subjects more diametrically opposed to each other. It should be remembered that autosuggestion, hypnotism, and mesmerism, all of which are closely allied, are but slightly varying phases of the belief that one human mind can control another for good or evil. They therefore not only become unstable agencies, but dangerous to human welfare.

On the other hand, Christian Science, in consonance with the Scriptures, teaches that man is created and governed by an infinite, eternal, omnipotent God, who, because of His infinity, can only be comprehended by human sense as divine intelligence or Mind, and it is this Mind which enabled Jesus to perform the works which he said his followers should do also. Jesus did not merely look on the bright side of things, nor was it because of faith in himself that he attained his results; rather was it by reason of his clear understanding of the operation of God's unerring law. When he said, "My Father worketh hitherto, and I work. . . . I can of mine own self do nothing . . . I seek not mine own will, but the will of the Father which hath sent me," he made it perfectly clear that neither autosuggestion, mesmerism, nor self-will entered into his inspired undertakings.

On page 469 of the Christian Science text-book, "Science and Health with Key to the Scriptures," to which we would refer those who seek further light on this subject, Mrs. Eddy tells us: "The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, or evil can have no place, where all space is filled with God."

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[S. T. Downs in *Crawfordsville* (Ind.) *Review*]

The statement in a recent issue, by an evangelist, that Christian Scientists do not know how to pray, voices a notion sometimes held by those who judge superficially. This erroneous idea is probably due to the fact that Christian Scientists do not indulge in audible petitions (other than the Lord's Prayer) to Him who supplies our every need in greater abundance than we can accept, nor does the Christian Science prayer attempt to advise God what is best for His children. The great Teacher, in the Sermon on the Mount, first admonishes mankind for all time to avoid praying to be "seen of men," and then immediately preceding the most devout and most Christian of all prayers, the Lord's Prayer, he said, "Your Father knoweth what things ye have need of, before ye ask him."

In this great truth, Christian Science finds that the effectual prayer cannot be for the purpose of coaxing, teasing, benefiting, or instructing God. Christian Science declares that the prayer which "availeth much," must affirm the omnipresence and omnipotence of divine Truth, Life, Love, and it must manifest belief in and reliance upon the further promise of the Master, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Through the understanding of God and man's relation to Him that Christian Science gives, multitudes are learning how to pray constantly, and the proof of their correct understanding is found in the healing, through prayer, of every disease known to mankind. Christian Science says to its critics in the language of a New Testament writer, "Show me thy faith without thy works, and I will show thee my faith by my works."

Mental suggestion, to which the evangelist referred also, is the direct opposite of Christian Science, as is shown in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in which this statement is made (p. 103): "The malicious form of hypnotism [suggestion] ultimates in moral idiocy." The most earnest advocate of suggestion, no matter what good he may claim for it, must acknowledge that it can be used to produce evil, and Christian Science boldly declares that for this reason the whole thing is evil and not of God, and its use can produce no permanent benefit. Suggestion, as well as hypnotism, mesmerism, and the like, is another form of the theory that man exists separate and apart from God,—it is the Adam-dream of many minds,—and that one human mind governs another human mind.

Christian Science reveals the great truth that God is Mind, and that man in God's image and likeness is the reflection or expression of divine Mind, and is governed by the law of divine Mind, the same Mind to which St. Paul referred as being in Christ Jesus. Christian Science is capable of no misuse; its teaching and practice uplift, purify, and benefit all mankind. The understanding of God that Christian Science gives, destroys the seeming power and evil results of suggestion.

Regarding the evangelist's reference to the Christian Science teaching about the "blood of Jesus" (see Science and Health, p. 25), Christian Science gives the understanding that the shedding of blood was not necessary to appease the wrath of God. The real glory of the cross and its wonderful message to all mankind is the proof Christ Jesus gave of the power of Truth and Love to destroy hate, revenge, retaliation, jealousy, envy, and all sin, and the power of Life to annul the belief of death. In the destruction of sin, sickness, disease, misery, poverty, all inharmony, there is realized now, in no small degree, the promise of the Master, "He that believeth on me, the works that I do shall he do also," and this raises our feeble hope to the demonstrable understanding that his glorious resurrection and ascension furnishes positive proof that we shall finally rise above the torments and discords of the flesh into the heritage of the sons and daughters of God.

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If God were all-in-all to me,
I'd think good thoughts the while,
And inwardly I'd joyous be,
And outwardly I'd smile.
No thought of sorrow could there be,
Nor aught but what is true,
If God were all-in-all to me,
If good were all I knew.

F. Leslie Peto.

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Editorial

"With signs following"

THE question which is always on the lips of those who have for the first time seen and felt the works of Christian Science, is in a sense similar to that which John's messengers conveyed to Christ Jesus in regard to the validity of his claim to the Messiahship. These persons are largely concerned about the origin of these works of healing and as to whether they are genuine and lasting. Our Master's answer to John through these messengers was, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." He referred to these signs of Immanuel—"God with us"—because he knew that his claim must stand upon the testimony of his works, rather than upon anything he might say; that a mere verbal reiteration of his claim to be the Messiah might be controverted even by these messengers, but they could not dispute the evidence of divine power which they had seen with their own eyes.

The present-day question about the truth and permanence of Christian Science healing must be answered in the same way, that is to say, by the demeanor of Christian Scientists and by the evidence shown forth in the lives of those who have been cleansed and purified in morals or restored to health. The man who had been blind from his birth, referred to in the ninth chapter of John, was believed by those who were unprejudiced, not so much because of what he said, but because he was known to some of them as a blind man who for years had "sat and begged." Now he was as other men,—able to see and to give thanks unto God for his deliverance.

Sincere seekers for the truth are looking not to the words of Christian Scientists, but to the works wrought through Christian Science,—through the power of Truth,— for proof that this modern gospel of health and salvation is the same gospel that Jesus taught and practised. Such being the case, it is incumbent upon Christian Scientists to heed the advice of our Leader (Science and Health, p. 495) to "study thoroughly the letter and imbibe the spirit" of Christian Science, and thereby acquire a clear understanding of its teachings, so that they may demonstrate its Principle with unerring certainty. Mrs. Eddy has said on page 241 of Science and Health, "The error of the ages is preaching without practice," and this is an error into which Christian Scientists must not permit themselves to fall. Christian Science has grown by reason of its works,—the "signs following" which attest its truth,—and it will continue to grow so long as the same reason continues.

Were Christian Scientists to neglect to use the understanding of God and man that has come to them through study of the Scriptures in the light of Science and Health, and instead of actually practising their religion merely talk about it, they should have no expectation of convincing the world that Christian Science is the truth or that it is and ought to be a vital force in the salvation of mankind,—salvation from both sin and sickness. Mrs. Eddy won a hearing for the truth she had discovered through demonstration of its teachings. She met the sneers and ridicule of the scoffers with the irrefutable argument of healing. It was her privilege to say, as did the Master: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."

So, too, the group of Christian Scientists just beginning to till the soil of unbelief and prejudice in their locality, must bring to bear the sunshine of love and gratitude for ... destroyed and sickness healed if they would sow the ... seed that shall bring forth many fold. Nothing wi... arouse public interest in the organization and its servi... the ocular proof that Christian Science does heal the ... One good case of healing will bring many inquirers to ... testimony meetings, and it will be found that interest incre... in proportion to the proofs that are offered of the efficac... Christian Science in meeting the ills of humanity. T... foundation must be laid broad and deep before the pu... will attend a lecture with profit. The word must be pro... in the daily living of the adherents of Christian Scienc... is to be "with signs following."

ARCHIBALD MCLELLAN

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"A pure language"

IN conversing with people of different nationali... are often met with the statement that the native tong... the one with whom we are talking is the best on earth, ... it is the most poetical, or that it expresses ideas with gr... accuracy than does any other. All this is interesting, fo... may inspire us to make better use of our own mother ton... whatever it be, and this is no unworthy aspiration. B... there is a deeper thought which should appeal to all ... kind, and it is to make one's speech a vehicle for spir... truth, for all that uplifts, strengthens, and purifies the ... ter. That wonderful things may be accomplished in ... way is certain, and it should not be forgotten that ... grossness or impropriety in speech points to a lack of ... finement in thought, and conversely that strength and pur... of speech point to mental and moral refinement.

It is now generally admitted by educators that Mrs. Edd... teachings have brought about great changes in our langua... that many words have been given a meaning different fro... that in common usage, but one which is warranted by ... root meanings of these words. It may not, however, ... observed by all that her writings direct thought away fr... the material to the spiritual,—and this does not mean ... the intangible or uncertain, but rather to that which is ... stantial, enduring, perfect. In the Apocalypse we read ... in the new heaven and the new earth there is no sin, di... or death, nothing that defileth "or maketh a lie," and ... would necessarily shut out the vocal expression of all ... and leave us in the enjoyment of whatsoever things are ... honest, just, pure, lovely, and "of good report," to use ... Paul's classification, which is surely very comprehensive.

In the prophecy of Zephaniah a great world-struggle ... lined, when the nations are "cut off;" but in the midst ... comes the promise, "Then will I turn to the people a pure ... guage, that they may all call upon the name of the Lord, ... serve him with one consent." This recalls the words of ... Master as given in the sixteenth chapter of Mark, respe... "them that believe," or who understand his teachings. Am... the signs here given are these: "They shall speak with ... tongues; they shall take up serpents; and if they drink ... deadly thing, it shall not hurt them; they shall lay hands ... the sick, and they shall recover." It is self-evident that ... who do these works must speak "a pure language."

We may well ask ourselves what we would say if we ... confronted with any of the startling conditions above ... merated. This would certainly depend upon what we ... accustomed to say at other times. If we were given to ... ing evil, ascribing power to sin or discord of any sort, ... would not be ready to deny its authority in an emerg... If, for instance, one did not acquaint himself with the spi... ual law underlying the overcoming of the asserted ...

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of disease and its so-called remedies, among which are poisonous drugs, or if he denied that such effects could be overcome by spiritual means, he would most likely, in the presence of impending danger, pronounce sentence of death upon the one involved. If, on the other hand, one who spoke the pure language of Spirit were called upon, he would naturally repeat the words of Christ Jesus, "Be not afraid," and he would say this with assurance.

Some years ago Whittier wrote,—

> Through the harsh noises of our day,
> A low sweet prelude finds its way;
> Through clouds of doubt and creeds of fear,
> A light is breaking calm and clear.

Today we rejoice that Spirit's sweet tones are being heard above the din of war's alarms and other "harsh noises," and that the moderation counseled by St. Paul is coming to characterize to a greater extent the speech of public men. Let us hope that sincerity as well may be a marked element, and also brotherly love. Back of the speech there must of course be a pure purpose to heal all the wounds of humanity, and then, as on the day of Pentecost, every man will hear the words of Truth "in his own language."

ANNIE M. KNOTT.

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Our Attitude Toward Evil

No problem presented to human thought is so inclusive, so intrusive, and so ubiquitous as that of evil. The misery, injustice, and pain which attend its sway are matters of universal protest. Even those who are consciously identified with it and who get their gain thereby, recognize the curse it brings and often seek to mitigate it because of a genuine if not consistent sympathy, while the struggle against its debasing dominion in public and private life begets most of the heroisms of history. Nevertheless, how tremendously it figures as a seemingly forever fact, and how apparently little seems to have been accomplished in all the Christian centuries toward its banishment or overcoming!

It is this everlastingness of the thing in human experience which becomes the great proponent and advocate of its necessity. Men say, "How can anything which is so universal and so inescapable be otherwise than essential to that inscrutable order which expresses the will of the infinite?" This is the sly, energy-sapping suggestion of material sense which Christian Science instantly rebukes. It persistently preys upon the thought that has become wearied and discouraged as the result of labored, unintelligent resistance, and which is thus led ofttimes to become hospitable to the conclusion that in some way evil must contribute to the fulfilment of the will of God.

All sane people recognize the inherent distinction between good and evil, their eternal separation as opposites; but the thought that evil is antecedent to good, that it supplies the occasion and opportunity for that choice of and adherence to good which begets strength and nobility of character,—this seems so reasonable that in the absence of any better explanation of unquestioned facts it has come to be very generally entertained. With a large school of thinkers today, including not a few professed Christians, the proposition that evil is "good in the making" has found a tolerance which amounts to practical approval and acceptance. There is no one of us perhaps who has not been tempted to wonder whether, since evil is a fact that nobody is able to bow out of the universe, it may not be best to take things as they are, and account the world as it is the best that could be under the circumstances.

If one can give up thinking about the divine allness and ideality, and the way Christ Jesus and his disciples triumphed over and proved the powerlessness of evil, he may seem to temporarily lessen the stress of struggle by listening to this tempter and drifting with the stream. The "fight of faith" is always won by volunteers and not by conscripts, and oftimes the unseasoned soldier balks at the prospective length of the campaign; so that when this thought that maybe after all one is fighting against divine law is given place, failure is practically assured. Said a minister recently, "To pray that the laws of the universe may be set aside in the interest of our individual point of view is an impertinence." In this he was quite right, and it follows that the moment men concede the legitimacy of evil, that moment they lose all consistent courage and reason for combating it.

This logical sequence and suggestion of materialistic theology explains in large part its utter inefficiency today; nevertheless not a few theologians seem to account Mrs. Eddy guilty of her greatest offense when she affirms the truth of Jesus' declaration that evil, the devil, is a liar,—fulsome falsity and nothing else,—and that the knowing of spiritual truth will do away with it and all it entails. Christian Science declares and is proving that we can escape from the toils of evil not by admitting its claims as true, but by denying them in the name of omnipresent Truth, and this right-about change of attitude is one of the most distinctive and noticeable effects wrought in all its students. The scientific explanation of the phenomena of evil does not vitiate the integrity of the divine nature, and it does not paralyze desire and determined effort to overcome it. This is the strength of the Christian Science position.

JOHN B. WILLIS.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m. (during July and August the Sunday evening service is omitted); Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

ATLANTA, GA.—Christian Science services were first held at the federal prison in July, 1914, by persons appointed for that work by First Church of Christ, Scientist, Atlanta. They have since been held every Sunday morning, except for two or three occasions, when the time was consumed by the prison authorities in other ways. The attendance at the services averages about thirty.

There are about twelve hundred men in the prison, and the Trustees under the Will of Mary Baker Eddy have supplied the prison library with a liberal number of copies of Science and Health and Mrs. Eddy's other writings, also two copies of the Life of Mrs. Eddy, twenty annual subscriptions to the *Monitor*, ten each to the *Sentinel* and *Journal*, and twenty-five *Quarterlies*. The librarian states that there is a constant demand for this literature, especially the *Monitor*, which is often ten days old before all who wish to read it have had the opportunity.—*Correspondence.*

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CANON CITY, COL.—The library at the prison has ten new copies of Science and Health. There are fifteen daily *Monitors*, ten *Sentinels*, five *Journals*, and ten *Quarterlies* there all the time, all being used and appreciated. The attendance at the services is good,—from three hundred and fifty to six hundred. There are over eight hundred on roll in the prison, but many are out in the different road camps, and attendance depends entirely upon themselves.

Correspondence.

CONCORD, N. H.—During the one hundred and fiftieth anniversary celebration of the granting of the charter of Concord, First Church of Christ, Scientist, was open to visitors. The vestibule was used as a reading-room and for the distribution of literature. Large numbers visited the church and accepted the literature, and so became acquainted with our daily, weekly, and monthly publications. Eight hundred and fourteen pieces of literature were given away. The regular reading-room was also open mornings, afternoons, and evenings of both days. Camp-chairs were placed on the platform for the visitors to view the two large parades as they passed the church.—*Correspondence.*

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The Lectures

Somerville, Mass.

In introducing William D. McCrackan, who lectured on Christian Science in the High School auditorium, James E. Kelley, attorney, said:—

Great and new experiences are before us. We are advancing. God is no longer believed to be a man seated on a great white throne afar in the sky, to whom in the past men vainly lifted their hands in prayer and their voices in praise. That dream-vision of a material God has vanished, and man has awakened to find his true God, good; that God is Spirit and is everywhere. The time has come when men need a wayshower, a light to lead them out of the wilderness of error, and the truth of Christian Science has come as "the pillar of the cloud" to guide them.

Like Paul, we count not ourselves to have yet fully attained, but this one thing we do, "forgetting those things which are behind, and reaching forth unto those things which are before," we "press toward the mark for the prize of the high calling of God in Christ Jesus."—*Correspondence.*

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Medford, Ore.

A large audience heard Virgil O. Strickler of New York lecture on Christian Science at the Natatorium. Judge William S. Crowell, in introducing the speaker, said in part:—

Christian Science is God's love manifest for us in the demonstration of the healing truth of His holy Word. As our revered Leader has said, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free" (Science and Health, p. 171). Thus we realize our entry "into the glorious liberty of the children of God," and as His children we find exemption from want, sickness, and sin. Here Christ shuts for us the gates of bondage unto death, which no man can open, and opens wide for us the doors of immortality which no man can shut, bringing to us the consciousness that "the kingdom of heaven is at hand," within us not through the death of the body, but by the life of the spirit. Thus Christian Science reveals its divine and healing mission to the sons and daughters of men, giving to them the peace "which passeth all understanding," and that joy which no man takes from them.

The speaker of this evening has not come here to defend Christian Science, for the mighty multitude whom God, through its ministrations of love, has released from disease and redeemed from sin, makes defense of Christian Science unnecessary. He comes, however, hoping to confirm your faith in God's unfailing love without criticizing any church or channel through which that love first came into your consciousness; and he also hopes to remove some erroneous impressions about Christian Science.

Medford Mail Tribune.

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Minneapolis, Minn.

The Hon. Clarence A. Buskirk delivered two lectures on Christian Science for Second Church of Christ, Scientist. The church was filled each night to its capacity and seven hundred were turned away. A noticeable feature was the large number of strangers present. Prof. John W. Gonez in his introduction said in part:—

Christian Science means a great deal to those of us who have experienced its healing touch and have felt the spiritual awakening which follows from a more direct and understandable knowledge of God and His allness. Christ told his followers to "preach the gospel" and "heal the sick." Christian Science does both. Scientific Christianity is the new-old gospel which produces health, happiness, and holiness. With these three results experienced in our consciousness, we know what Christ meant when he said, "The kingdom of God is within you."

Henry Deutsch in his introduction said in part:—

In introducing a lecturer on Christian Science, one recalls the great growth of the Christian Science movement and the promulgation of the truth discovered by its Founder, Mrs. Eddy, but sees in its progress and history the same steps which attend the growth of any great movement of truth. First, we find proved by our Leader, and substantiated in the thousands of instances since the promulgation of her discovery, that the truth of Christian Science heals disease and sickness of every form and kind. We next find that this truth reforms and redeems the sinner, and thus proves the doctrine of human salvation and regeneration; also that it brings comfort to the sorrowing and peace to the disturbed and the confused. Last of all, we find that Christian Science is bringing hope to the world, the great thought of hope and faith in God. To a world steeped in materialism, committed to the despairing doctrine of fatalism, this great cry of freedom comes as the birthright of the children of God.

Correspondence.

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Barre, Vt.

A very attentive audience listened to a lecture on Christian Science by Clarence W. Chadwick in Howland Hall. The speaker was introduced by A. G. Fay as follows:—

I am not a full-fledged Christian Scientist, but I believe from my observation, from my reading, and from some knowledge of this teaching, that I am beginning to understand just a little of what the Christian Science church stands for. I believe it stands for right thinking, for right living, for strong faith, for as nearly a perfect understanding of God's love and care for His children as we can obtain. It does not stand for dogma, but for love; not for a

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theology, but for a complete and perfect faith; not for a scheme of saving men from consequences of sin in the hereafter, but a saving of men from sinning here and now; not, perhaps, for a new belief, for a new theory, but for a return to the old and regular Christianity; not for a profession, not for the belief in creed, but for a clean and healthful life —clean for ourselves and healthful for others.

The Barre Times.

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Fresno, Cal.

George Shaw Cook outlined the doctrines and work of Christian Science before an audience of one thousand persons in the White Theater. He was introduced by J. L. Beall of Fresno, who said:—

The modern religious movement named Christian Science is the result of a discovery similar to other scientific discoveries. Its Founder, Mrs. Eddy, will go down in history as a world benefactor, simply because she was able to discern the healing power of Truth which has existed since the "morning stars sang together." Indeed, this truth runs like a golden thread through the pages of sacred history, and has been applicable to human affairs whenever mankind has approached sufficiently near the divine Mind to discern it. The patriarchs at the dawn of history had access to it, the prophets of Israel made practical application of it, and the humble Nazarene and his disciples demonstrated it in their ministry to mankind. Since the third century, however, this has been "the stone which the builders have rejected," until during the last half century it has been made the "head of the corner" in the most wonderful of modern religious movements—Christian Science.—*Fresno Herald.*

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New Haven, Conn.

Bliss Knapp delivered a lecture on Christian Science in the Hyperion Theater. The introduction by Frank J. Linsley was in part as follows:—

That Christian Science is Christian, and that it is scientific, has been proven over and over again for nearly fifty years past by thousands of people who have studied and put into practice its teachings. Those who have availed themselves of the loving and far-reaching ministrations of Christian Science have been healed of diseased and sinful conditions of mind and body; peace and happiness have come to their homes; harmony and prosperity prevail in their business activities. These blessings in abundant measure stand at our very doors now, as ever, knocking for admission.

Correspondence.

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Butte, Mont.

Col. William E. Fell lectured at the Auditorium to an audience of about eight hundred people. J. B. Patterson, local manager of the Underwood Typewriter Company, in introducing the lecturer, spoke in part as follows:—

About nineteen hundred years ago, it is recorded in the Bible, there was born in the village of Bethlehem of Judæa a male child whose career lasted over thirty-three years; but in that brief space of time he said and did things which completely upset tradition. His teaching, and the works which he performed, antagonized the people of his time to such an extent that they crucified him, chiefly because through his understanding of what God is, and man's relation to Him, he was enabled to heal both sin and sickness of every nature, and even to raise the dead.

Once this man, whom we know to be Jesus the Christ, made this statement before a number of people who had gathered to hear him: "Before Abraham was, I am." We are told that this statement so enraged the people that they took up stones to cast at him. We know that the Christ, Truth, existed before the time of Abraham, and that Truth exists now as surely as it did during the time of Jesus, is proven by the fact that today, through the understanding of what God is, the sick are healed, the blind see, the deaf hear, and the lame walk. Nearly fifty years ago Mrs. Eddy discovered the Principle of primitive Christianity as taught and demonstrated by the lowly Nazarene, and named her discovery Christian Science.—*Correspondence.*

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Greenwood, British Columbia

Jacob S. Shield lectured on Christian Science in the Auditorium, and was introduced by A. H. Marcou, local manager of the Canadian Bank of Commerce, who said:—

While I am not a Christian Scientist, I think it is apparent to even the most casual observer that this teaching has made a most wonderful appeal to all sorts and conditions of mankind. It is a well-known fact that all theories or teachings when first presented to the world have met with opposition and criticism; and the best answer we could make to the criticism on this subject is to point out the acceptance of Christian Science teachings by thousands of students. This alone is proof conclusive that the principles involved are capable of demonstration.—*Correspondence.*

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Carson City, Nev.

An audience which filled Odd Fellows Hall to the doors, listened to a lecture on Christian Science by Virgil O. Strickler. The speaker was introduced by the Hon. John Edwards Bray, state superintendent of public instruction, who said:—

Great religious discoveries or reforms are seldom understood by the generation in which they arise, and sometimes hundreds of years elapse before wide recognition is given them. Though only in the second generation of its existence, it is an interesting fact that Christian Science today is attracting world-wide attention. The world certainly needs more real sunlight,—physical, mental, and spiritual,—more of the Saviour's healing and saving power. That Christian Science has brought and is bringing into the world enlarged health conditions, wholesome peace of mind, and abiding happiness for thousands upon thousands of its followers, is a fundamental claim of its members.

A system of religion that does away with or largely minimizes the ills and worries of humanity, that displaces disease by health, distress by happiness, and despair by hope, rightly deserves careful attention and study. It is because Christian Science confidently asserts claim to these achievements that we are assembled here tonight to learn from an authoritative source what this religion is and upon what it bases its great work.—*Carson City Appeal.*

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Lectures to be Delivered

MAINE—Stonington: Bliss Knapp, Stonington Opera House, 8 p.m., Aug. 10.

MICHIGAN—Charlevoix: George Shaw Cook, Charlevoix Theater, 3:30 p.m., Aug. 8.

NEW YORK—Richmond Hill: William D. McCrackan, Garden Theater, 8:30 p.m., Aug. 14.

WESTERN AUSTRALIA—Kalgoorlie: Virgil O. Strickler, Masonic Hall, 8 p.m., Aug. 12.

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Testimonies of Healing

At the age of seventy years I fell and sustained a severe injury to the left thigh. I was under medical treatment and lay for months in bed, suffering great pain continually, and when at last I was able to get up, I could only move about on crutches, the effort to move causing so much pain that for years I was confined to my home, seldom ever leaving it.

At the age of seventy-nine I had another fall, breaking the same thigh in another place. When this was learned, my family, remembering my former experience, abandoned all hope of my recovery. In fact one of the doctors said I could live only a few days, and advised against setting the bone, saying it would be better to make me as comfortable as possible, as it would never heal, and that even if it were possible I could not endure the pain and tediousness of long confinement at my age. I then decided to have Christian Science treatment, so the bone was set. The doctor left an opiate in case the pain became too great; but I slept through the first night and all the other nights that followed, without ever touching the drug or any other medicine. Strange as it may seem, I had not the slightest pain at any time after having treatment in Christian Science, but ate and slept well at all times. Two doctors were present to set the bone, and while they agreed to Christian Science treatment, they asked to be allowed to drop in and watch the case.

After four weeks the doctor removed the cradle in which the leg was swung, saying the break was so well healed that I no longer needed it. I asked him when I could get up, and he said, "Not for several weeks yet." He added laughingly, "Be good, and lie there till I come again." At the end of five weeks I arose and dressed myself. Using my crutches as a precaution, I surprised my family by suddenly appearing in the dining-room. They were alarmed about me, but I had no fear, and felt so well that they finally became convinced that I was really well. The doctor did not make that promised visit until two weeks later, when he found me up and about. He was much surprised and somewhat alarmed; but after a careful examination asked if I could stand on that leg. I arose immediately, and without crutch or cane walked diagonally across a long room and back again, a thing I had not done in ten years. The doctor threw up his hands in amazement and soon after left the house, shaking his head and saying, "Well, you certainly have a good constitution."

During that time I was also healed of a chronic bowel disorder, from which I had suffered for years. When the practitioner told me I could not take medicine, I was alarmed, as my bowels never moved without it; but she told me not to worry as I would be all right, and I was. I have never taken any medicine since. Three months from the day I fell, I walked a distance of eight city blocks to the Wednesday evening meeting.

My healing was so marvelous that several members of my family and many friends began to investigate Christian Science, among them a son who had been addicted to the drink habit for twenty-five years. He was healed in a few treatments and has never taken a drop of liquor since. My healing took place over two years ago, and I am strong, well, and active today. I am deeply grateful for Christian Science.

ELIZA J. CURTIS, St. Louis, Mo.

Mrs. Eliza J. Curtis suffered a fracture of the neck of the femur of the left leg, from which the pain and shock is very great to one of her age and condition of health when it occurred. As one of the physicians who replaced the broken bone, and who was allowed to see her occasionally during her convalescence, I can testify to the accuracy of the above statement. I am not a Christian Scientist, but am a practicing physician.—DAVID REECE OVERMAN, M.D., St. Louis, Mo.

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Christian Science came to me, a man of many needs, and has met these needs. Existence for years was burdened by spinal, stomach, and nervous troubles, also inability at times to think coherently or speak without effort. As I was embarrassed in meeting people, broken down in body, and unable to concentrate thought, business was merely a means of gaining a meager livelihood and discouragement was chronic. My family was sympathetically affected. Years of medicine and devotion to religion and so-called mental science in quest of relief were alike futile. Then a little over four years ago Christian Science appeared, and its appearing has brought deliverance.

For three years and nine months I have been entirely well. With mental and bodily health came success in business, and from a small salary I was led to establish my own business with ample means. Family conditions are altered, and home is heaven, for God reigns. There is no longer gloom, but abundance of peace, health, success, joy of life and action. I address myself to all, especially to business men: "Ho, every one that thirsteth, come ye to the waters" from the endless reservoir of divine Love. My deliverance, success, and gratitude are due to the study of the writings of Mrs. Eddy and my response to a loving Father, ever ready to answer the cry of a suffering heart when rightly directed.

THOMAS POWER, Mamaroneck, N. Y.

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After nearly five years in Christian Science without one dose of medicine for myself or my two children, I feel it a privilege as well as a pleasure to tell others of some of my blessings. To any one who worries, let me say there is nothing that can meet your need and bring you peace in trials like Christian Science. It has taught me to be a better woman, a better wife, and a better housekeeper. Instead of letting circumstances trouble me, I am learning to meet them as they come, with the understanding of Science which I have gained. The problems that were once like mountains to me now speedily disappear like clouds before the sunshine. I am one who experienced a slow healing, and of all my blessings I consider that the greatest. It has forced me to take up my cross, that I may win the crown. It has compelled me to learn of and lean upon God. My heart swells with gratitude when I think of "the helps along the way" that have been provided for those who are in earnest,—Mrs. Eddy's writings, our periodicals, our churches, practitioners, and lecturers.

Since giving up *materia medica*, we have had demonstrations over various ailments, also a number of severe bruises caused by falls, and burns, for both of my little girls; besides a serious chronic bowel trouble for the younger, and a difficulty in breathing that could be heard by any one in the room with her, for the elder. I have been healed of what is called double pleurisy, with only three days in bed; of a state of mind bordering on insanity; of nervousness, on account of which any unusual exertion brought on a heart difficulty; also of headache, hay-fever of three years' standing, and many other ills.

My greatest desire now is to live so that I may pass on to others the good that has been given me, and in this way prove my thankfulness to God, also my gratitude to Mrs. Eddy and the dear friends who have helped me.

JANETTA M. POWARS, Houston, Texas.

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Some time ago, while playing lawn tennis, I slipped and fell heavily on my arm, which broke under me. I at once sent for my wife, who was in the house preparing the lesson for her Sunday school class on the following day, and asked her to treat me. The result was, that I was soon free from pain and able to go in to dinner in the evening. Mrs. Eddy says that "until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation." She also says, "Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind" (Science and Health, pp. 401, 209).

Those words were written about forty years ago. Since then Christian Science has been marching with rapid strides all over the world, and the age is more ready to admit the truth of Mrs. Eddy's words. I was therefore hoping to complete my demonstration. I went about my ordinary work and was able to perform my duty as usher in First Church of Christ, Scientist, London, on the Wednesday evening following the accident. At the end of the week all inflammation had gone and my arm was better, but it had not regained its normal shape, so I reluctantly called upon a surgeon and asked him to examine it. As soon as he saw my arm he asked when I had broken it, and on learning that the accident had been about a week before, he said I must have been in great pain. I asked him to set the arm, so he pulled it into shape, put it in splints, and told me that it would be a long job, and that I would have to undergo a course of massage before I got the use of my wrist and fingers.

I kept the splints on for a few days and then returned to the surgeon before the appointed time to ask him to relieve me of them. The doctor who set the arm was away for the week-end, so I got his partner to take them off. As he was cutting away the bandage he somehow got the flesh into his scissors and cut away a portion of my arm. He was very much concerned and asked why I did not cry out; but I can truthfully say that until I saw the ugly wound which he had made I was not conscious of what he had done. I saw him a few days later and he told me that the accident had caused him two sleepless nights; he also said that he considered I had had a wonderful experience, for he had never seen a broken arm heal as mine had done. It was usual in such cases, he said, for the muscles and sinews to get disorganized, but a fortnight after my fall all the fingers were free and the arm was perfectly well, needless to say without any massage.

Although I cannot perhaps call this a complete demonstration, it has taught me something, and I rejoice in the experience and can sing with the psalmist, "Make me to hear joy and gladness." I rejoice for Christian Science, for the power which is able to relieve poor humanity of needless suffering, and my earnest hope is that the whole world will awake from its dream of materialism, acknowledge Mrs. Eddy as the greatest discoverer of the age, and rise up and call her blessed, as I do.

CHARLES F. HORNCASTLE, London, England.

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About twelve years ago, after seven years of illness, during which she passed through a surgical operation and was treated by various doctors of different schools, my mother was at last pronounced hopelessly ill, a noted nerve specialist of Chicago having said that she would be helpless and melancholy to the end of her days. We then turned to the great Physician for help, praying daily for light. At this point we heard of Christian Science. My mother was brought home from the hospital, where it had been said she must end her days, and placed for seven months in the care of a kind lady who was sent to us from the city, and who was said to be a Christian Scientist, but who did not prove to be such. At first mother seemed to improve somewhat under her care, but afterward she grew worse than before; so this lady left our home, and my sister gave up her position as a teacher to care for mother. We also persuaded our father to leave the farm and move to Warsaw, where I was teaching, so that we, together with the help of a cousin, might care for both parents, as father also was ill.

About this time the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was brought to us by some dear friends, and we began to read it. As there was no practitioner in our city at that time, we read on faithfully, with many doubts and trials. My father was most diligent in the reading at first, and thus was healed of chronic stomach disorder and rheumatism. Heart trouble, catarrh, severe headaches, and various other ills in the family vanished also, besides fear and dread of examinations, and we found ourselves finally united in hopefully and happily expecting even better things.

As my mother grew better, she began to read for herself. The old illusions, which were such monsters to her, gradually disappeared, and her thought became clearer, until at the end of two years she was restored entirely, not only to health of mind and body, but together with her family she was brought to the possession of a peace and satisfaction in regard to our spiritual welfare never before anticipated. The knowledge that there existed an organization of people with whom I should soon be identified, working toward the elimination of sin, disease, and death in the human consciousness, was indeed glad news for me.

One of my mother's tenacious illusions was the hell of orthodoxy, and from this she was almost instantly delivered on reading that "it is a sense of sin, and not a sinful soul, which is lost" (Science and Health, p. 311). Thus other errors disappeared, until the last vestige of her trouble vanished. For over ten years she has been, and is today, well and happy, living a life of usefulness,—a joy and great help to her family as well as to others.

During the years we have been studying Christian Science, our problems have all been solved through the realization of the truth. We have never called in a doctor for any of the family or resorted to material means for help.

RETTA HESS, Warsaw, Ind.

We unite in loving gratitude for these blessings, and for the opportunity and the ability to rise, through the study and practice of Christian Science, to where God, absolute good, is revealed and demonstrated.

JOHN R. HESS, EMELINE HESS, Syracuse, Ind.

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I first heard of Christian Science when I was about fourteen years old. At that time I seemed to be well and happy, and although I saw something of the beauty of the truth, I felt no pressing need for earnest study; therefore I drifted away into what seemed the easier paths of belief in the power of the human mind, variously called mental science, autosuggestion, etc. In a year or two I found myself becoming morbid, unhappy, and despondent. Though exterior circumstances were the same, I was inwardly miserable, filled with fear of all kinds, and developing a very disagreeable disposition. I had joined a church at the age of twelve, fully believing that my religious convictions were settled, and lov-

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ing my church and all of its activities. Now, however, my religion seemed not to give me the joy and feeling of certainty that I had expected. I stopped reading my Bible and attending church, and was for a time in a hopeless and despairing state of mind, with little trust in or understanding of God.

After about two years more I came to see the utter inability of the human mind, with its belief in both good and evil and its reliance on personality, to help me out, and I finally turned to the one divine Mind. I started to read the Psalms, often late at night, in an utterly wretched state of mind, which seemed well expressed in some of the passages that I found; then I again took up Science and Health for study in connection with the Bible, and found in this study a practical help rather than the intangible theory which had been my former idea of Christian Science. I began to grow brighter, healthier, and happier. My work, which had seemed to be a failure, turned into success beyond my hope. Sensitiveness, nervousness, dread of the future, and neurasthenic tendencies began to disappear, and I felt like a different being. The growth into this new understanding of Life has not been rapid, but now that the darkest times are some six years removed, I can look back at the change with a joy that cannot be expressed in words.

I have had numerous small physical demonstrations, although the healing was always secondary, in my opinion, to the mental and spiritual uplift. Some instances which may be mentioned are the overcoming of a severe case of dysentery in two treatments, relief from a condition of acute suffering almost as soon as help was telephoned for, the overcoming of a sense of considerable pain from a sprained ankle by the remembrance that "inflammation is fear" (Science and Health, p. 414) and that ever present Love casts out fear. Colds, headaches, weariness, and the sense of pain in an ulcerated tooth (which did not cause me to lose a moment's sleep, much to the surprise of others), have also been destroyed. Then, too, my slight understanding of Christian Science has been of inestimable value in overcoming various problems which seemed to come up during an extensive trip under all sorts of conditions.

Many different fears have been cast out, including fear of physical ills, of nervous and mental breakdown, of lack, and of accidents. The fear of public appearances, which are a part of my business, has likewise vanished. I have been very lovingly helped and encouraged by a Christian Science practitioner and by a member of my family. To say that I am grateful is little return for all the good I have received; but I hope to continue to "press toward the mark for the prize of the high calling of God in Christ Jesus."

I have had the privilege of class instruction, and now enjoy splendid health, as well as more joy, peace, and a higher sense of the certainty of Christian Science than I ever had. I am increasingly grateful.

SARAH E. PAINE, Chicago, Ill.

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I feel it a pleasant duty to write a partial list of the many blessings which Christian Science has brought to me. I was a physical wreck and had no hope of ever being better. I had suffered from rheumatism for many years, also from a bowel difficulty, for which I had been treated by many of the best physicians of the East and of this city. Finally I was taken suddenly with a pain in my right shoulder and arm, and it was so intense that for over a week I was unable to lie down day or night. I called in a specialist of this city, and he said I would have to go under the X-ray in order that he might determine the trouble. This I did, and the examination showed that my shoulder was dislocated and the bone of my arm diseased to the elbow. The physician said he could do nothing for me and that I would have to undergo an operation; but this I refused to do.

At this time a neighbor brought me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the first I had ever seen. I have been reading this book ever since, and am free from all the above ailments. Since December, 1910, when this healing took place, Christian Science has been my only physician, and I am at the present time enjoying perfect health. Words cannot express my gratitude for this religion and all it has done for me. I am thankful to God for His love and guidance, and grateful to our beloved Leader, Mrs. Eddy, for the legacy she has left us in Science and Health. My greatest desire is that I may demonstrate the truth of Christian Science by my living.

MRS. F. E. GRAU, San Francisco, Cal.

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It is seven years since I took up the study of Christian Science. I lived in hotels for the first twenty years of my life, then for the next ten was out in the world, tossed to and fro, seeking for something to satisfy my longings. Finally I was led to Christian Science, and there not only found what I was reaching out for, but was healed of nervousness which affected me mentally. Not having much education, I was ignorant of everything that was good, until I gained a slight understanding of Truth and found that nothing but good for God's idea, and that it only remained for me to practise and prove this, as I have to a certain extent. What means so much to me is the education I am acquiring through the study of Christian Science. Before I became interested in this religion I never read at all, but now I can honestly say that the Christian Science periodicals are my friends. I am deeply grateful to Mrs. Eddy for Science and Health and her other writings, for through them I am learning to understand the Bible in its spiritual meaning.

ELLA FORD, Berlin, Ontario, Canada.

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[Translated from the German]

About a year and a half ago my attention was called to Christian Science through a family of friends. I at once took much interest in its teachings, and soon afterward procured a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and subscribed to the *Herold*. Both have become my constant companions. I am deeply thankful to God for having again revealed to humanity, through Mrs. Eddy, the pure Christ-teaching, whereby we may find the way to health and peace, to true happiness and bliss. Through the daily study of the Lesson-Sermon and the prayerful reading of the text-book, as well as of the other literature, I have learned that we indeed find our refuge in God, for this truth is our shield and buckler; that the truth makes us free from evil of every kind.

From youth I was afflicted with a severe nervous condition, which gradually extended over the whole body and manifested itself in various forms of disease, such as extreme pain in the back, knees, and limbs, almost unbearable headaches, great timidity, abdominal trouble, and pain in the eyes. I also suffered much with stomach disorder and lack of appetite. I was, however, freed from all these ills through the realization that evil is not of God, hence it is powerless, a nonentity, and that divine power is supreme above all false belief and transcends all material means of healing. Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing."

Last autumn our little daughter, now three and a half

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years old, was taken ill with high fever and a serious bowel disorder. I immediately turned to our text-book, and upon opening it at once found what I was seeking. The passage seemed to cover the case. I then proceeded to assimilate its meaning and to make the thought expressed therein my own. The child presently asked what I was doing, whereupon I answered that I was doing some reading for her. She became restful instantly, breathed gently, and soon afterward said, "Mama, the Saviour has taken away all pain." She slept very quietly all night, yet upon waking up in the morning still had high fever; but despite the journey on which we took her the same day, the truth gradually prevailed. I then understood the words of our Wayshower: "Judge not according to the appearance, but judge righteous judgment," for no matter how much error may seem to rule, the truth remains the same,—that there is no disease in God's kingdom, and the kingdom of heaven is within us.

Recently the little girl manifested a similar trouble. She had been ailing somewhat, and on putting her to bed the second day, I found that she had high fever, and therefore let my thought rest upon the truths of Christian Science. She went to sleep, though in a very restless condition and showing signs of thirst. At two o'clock in the morning she became delirious, and as I was alone with her, fear tried to get hold of me. The words then came to my mind: "There is no fear in love; but perfect love casteth out fear: because fear hath torment;" also, "Fight the good fight of faith;" and "As thou hast believed, so be it done unto thee." I then continued to work in Christian Science to the best of my knowledge, expecting to call in a practitioner in the morning, but when the child woke up she was well.

Thus I have come to see that God, our dear Father, "is no respecter of persons," and that "whatever blesses one blesses all" (Science and Health, p. 206); that all good is here, and that we need only have the right kind of faith and trust in order to receive it. For all these instances of healing, and the blessings received, I am most grateful to our all-loving, omnipotent Father.

FRAU NIEDERHÄUSER, Bern, Switzerland.

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I was healed by Christian Science after being sick all my life. In November, 1912, one very serious complication, for which I had submitted to an operation several years before, seemed to be manifesting itself again, and to such an extent that I felt obliged to have help. The doctor's verdict was, that if the medicine did not relieve me soon, I would have to be operated on again. At the end of a week I was no better, so I turned to Christian Science, and was practically healed at the first treatment. I was also able to lay off glasses that had been worn for several years, without any special Science work being done to meet this need, but simply as a result of the law of harmony. I had in all six treatments, but after the first one I went more for a better understanding of this great truth than for physical help. I have enjoyed perfect health since my healing and do all my own housework. I am thankful to God, also grateful to Mrs. Eddy, for the blessings I have received. Christian Science is indeed to me the "pearl of great price."—MRS. H. S. WILLIAMS, Portland, Ore.

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Oh, speed the moment on
When wrong shall cease, and liberty and love
And truth and right throughout the earth be known
As in their home above.

WHITTIER.

From Our Exchanges

[*The Christian Register*]

The man who, thinking of God, cannot bow in any temple as well as in any mountain, has thought vainly of God, and the consistency with one faith which cannot recognize and assimilate the truth and beauty and goodness in other faiths is a fatal consistency, the sign that it lives in a mental cubiculum.

Appreciativeness will go farther toward a desirable church unity than any possible doctrinal agreement. Indeed, the effort to attain unity by doctrinal mergers always ends in developing more obstacles than it began with. But appreciativeness violates no consistency, forestalls no conclusions, interferes with no freedom, and embarrasses no loyalties. It makes a genial climate in which the best growths come to fruition. It makes it natural and easy to follow Emerson's advice: "Always put the best interpretation on a tenet." No one is likely to put the best interpretation on a tenet in a mood of scrupulous definition; but in a mood of appreciation the best interpretation comes by nature. Appreciation is the dinner-table around which people draw, inclined to like each other and ready to come to the best possible understanding. It is the after-dinner disposition out of which come good nature and harmony. It is the temper in which it is not easy to make friction.

[Prof. John Reid Shannon, S.T.D., Ph.D., in *Zion's Herald*]

A man is a developed, rounded, full-orbed man only as he is religious; for religion centers in the noblest exercises of the natural and yet noblest faculties of man, to the end of bringing to pass the realization of his noblest hopes and dreams; its deep-down essence is the thirst of God's child for his divine Father, the desire to feel that he is not an orphan, that his life is not aimless and worthless. This desire is just as natural as is the impulse of the rootlet to reach down and out after water and food, or the impulse of the flower to turn to the sun from the darkness of the room where it is growing.

The Christian religion has to do with the most inclusive of all human relations,—man's relation with God. Man can no more escape this relation than can a bird escape the confines of the atmosphere by means of which it flies, than can a fish outswim the limits of the sea, than can a mariner outsail the horizon. Christianity brings man practically into right living relations with God, reveals to him the secret of the highest life, makes him a complete man; it is the expression of his perfect relation to the father-heart of God, and to all the forms and forces of the moral universe about him.

[*The Congregationalist and Christian World*]

We live in days when the old order changes swiftly. Great issues lie before us, new occasions and new duties that must be decided on new principles. In every sphere of our common lot the strife for progress ought to be free and fair, a wide battle on the open sea.

Christ was exposed to this assault of stealth and submerged hypocrisy. Out in the wilderness, at the very beginning of his career, the evil one dared not challenge boldly his power, his purity, and his divine descent. Therefore he struck with more craftiness, with thrusts from Scripture and from the very depths of human aspiration, but nevertheless treacherous attacks from below. When the end came, Jesus once more became a victim to treachery, attacked in the quiet night upon the Mount and betrayed by the kiss from Judas' lips. In the dark days between these first and last

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attacks, the Master was ever warily vigilant against cunning foes, and for hypocrisy—that submarine of sin—he reserved his most terrible rebukes.

[G. G. L. Sawyer in *American Lutheran Survey*]

Let Christian nations be Christian, and it will be easier for all humanity to live a more highly cultured and civilized life. The religion of Christ is as reasonable as it is noble, and it is the only method of settling international disputes, of maintaining peace, and of federating the nations, that combines good reason with pure ethics, and that has stood the test of centuries. The church can fulfil its mission in the evolution of peace by making its protest against militarism more vigorous and more practicable; by making clear its substitute of arbitration for the obsolete method of settling international questions by recourse to arms; by creating a finer quality of public opinion; by giving to the world the higher ideal of Christianity.

[*The Christian Advocate*]

This generation of men needs to be "drawn" unto Jesus, drawn up to the moral and spiritual level on which he lived and moved. It is growing weary of its wilderness wanderings. The collapse of its mock-Christian civilization under the stress of war has dissipated its self-satisfaction and its complacency. It is groping after some sure standard of conduct, some principle of action which can be depended upon to stand such storms as are now trying the souls of the hardiest. Its dissatisfaction with imitation Christianity, and with substitutes for Christianity, is bringing it back to Christ's cross, the supreme example of loving service, the one uplifted personality who is able to draw all men unto himself, and to give them both a standard of living and the motive and power to achieve it.

[*The Advance*]

Shall we not have a vision of God and duty, a vision which will assure us that God still reigns and the world cannot escape Him? "Where there is no vision, the people perish." This generation and all its works will perish in war and in anarchy and brutal strife, unless there is the vision of an ideal that is higher than greed and self-interest. But if the men of this generation can see and understand the true meaning of life and their place and privilege as heirs of the ages, the kingdom of God will move forward with mighty power and the men of this generation may be kings and prophets of the Most High.

[*The Christian Intelligencer*]

The life we long for, whether we know it or not, is life that partakes of the life of God. Our natural life was given us without our will; but the new life of the second birth will not be forced on any one. We must want it and ask for it and seek it with persistence. It is God's gift in answer to prayer. We must pray for it day by day in order that thus our capacity for it may enlarge and our participation in it increase. This is the end of our being,—that we may win our souls, that we may become charged with such a quality of life that death shall no more have dominion over us.

[*The Living Church*]

"Blessed are the pure in heart: for they shall see God." We need the clear moral vision of the Christ to see life as he saw it. Then we shall grow younger though the years increase, and old age will be opalescent with the sunlight reflected from the source of divine light and truth. And best of all, the light that shines on us will shine through us to bless the world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued as a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

The lecture by Bicknell Young, C.S.B., "Christian Science: The New Birth," has been translated into Norwegian, "Christian Science: Gjenfødelsen," and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"The Sons of God," a lecture by Col. William E. Fell, C.S.B., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.

"Mary Baker Eddy, Son But et Son Oeuvre" (Mary Baker Eddy, Her Purpose and Accomplishment), an article by Frederick Dixon which was originally published in the *Cosmopolitan* magazine is now printed with the English and French versions on opposite pages.

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From the Clerk of The Mother Church

CHURCH TENETS.—The Tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 105 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed, Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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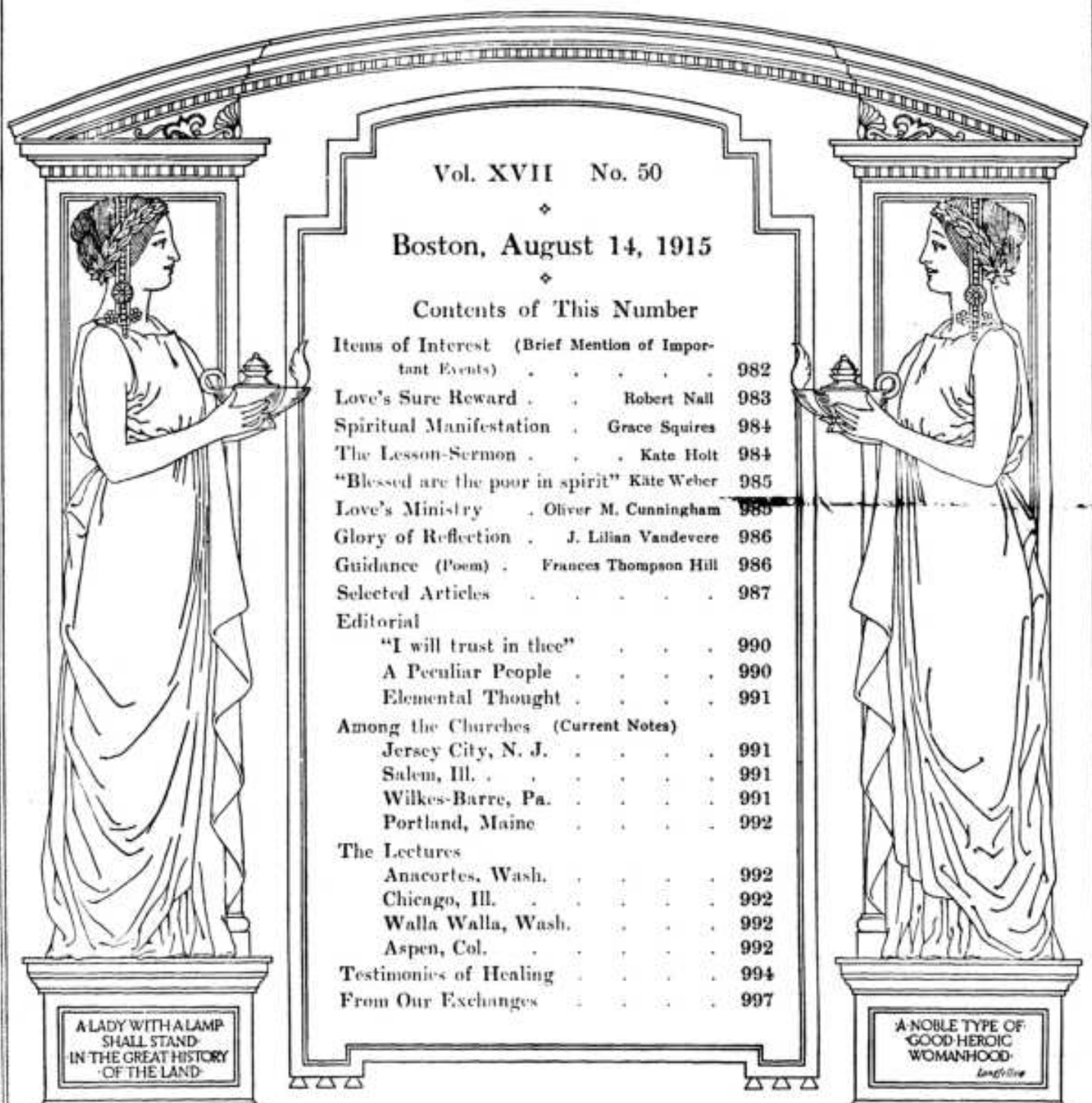
"What I say unto you I say unto all-WATCH" Jesus

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Boston, August 14, 1915

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Christian Science Sentinel

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Items of Interest

During the month of June the activities of the department of the interior in the classification of public lands were confined practically to classifications as to irrigability under the enlarged homestead act. In this same period somewhat more than one million acres were designated for entry under this act. Two of the states to which the act was extended during the last session of Congress, namely Kansas and South Dakota, were beneficiaries of the designations made during June. About thirty-seven thousand acres were designated in Kansas, and somewhat more than fifty-six thousand acres in South Dakota. The states most affected were New Mexico, with designations of three hundred and seventy thousand acres; Colorado, one hundred and eighty-one thousand acres; Montana, one hundred and twenty-nine thousand acres; and Oregon, one hundred and twenty thousand acres. Arizona was affected to the extent of sixty-one thousand acres, and in a number of other states areas of less than fifty thousand acres were classified as nonirrigable, and so opened to entry as double homesteads of three hundred and twenty acres each.

The secretary of the department has recently approved an order which will open to entry on Sept. 10, under the provisions of this act, approximately one hundred and twenty thousand acres of nonirrigable lands in the state of Washington. The areas affected by this order are located in eleven counties in the eastern part of the state, the greater part being situated in Walla Walla, Adams, and Yakima counties. The secretary has also announced that by the approval of an order of designation, more than two hundred and twenty thousand acres of nonirrigable lands in New Mexico will be open to entry on the same date, under the provisions of the same act, in so far as these lands are still subject to entry thereunder. The areas affected by this order are distributed through ten counties in the northeastern and southern parts of the state, the greater portion being located in Sierra, Grant, and Chaves counties.

The national forests turned into the United States treasury during the fiscal year ended June 30, 1915, nearly $2,500,000, an increase of more than $40,000 over the receipts of the previous year. The timber sales, which amounted to $1,164,000, yielded on account of the depressed condition of the lumber industry about $79,000 less than those of the previous fiscal year. The grazing receipts, which totaled $1,125,000, increased $127,000 over last year, and the water power receipts, which amounted to not quite $90,000, showed an increase of nearly $42,000.

The demoralization of the turpentine industry on account of the war's curtailment of the naval stores market, caused the receipts from the sale of turpentining privileges on the national forests to drop to about $9,000, as against nearly $15,000 last year. The sale of special use permits, under which all sorts of enterprises, from apiaries to whaling stations, are operated on the forests, yielded nearly $78,000, an increase of $9,000 over last year. There was a decrease of nearly $37,000 in the revenue derived by the settlement of trespass cases in which government timber had been cut without intent to defraud, the revenue from this source being only a little more than $3,000. More than $7,000, however, was collected from other timber trespass cases. Grazing trespass cases yielded nearly $6,000, an increase of about $1,000.

Representatives of nearly all the water-power states in the West will meet in Portland the coming summer, in accordance with the invitation issued by the Oregon legislature, to consider pending legislation by Congress affecting water-power development of the West. Oregon took the lead in the movement, and has been followed by Washington, Idaho, Utah, and Colorado, all of which states have named delegates. The governor of each state is to be a member of the conference. The invitation was received in Wyoming, Nevada, North Dakota, South Dakota, and Montana too late for action by the legislatures, but its terms permit appointment of delegates by the governor.

Arizona and New Mexico were not included in the original invitation, but it is reported that these states will send delegates. In that event every state west of the Rocky mountains will be represented, and the action taken will be a formidable presentation of the western view on the question of water-power development and water-power conservation. The action by the Oregon legislature was called forth by the introduction in Congress of a measure known as the Ferris bill, which aimed to give to the federal government additional jurisdiction over the latent resources of the Pacific coast and mountain states.

Amendment of the law of 1912 to permit the taking of fur seals on the land of the Pribilof islands, Alaska, for commercial purposes, under governmental regulation, is recommended in a report of the commission of the bureau of fisheries appointed to make an exhaustive study of the subject. This conclusion is considered an indorsement of the recommendations made by the commission of 1897, headed by David Starr Jordan, which started a heated discussion on the conservation of the Alaskan seals.

While the report urges the taking of seals for commercial purposes, it specializes on an indorsement of land taking and strongly condemns pelagic sealing. It was the unrestricted pelagic sealing, in the opinion of the committee, which produced the conditions that made the stringent provisions of the law of 1912 seem advisable. This law prohibits all taking of fur seals on the Pribilof islands for a period of five years from its passage, except the number of seals needed as food for the natives. The census of 1914 shows the fur seal herd to contain upward of 294,000 animals.

A genuine real estate boom has developed at Anchorage, the southwestern terminus of the government railroad now being constructed in Alaska. About the middle of May the town was not on the map, and was the habitat of only half a score of persons. On June 1 it had a population of twenty-five hundred, and was growing by leaps and bounds. Business in all branches was represented. The greater part of the location at Anchorage was public land, and it was decided by the secretary of the department of the interior to dispose at public sale of the lots into which it had been laid off. These lots practically sixty by one hundred and forty feet, streets and parkings and playgrounds being provided. The sale, which took place July 15, was in every way a success, and every one was satisfied. About four hundred and fifty lots went for one hundred and thirty-three thousand dollars. It is estimated that an average of three hundred dollars a lot, or about nine hundred dollars an acre, was realized by the sale.

Disposal of Oregon lands amounting to 2,469,678 acres, much of it classed as the best timber holdings in the state, is a question to be determined by Congress at its next session. The land has been turned over to Congress for disposition by two important court decisions, one handed down by Justice McKenna of the by Judge Wolverton of the federal district court of Oregon, in the government's last United States Supreme Court, and the other grant suits. The Supreme Court decision was made in the government's plea for entire forfeiture of the lands in the Oregon and California railroad land grant of 3,302,000 acres, of which 2,800,000 acres yet remain. By the terms of the original grant the Oregon and California railroad was to sell the land to actual settlers in lots of not more than 160 acres and for not more than $2.50 per acre. Flagrant violation of the grant in the price and quantity of land sold was the basis of the government's contention for forfeiture.

The secretary of the department of the interior has received reports from the general land office showing that allotment claims of nearly six hundred Indians to lands outside of any reservation were found to be invalid, and were finally rejected during the past fiscal year, as a result of which some ninety thousand acres of land were rendered subject to settlement and disposal under the public land laws. This action was due largely to the requirement that each Indian allottee should present a certificate of the Indian office to the effect that he is an Indian entitled to an allotment under the law.

That packers of salmon in Bering sea and all northern points in Alaska are facing a short pack of Alaska red salmon is held to be practically certain. Telegrams confirming earlier advices have been received in the trade, and these report a shortage of fully 33⅓ per cent as compared to the total output on corresponding date last year.

Reports have been received from the general land office which show that during the fiscal year ending June 30, 1915, over twenty-seven hundred patents, embracing [illegible] acres, were issued to desert land claimants as against 346,794 acres patented to desert land claimants during the fiscal year of 1914.

Returns on the sugar crop of 1914-15 for the Cienfuegos district of Cuba, reported by the United States consul under date of June 25, indicate that the total value of the output exceeds twenty-nine million dollars.

Exports of automobiles in May amounted to $10,500,000, a new high record.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

Vol. XVII August 14, 1915 No. 50

Love's Sure Reward

ROBERT NALL

WHITTIER's picture of "the passive soul" who "in waiting stands" to receive the blessings of "the one true Life," makes a very insistent appeal in moments of quietness. It portrays a halcyon mental condition that seems to be a foretaste of the attained perfect ideal. A similar thought is evolved by the psalmist's counsel of trust: "Rest in the Lord, and wait patiently for him;" but a literal interpretation is, as we know, often misleading. Passivity and rest are relative; they may be the only true activity. The mightiest forces are the most silent; all nature evidences this. If we lived more in the unseen, to mortal vision, we should know more of the power of Love.

The only effective healing treatment for our ills is that which rises above the clamor of the mutable and the mortal, and apprehends that spiritual law which ever operates peacefully and gently in the fulfilment of its majestic and sacred function. Yet is it not human experience, as Mrs. Eddy has so clearly explained, that "because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually (Science and Health, p. 207)? One might understand its becoming more "obnoxious,"—our whole mental world becomes transformed under the gracious influence of Truth,—but why more apparent? We do not desire to see more of evil, but less; that is the longing of every earnest heart. And it is just this surely that Mrs. Eddy meant, for she concludes the sentence quoted above by saying, "until it disappears from our lives." This stamps its unreality.

We may take it for granted as an axiom that in the study and practice of Christian Science there is nothing to discourage but everything to encourage. Spiritual gravitation is heavenward, not earthward. Love makes no demand upon any of us that we cannot fulfil. Every divine command, every promise, every instruction, is accompanied by enabling power. This is implied—involved indeed—in the eternal truth of the unity between God and man. Thus it is that in Science the fear which sometimes besets the pilgrim that he will falter and fail, and perhaps not be able to persevere to the end, is seen to be an illusion. We are not to be afraid even when evil or any mortal belief takes what appears to be an aggravated form; it may be this is a token that in a measure we are doing our work aright, and thus forcing the entrenchments of the enemy. Error will have caused us to retreat if it can make us discouraged. Our privilege is to press on, ever faithful to the spiritual ideal of God and His perfect creation.

If we cannot always spontaneously know the truth and apply it as Jesus did, we can be alert and prayerful. "How is it," asked the Greek philosopher Horace, "that you are quick to remove what hurts the eye, but if any canker touch the mind, you put off the cure till this day twelve month?" The ratio of spiritual progress, and therefore of success in subjugating the fleshly lusts and conquering physical ills, is seen in the keener capacity to detect error. Not that we are to wait for it or expect it; but knowing that mortal man is only the embodiment of error, and that at this period we have not yet arisen entirely above every earthly concept, we shall be aware of our responsibility to God, to ourselves, and to humanity at large, manifesting this in spiritual sensitiveness to all that is unchristlike, and in demonstrating the irresistible power of Truth. "If any man love the world [the material and the sensual], the love of the Father is not in him," the apostle writes. Conversely, the love that we have for God as absolute good determines our whole life-practice and effectually brings a reward. It should not be forgotten, however, that we must see and acknowledge the truth declared in the epistle to the Hebrews, namely that God is "a rewarder of them that diligently seek him."

What is the reward? The apostle Paul speaks of it in one place as "the reward of the inheritance," and in another place he utters a great truth when he declares that "whatsoever good thing any man doeth, the same shall he receive [again, Rev. Ver.] of the Lord." The "kingdom prepared for you" is how the Master described this inheritance. It is the kingdom of Life, Love, and Truth into which we enter here; not easily, not without whole-hearted effort, not without learning, perhaps through tribulation, that "the natural man receiveth not the things of the Spirit of God," for these are "spiritually discerned," but conscious that every step of the way is marked by a growing sense of Love's sweetness, of divine strength, of victory over the illusive and aggressive claims of the carnal mind.

Just here it is good to remember that the wealth of the kingdom, or the inheritance, cannot be a mere selfish possession. Nothing is of any value, it has been said, apart from its relationships, just as nothing is worth having which is contrary to God's law. As truth is assimilated it is reflected, and as it is reflected it is a power for righteousness; therefore "none of us liveth to himself." We may sometimes feel that we are each only a unit in the arena of human life; but in our real being are we not God's unit, made in His image and likeness? This is made clear as we ponder the divine declaration to the patriarch: "Fear not, Abram: I am thy shield, and thy exceeding great reward." Mortal assertiveness sometimes takes the form of belittlement, at other times of inordinate pride. Both tend to human bondage, the only freedom from which is to be found in complete surrender to Mind's healing power.

Our reward is proportionate to our expression of love, and does this not explain much limited demonstration? How far do we apprehend what the apostle meant by being "filled with all the fulness of God"? Imagine, if possible, the wonderful comprehensiveness of the glory of this divine consciousness, and then think how, as we are purified and strengthened and warmed by the coming of the Christ into our hearts, we may triumph over errors which now seemingly baffle us, because perhaps we are not quite willing to live up to the standard of Truth or welcome that greater inflow of spiritual understanding which would mean the abandonment of material pleasures. Spiritual poverty is an anachronism in Christian Science. We may claim the "unsearchable riches

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of Christ," and demonstrate that it is heaven's gifts alone that enrich and make us able to bring forth the "signs" which follow them that believe. Does the price we pay seem sometimes heavy? Listen to what our Leader says (Miscellaneous Writings, p. 341): "O learn to lose with God! and you find Life eternal! you gain all."

Spiritual Manifestation

GRACE SQUIRES

MRS. EDDY says, "The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees" (Science and Health, p. 113). She also counsels, "Continue the mental argument . . . until you can cure without it instantaneously, and through Spirit alone" (Miscellaneous Writings, p. 359). One reads these pregnant statements and asks himself vaguely, What is the spirit of Christian Science in contradistinction to the letter? If it is the vital current of instantaneous healing, one would do well to search, and to continue searching until he finds.

As Christian Scientists we are for the most part faithful to our obligations; we read and work with daily interest and care, yet not infrequently our problems seem difficult of solution. There seems indeed to be a strange discrepancy between one's faithfulness in reading and working and his demonstrations. Perhaps we increase both, read more, work more, but results are still incommensurate. Our problems remain, and we sometimes decide, not without bitterness, that we have done all we can.

One can travel long and wearisomely on this broad road which leads to destruction, for the demonstration of Christian Science is not always made by such efforts, unless these aids are utilized in the spiritualizing of individual character, in the daily, hourly overcoming of one's temptations to be *mortal*, to yield to the old quality of thought, to judge, to resent, to withhold, to gossip,—aye, to destroy rather than construct. But we learn as time goes on, and not infrequently we learn when the lesson is thrust upon us rather than sought.

A Christian Scientist while shopping was once quite overcome by an old ailment which suddenly and violently reasserted itself. One more purchase, however, seemed imperative, and she sought a quiet place to gain sufficient relief to go on her way; but the situation grew worse. It was with great difficulty that she reached the store and made her want known, only to encounter a clerk surprisingly indifferent, disobliging, and discourteous. In her strained condition she was sorely tempted to give vent to irritation and sharp reproof; but she mercifully withheld both. She swept the rising tempest completely from her consciousness, realizing for once that it is love and not scorn that heals, and that her own standard of courtesy must be beyond the reach of another's acts, if it is to be worthy of her professions. With the utmost kindness and an entire disregard of the clerk's manner, she made her purchase.

As she took her package and walked to the elevator, this Scientist was conscious of a sense of exhilaration so marked that it forced itself for an explanation, and while searching for its answer there came the added realization that the violent attack of illness had completely disappeared. She could not understand it; the usual mental work had not done it. Then came the overwhelming conviction that the victory over herself at the counter had healed her and flooded her consciousness with spiritual light and peace. And why not? "To him that overcometh will I give to eat of the hidden manna." Then these words from John, which had always been vague in meaning, suddenly stood before her: "He that hath my commandments, and keepeth them, he it is that loveth me: . . . and I will love him, and will manifest myself to him." Will manifest myself to him! That was it; she had kept the commandments, and spiritual law had manifested itself.

Since that experience the demonstration of healing has seemed very, very simple on this base of a triumphant right act. Other foundation there is none. Time and time again the essence of this experience has been repeated, the victory over self has been followed not by a moment's glow, but by hours and days of an illuminating peace and spiritual understanding that cannot be described. To argue for the truth at such times is an impossibility; one possesses without argument and heals without effort. Is not this the spirit and not the letter, the hidden manna, the sweet secret of the narrow way which, when found, proves, "Lo, I am with you alway"?

Why do we not all do better? Why not fight the battle where it needs to be fought—in our own sinful selves? Why not pray for patience, meekness, love, and good deeds, as our Leader has taught us, and having so prayed, leave our suffering flesh and lack and longings, on which we spend so many struggling hours, to be devastated on the base of the prayer's fulfilment. There are no discrepancies between righteousness and the demonstration of spiritual healing. Personal experience proves there are none, proves that spiritual law will rush to enfold one if he will step into that law and out of his mortality; but the mesmerism of our mortal sense blinds us.

Jesus said, "If thou wilt enter into life, keep the commandments." If we do not keep them, we break them. That even so small an evil as irritability shuts the door on the Christ is proven when we find that its suppression opens it. Verily they are costly,—the gossip, the slander, all selfishness and uncharitableness of the human mind,—if one would reckon his suffering and disappointments, his weary hours of fruitless reading and fruitless work, his mental darkness and debt. But there is redress. If the letter fail, we may even learn by failing and so find the spirit, and the power of divine Truth will be made manifest in Christlike words and deeds.

The Lesson-Sermon

KATE HOLT

FOR some years past it has been a daily practice with a certain mother and daughter for the former to read aloud to the latter while she had her breakfast and dressed for business, the books being confined to admitted classics. Recently the selection was from Herbert Spencer on self-dependence, from "Essays, Moral, Political, and Æsthetic," in which occurred the following: "The teacher of the old school who showed his pupil the way out of every difficulty did not perceive that he was generating an attitude of mind greatly militating against success in life. The modern instructor, however, who induces his pupil to solve his difficulties himself, believes that in so doing he is preparing him to meet the difficulties which, when he goes into the world, there will be no one to help him through."

On reading this passage an overwhelming sense of gratitude was felt for our Leader's wisdom in preparing the Lesson-Sermons. It would have been a small matter to have had the Scriptural references with their correlative passages from our text-book printed in the *Sentinel* each week, and this would have made the reading and study of the Lesson very easy indeed. Such an arrangement would render the constant use of the Bible entirely unnecessary. Each of the six sections of the Lesson brings out a distinctive thought, and these too could have been given; but it was not so ordered by our Leader. Wisdom guided her in this as certainly as in the writing of her great book.

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The number of people to whom the Bible was almost a sealed book before Christian Science came to them, is past reckoning. The daily study of our Lesson-Sermon is certainly a liberal education, and the endeavor to grasp the leading thought of each section is of great and lasting benefit to every student. Many testimonies are given by Christian Scientists as to improved memory, and the daily study and effort to assimilate the truth has proved to thousands that "no faculty of Mind is lost" (Science and Health, p. 407). When the writer was just beginning to study this way of salvation, a friend who was older in Science remarked that she often found her remedy in the Lesson. Soon afterward, while sitting at the breakfast table, a clamoring pain was most insistent, and struck with such force that it was impossible to rise from the table to call a practitioner. Suddenly the Lesson remedy occurred to thought, and an effort was made to recall something from it; but nothing came except the title, "God the Preserver of Man." Grasping this single thought and holding to it, the demonstration was made, the pain disappeared, and the usual duties of the morning were resumed.

[Translated from the German]

"Blessed are the poor in spirit"

KÄTE WEBER

THE modern thinker often fails to find an interest in religious questions, as a result of having grown up with a strong prejudice against everything which cannot be cognized by the physical senses and grasped by the human intellect. His strongest argument against religion is that it requires blind faith. He is striving after mental freedom, and as a proof that religion imposes restrictions upon the mind, he quotes the Master's words, "Blessed are the poor in spirit."

Christian Science has completely refuted the argument that religion and reason are incompatible, and furthermore has proved that religion, in order to be religion at all, must be founded upon Truth, upon eternal, immutable law, the knowledge of which constitutes science, the only science there is or can be; for in the last analysis Truth and its laws alone, the facts of being, can be considered science or true knowledge. That Jesus in saying "Blessed are the poor in spirit" could not have meant that dulness and ignorance lead unto salvation, is clearly evidenced by the fact that he made the salvation of mankind dependent on knowledge of the truth. "Ye shall know the truth," he said, "and the truth shall make you free." Knowledge of the truth results in mental emancipation, and therefore is the exact opposite of ignorance and narrowness of mind. When Jesus spoke of the "poor in spirit," he cannot possibly have meant people whose thought was narrowly circumscribed.

Our current conception of the poor is of people who are destitute, who lack the necessities of life, and who, because they are conscious of this fact, accept alms in order to relieve their want; indeed, they consciously go where they believe they will be given what they need, and when they do not receive where they have knocked, they proceed until at length they find elsewhere that wherewith to satisfy their hunger. Therefore the "poor in spirit," in the sense Jesus used this term, may be assumed to be those who recognize or are conscious of their lack of things needful, things spiritual; that is, of an understanding of the truth, and who earnestly seek to receive that for which they are yearning. They are striving to attain to spiritual apprehension, and are quite unlike the Pharisee, who takes the position that he does not need to receive because he has knowledge, and who, instead of being desirous to learn, is incensed when others do not accept from him gratefully and reverently what he thinks he is bestowing upon them as a favor. The "poor in spirit" are the meek, to whom Mrs. Eddy refers in Science and Health (p. 34) as those who have a "receptive thought."

Love's Ministry

OLIVER M. CUNNINGHAM

ONE who has received without question the belief of the majority of Christian people,—that the healing works of Jesus of Nazareth were for his time only, and for those alone who came under his immediate ministry,—and who believes unquestioningly that the days of so-called miracles are past, cannot understand the expressions made by Christian Scientists of faith in the continuity of God's loving and active relation with man, though these declarations are made with the clearness and fearlessness of demonstrable truth. Even when fortified with proof as clear as that which he would accept as conclusive in his daily affairs, one does not receive with patience these statements that the laws of God are as operative and available for good now, and in every phase of human experience, as when utilized by the Master and his immediate disciples.

To one who is satisfied with a fragment of the Christly garment, the promise "My presence shall go with thee" has not now a part in the experience of every-day life, where the so-called laws of nature hold cruel and merciless sway; nor to one who is content with a limited perspective of a far-off God, has the blessed assurance "I will heal thee" the significance of a promise kept. And yet he who has received even the faintest gleam from the light of Christian Science, knows that this light is the dawn of that knowledge of God which reveals spiritual law, the law of health, holiness, and immortality, and which brings freedom and dominion. He knows that this message of Love's saving power is continuous for all time and for all peoples; that Truth is as surely corrective of error as in Jesus' day, as capable of demonstration and realization by humanity as when the Master was about the "Father's business" in Palestine.

That this is true was made plain in an experience shared by the writer last summer while accompanying a party of friends on an excursion off the California coast. There were in all about sixty people aboard,—the boat's capacity. The day proved a rough one, with the sea running high and breaking now and then over the deck. When we had been out half an hour, the engine suddenly stopped and we were apparently at the mercy of a pitiless power which knows no distinction between good and evil and which respects neither saint nor sinner. The captain hurriedly left the wheel and ran down the ladder into the engine-room, but Truth was already in command. It was learned afterward that the engineer told the captain to get back on deck and assure the passengers that there was nothing the matter with the engine, save some water in the carbureter, and this would soon dry out. He added, however, that if the passengers should get excited there was no telling what would happen.

It was clear to a Christian Scientist who was in the boat that, as the psalmist declared, "it is time for thee, Lord, to work: for they have made void thy law." What a moment before had so counterfeited life and power, pulsating with simulated energy, beautiful and delicate in its mechanism, was now but a mass of metal, lifeless and inert; but measured by Truth's standard, where "Mind is the source of all movement" (Science and Health, p. 283), there was just as much of life, activity, and intelligence within itself after the engine had stopped running as had been manifested before, and that was,—none whatever.

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Then there came to the writer as never before a realization of the truth of what our Leader saw with the clearness of inspiration,—that "the divine Mind includes all action and volition, and man in Science is governed by this Mind," and that "physical force and mortal mind are one" (Science and Health, pp. 187, 484). Unlike the divine, however, this "mortal mind" had blundered. Blind to the leadings of Truth, unresponsive to the voice of wisdom, deaf to the call of protecting Love, believing in an intelligence that knows no sponsor, it had blundered; it had forgotten to protect the engine sufficiently; it had neglected to provide against the water entering the engine-room.

To the dweller in matter and its world of unreality, where error rules and belief is law, with safety and danger his varying attendants, buffeted about at the will of the blind force of the sea, the conditions for freedom from a sense of fear and danger on the part of the occupants of the boat were anything but reassuring. There was present, however, in all the strength of omnipotent good, the Mind which never blunders, never forgets. In the midst of the seeming danger, Love was reigning; as unyielding in its will to save, as blighting to evil's self-asserted power, as destructive to every fear, as when he who wielded the power of God to the full said, "Peace, be still," and the surging sea was stilled.

At the end of half an hour, during which spiritual harmony was being declared, an incident occurred which gave further evidence of Love's ministry. A gentleman, a stranger with whom the writer had never spoken before, turned and using a friendly term of address said, "I never saw people behave so splendidly and with such good sense as these are doing under such trying circumstances." This was true. There was no complaining, no fretting, no anxious expressions or looks; nothing was heard but good-natured conversation. Moreover, there was comparatively little evidence of seasickness, considering the indefinite waiting attended by the incessant rolling and plunging of the boat.

Soon the engine started, and we were away; but mortal mind seemed not yet ready to surrender, for with an unusual swell of the sea a boy went overboard. Before the bell could be sounded and the engine reversed, he was some three hundred feet behind, but swimming strongly. There was no flurry, no crying out, no anxious movement from those on board, further than that they rose to their feet and watched the rescue. And why? Because God was there, even though but faintly realized, just as unchanging in His love, just as powerful to save, just as destructive to fear, as when manifested through the Master to the disciples on the sea of Galilee. A life-preserver and a line were thrown to the lad, and soon he was drawn aboard. From then on there was peace. Under Love's protection we rested, and were carried safely home. Love had guarded and guided us all the way.

And what does this gleam in the dark, this confident reaching out for the hand of God in troublous times, mean for mankind? It means this: promised dominion; the majesty of kingship with Christ; "the power of an endless life."



Glory of Reflection

J. LILIAN VANDEVERE

THERE is a pretty fashion followed nowadays of placing a crystal globe on a pedestal in the garden. Looking into it, one may compass at a glance almost the entire circle of vision, from the flaming foreground of gladioli to the sequestered seat in the distant arbor. To the alert seeker for the spiritual interpretation of experience, this interesting ornament suggests that the human face may be made thus to mirror everything of beauty, both within and without.

Oftentimes though the lips do not move, there flashes upon the face the trail of a fine emotion which tells us a story. It is the appearing of the strength of sure knowledge, the confidence of fearlessness, the light of Love. Indeed, the signs of good should glow upon our faces unfailingly, so that our love for and devotion to the ideal may be "known and read of all" about us; and this will surely come to pass if we are but mindful of our privilege ever to bear witness to the sovereignty and the joy of Truth. This light, which is the first requisite for reflection, is the inner flame that set the haloed Moses when he had gained a measure of that vision that maketh the face to shine. The Scriptures continually admonish us to shine. Their admonitions range from Isaiah of the prophets to Jesus' appeal to his little group of followers, his declaration that they and all after them who sought the Father in sincerity should be the light of a waiting world.

Those who have turned to Truth and caught something of its glory, realize in a degree that their light is come, and they are divinely impelled to radiate its beams. Every reflector throws light into otherwise dark places, and all true Christian Scientists leave this benediction wherever they go. Those in the darkness of material bondage are attracted by their glow, and daily they are turning to them with the cry, What keeps you so happy and well and unafraid? That they are led into the light of Life.

In the Weymouth translation of the New Testament, Paul speaks of Christian believers as "bright mirrors," and implies that it is their natural province to reflect God. And as a mirrored form is clearest when the glass is flawless, we should make spiritual perfection the basis of our thought of God and man. When Truth and Love have thus become the health or wholeness of our countenance, all that shows forth will be beautiful and lovable; our faces will "declare the glory of God." As thought is cleared of false beliefs so that it reveals only the divine likeness, a new brightness comes in every lineament and a new spirit in every act. The business man has a finer sense of honesty, a keener judgment; the parent a more loving patience; the child a more ready obedience.

These higher conceptions of loveliness are speedily gained in Christian Science, and they necessarily effect our transformation. As we advance in spiritual understanding, we reflect the light divine more continuously and helpfully, and thus the saving Truth becomes more visible to our fellowmen in what Mrs. Eddy in "Miscellaneous Writings" (p. 6) calls a "changed appearance and diviner form."

[Written for the *Sentinel*]

Guidance

FRANCES THOMPSON HILL

O WONDROUS peace of Love divine,
My heart doth sing thy song sublime!
Love's gentle presence bringeth joy
That doth all sense of grief destroy.
Forever Christ, Life unconfined,
Revealing one eternal Mind.
Thou All-in-all, Truth, Love, and Life,
Knowing nor war nor human strife,
Grant us Thy peace, Thy way to know,
Till hid in Thee we perfect grow.
So step by step shall we fulfil
The mandates of Thy heavenly will,
And nations guided by Thy rod
Shall learn at last to know Thee—God.

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Selected Articles

[Judge Clifford P. Smith in *Sioux Falls* (S. Dak.) *Press*]

The fact that a clergyman would not allow a lecture on Christian Science to appear in your columns without giving vent to a tirade of vilification, is one of the signs of these times. An evolution of religious thought is going on, and the rate of its progress is indicated by the nature of the opposition it has aroused.

The speaker whose lecture was recently published, preached the gospel of Christ as it is understood in Christian Science, and left all other religionists to do the same from their different points of view. He presented what he had found to be true, in a dignified, orderly, and dispassionate manner, so that all who might be interested in his subject could calmly consider the points we stand for in the quiet of their own meditation. This was something which your reverend and censorious correspondent would not tolerate. He said, "The American people are a busy folk, and have not time to think out the answer to every word-puzzle." In fine, he reasserted the claim—outworn by the clergy of a former period—that the people are not able to think for themselves.

It is to be observed, however, that your correspondent paid but little attention to the particular lecture for which his letter was to be an answer, since it for the most part consisted in a prolonged effort to say whatever might be prejudicial to Christian Science. Only on one point did he fairly state the teaching of Christian Science, and even this single point was not left without erroneous comment. After stating that Christian Scientists do not believe that Christ is God (and it is true they do not believe that Jesus is God), your correspondent went on to say: "Christian Science thus breaks with historic Christianity, and allies itself with Unitarianism, Judaism, and Mohammedanism against the most fundamental doctrine of Christianity, the incarnation."

What is "historic Christianity"? If it is something different from what was taught by Christ Jesus, Christian Science does indeed break with it. On the other hand, if it is the Christianity he taught, as this is recorded in the Bible, then Christian Science is based on it and identical with it. For Christians at least, the question whether Jesus is God ought to be settled by what he said. He must have known whether he was man or God, and this subject is within the scope of the topics on which he spoke. If therefore he were God, he would have said so plainly and often. Your readers are accordingly invited to consider the following facts: First, Jesus never said that he was God; second, he spoke of himself as "a man who hath told you the truth;" third, twice he virtually denied that he was God; fourth, several of his sayings are flatly inconsistent with the theory that he is the Deity.

The gospel record also shows that Jesus did not teach that God is three persons, but plainly taught that He is one. When a scribe asked him, "Which is the first commandment of all?" the answer which Jesus gave included the words, "Hear, O Israel; The Lord our God is one Lord." The scribe's reply, which Jesus expressly approved, included the words, "There is one God; and there is none other but he." The truth thus affirmed and reaffirmed was the cardinal point or central fact in the religion of the Jews. They had always steadfastly held to the oneness of God. Surely it cannot be said that Jesus intended to introduce a contrary belief. The theory of three persons in one was formulated by the ecclesiastics of a later time.

On this subject the New International Encyclopedia contains the following information: "The doctrine of the trinity is not found in its fully developed form in the Scriptures; but is supposed to be fully revealed in its elements in the New Testament. It is generally conceded, however, that the Christians of the second and even of the third century did not treat the subject with the same definiteness and accuracy of expression as later writers." In this extremely moderate comment is the fact, guardedly stated, that the doctrine of a personal trinity dates from the fourth century. Perhaps this was the beginning of what your correspondent described as "historic Christianity." However this may be, the introduction of this theory was the beginning of an endless disputation, during which doctrine more than demonstration, words rather than works, liturgy instead of life, became the accepted criterion of ecclesiastical Christianity.

Although Christian Science does not deify Jesus, it neither breaks with his Christianity nor agrees with the religions which reject the Scriptural account of the conception that led to his birth. "The divine origin of Jesus," Mrs. Eddy has written on page 539 of Science and Health, "gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe." Christian Science, therefore, attaches much importance to Mary's spiritual conception, and to his knowledge of it. Without this wonderful proof of God's fatherhood, Jesus might not have been able to say in his youth, "Wist ye not that I must be about my Father's business?" nor able afterward to perceive and teach the further fact of spiritual being, "Call no man your father upon the earth: for one is your Father, which is in heaven."

And what is to be said about "the incarnation"? On this subject also Christian Science goes directly to what is written in the Scriptures, and ascribes first importance to the teachings of the Master. He did not use the word incarnation, nor any word of which it is a translation; but he said, "He that hath seen me hath seen the Father." Did he mean that he was the Father? At present nobody claims that he meant this. What did he mean? According to the first chapter of Genesis God created man to be "his own image," and according to John the divine life "which was with the Father" was made manifest to human perception through Jesus the Christ.

With entire consistency Mrs. Eddy has said: "Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life . . . The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying" (Science and Health, p. 259). It was the mission of Jesus the Christ to demonstrate the truth of being so that we may know it and be free,—free from all that is adverse to the welfare of man. This he was able to do, and did, not because he was God, but because he was, as St. Paul declared, "the first-born among many brethren." He manifested for himself and for us the infinite Life which is not confined in man, but is reflected in the truth or reality of being by all men. It was therefore possible for him to say, "Because I live, ye shall live also."

I reiterate that the letter to which I have referred did not truly present the teachings of Christian Science on any other point, and I shall speak briefly of two comments which your correspondent made on the works of Christian Science and the conduct of Christian Scientists. He said, "Christian Science has been the death of hundreds of confiding men and women." If these words have any logical meaning, they imply that there is some method other than Christian Science by which death can be surely averted or prevented; but such

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is not the case. In the entire history of the world no method of preventing or overcoming death, other than original Christianity, ever has been developed to the point of perfection in practice. At the present time Christian Science is the most effective and reliable method of dealing with mortality that is known to mankind.

In 1909 the government printing office at Washington issued a "Report on National Vitality" which was prepared for the national conservation commission by Prof. Irving Fisher of Yale University. In this report Professor Fisher said: "There is no reason why it [the medical profession] should have lost hundreds of thousands of patients to Christian Science, except that these patients were for the most part benefited, and greatly benefited, by Christian Science after having received no benefit, and often injury, from the profession."

The clergyman further said: "Mrs. Eddy's disciples are busy curing ills that Mrs. Eddy denies exist. On the very face of the returns they are practising humbug. They are curing where there is no disease." It would seem that the same conduct may appear to be either evil or good from different points of view. For example, the editors of the *Living Church*, although of the same communion with your correspondent who has spoken evil of us, have seen our efforts in a different light. Their comment, as recently published, was this: "Christian Scientists are now taking seriously the command to heal the sick; and they are having much success."

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[John Ashcroft in *St. Louis* (Mo.) *Globe-Democrat*]

The truth of the first tenet of Christian Science, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497), has been verified in the experience of every Christian Scientist. Any denial of the Scriptural origin and character of this Science must necessarily be unconvincing to those who have found the Bible, through Mrs. Eddy's interpretation of it, their most valued possession. It is not with them a matter of theorizing as to its teachings, but of putting them to practical proof. Christian Scientists realize humanity's need of a salvation that will save today from the distresses and temptations incident to human experience, and they have found in Mrs. Eddy's spiritual interpretation of the Scriptures greater freedom from suffering and sin than they have ever before known.

From the premise of the infinite nature of Spirit, God, in whom St. Paul declared "we live, and move, and have our being," the conclusion is inevitable that such being is purely spiritual. Christian Scientists are learning that this is the true nature of man, and they are also learning to discard as unreal all that does not measure up to this standard of perfection. Christian Science does not define God as "a divine principle," as our critic avers, but as "divine Principle." The Standard dictionary defines principle as "a permanent or fundamental cause that naturally or necessarily produces certain results." Christian Science draws a sharp distinction between man in the image and likeness of God, of Spirit, and Adam, "of the earth, earthy." It is noticeable that in the second chapter of Genesis, Adam is not spoken of as the image and likeness of the creator.

The present writer has been a student of Christian Science for a number of years, but it is news to him that Christian Scientists regard as the most potent ever written the first ten words of the "scientific statement of being" (Science and Health, p. 468), "There is no life, truth, intelligence, nor substance in matter." Had our critic noted the succeeding sentence, "All is infinite Mind, and its infinite manifestation, for God is All-in-all," he would possibly have gained a better idea of the basis of our faith in the divine omnipresence.

The Christian Scientist's view of death is akin to his view of life,—that neither is what it seems to be. Mortals believe life to be physical, but Christ Jesus declared that life eternal is the knowledge of his Father and of himself. Christian Science recognizes that belief in mortality ends in belief in death; but it teaches the overcoming of this belief through the attainment of the right idea of God and man, and its consequent ultimate destruction of his "last enemy."

Writing of human effort in this direction, Mrs. Eddy says in "Unity of Good" (p. 43), "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth." Any earnest seeker after truth can, however, readily satisfy himself of the Scriptural foundation of this teaching, and in so doing he will find something of the freedom which the Master declared knowledge of the truth would give.

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[Walter S. Cross in *Baltimore* (Md.) *News*]

Our critic says the doctrines of Christian Science "should be honestly treated, not misrepresented." With this we heartily agree, and we also respect the right of every one to his own opinion. It is, however, but right that the truth about Christian Science should be presented to your readers, though it would be impossible in a newspaper article to present a full statement. This may be found in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

While it may seem to some who do not agree with her, that Mrs. Eddy has perverted the teaching of the Bible, there are nevertheless hundreds of thousands of men and women all over the civilized world who are daily bearing witness to healed and regenerated lives that her teaching has revealed to them the vital truths of the Bible, who are today reading and understanding the Word as never before, and who are furthermore confirming this truth-teaching with "signs following." Christ Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Again, "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover." It is interesting to note that in both cases the word here translated "believe," comes from the Greek word meaning "to adhere to, trust, rely on."

"The tree is known by his fruits." Thus Christian Science, instead of perverting the Bible teaching, is rather confirming the fact that the teachings of the Bible are as true today as they ever were, and can be so demonstrated when these truths are strictly adhered to. It is plain that what is true at one time must be true eternally. One and one make two today, as they always have and always must, and wherever this is understood it can be demonstrated. The same may be said of the healing power of God, for He is "the same yesterday, and today, and forever."

The simplicity of the teachings of Christian Science is found in the fact that not infrequently healing has been brought about through the reading of the Christian Science text-book, without consultation or treatment from a practitioner. Also, physical ills have often been healed at Christian Science lectures and at the regular church services, confirming Jesus' words: "Ye shall know the truth, and the truth shall make you free." In regard to sin, disease, and death, the teaching of Christian Science is such that many suffering from disease pronounced incurable by reputable physicians, or burdened with sin, have been restored to lives of health and usefulness, and the so-called dying have had years of comfort and happiness added to their lives.

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Christian Science does believe in God as omnipotent, omniscient, and omnipresent; that "God is love," as John so simply and profoundly declares, "and he that dwelleth in love dwelleth in God, and God in him." If we dwell in Love, it must be evident that Love, or God, is ever present. "In him we live, and move, and have our being." In fact, Christian Science teaches that we can never know a far-away God, for no such God exists. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? . . . Do not I fill heaven and earth? saith the Lord." Christian Science teaching, when given an impartial hearing, is understood and proved demonstrable and true, is far from being "pernicious," and is fully in accord with the Scriptures.

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[Frank Bell in *The Sun*, North East, Pa.]

It is not contended for Christian Science that the healing through its method is miraculous in the usual sense of that term. On the contrary, it is held to be the result of perfectly natural means, available to all who will give the subject the open-minded study and earnest application essential to the practical understanding thereof.

Christian Science healing may be said to be due to the operation of divinely natural spiritual law, which is demonstrably operative for good in proportion as the obstructive qualities of human thought are overcome. The process is essentially religious, and Christian Science is in the first place a religion. Those who are regenerated mentally or spiritually through Christian Science, find as a rule that the healing of disease or some other inharmonious condition is the incidental result. "Mind over matter," therefore, does not properly describe this process, because a mere human mind influence may be as readily exerted for an irreligious as for a religious purpose, and does not necessarily involve any moral element whatever.

Whether the most enlightened persons are those who in time of sickness turn to material rather than spiritual means, is dependent on the point of view. Preponderance of numbers on one side is not an infallible guide, and even if it were, the verdict might shortly be reversed, for a distinguished speaker at a recent medical gathering in this country estimated that ten million persons in the United States do not call the medical doctor when sick, and the growth of Christian Science has been such that, with a continuance at the same ratio, the time cannot be far off when in many communities its adherents will be no longer in the minority. In any city or town where Christian Science is well established it will probably be found that Christian Scientists will compare favorably with members of other denominations in the matter of intelligence. It will be found also that a large proportion of these have been healed through Christian Science of diseases of all kinds, from which they had failed to obtain relief through other methods.

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[Editorial in *Coshocton* (Ohio) *Tribune*]

Following the attempt of several state legislatures in recent years to enact laws concerning the religious denomination known as Christian Science, the members of that church have made an appeal to the country at large for "religious liberty." To one who knows the history of the American people an appeal of that kind has a strange sound. On reading that appeal in the literature of the Christian Scientists one is moved to ask: Why need such an appeal be made? Why should any American legislature seek to abridge a right as old as the nation itself?

The question in this case is certainly most appropriate. The Christian Scientists have not sought to force their religion upon any community or any individual of whom we have ever heard. They merely seek the right of peaceful assembly and peaceful worship. They acknowledge the sovereignty of the Almighty in their spiritual affairs and ask only to be permitted to worship Him as their own consciences dictate. The charge is made against them that they are not "orthodox." To our way of thinking the lack of "orthodoxy," as at present interpreted by many churches, will be a badge of honor, rather than a moral stigma, before another generation has passed from the scene of action. In the matter of Scriptural interpretation it were better that none of the so-called orthodox churches cast stones at those without their pales, if they would avoid disturbance and dissension among the brethren within their own folds.

Measured by the standards of clean living, high thinking, and unselfish, patriotic citizenship, we believe the men and women of the Christian Science faith will compare favorably with the membership of any church in America or the world. But whether they will or not is beside their contention. They are simply taking safe ground, in their plea for religious liberty, on the guaranties of the federal constitution, of the ordinance of 1787, and of every state constitution of which we have knowledge. The whole trend of American history was given more definite shape by those who sought her shores as the result of religious persecution abroad than any other single factor. The awful condition in which Europe was plunged for centuries as the result of wars in the name of the peaceful Founder of the Christian faith, left a deep impress on the founders of our own Union. That any American legislative body in the twentieth century should even think of abridging the time-honored right of peaceful and unrestricted worship, is to betray an amazing ignorance of the basic thought and purpose of this government.

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[Harold Priestman in *The Leigh* (England) *Chronicle*]

In the report of a lecture at Leigh on "Miracles," which appeared in a recent issue, I notice that Christian Science is mentioned in association with faith-healing and suggestion. The healing works of Christian Science are in no way dependent upon the action of the human mind or mental suggestion, nor have they any connection with what is usually understood by the term faith-healing. Christian Science healing is effected by means of the application of known laws of God. We know that laws may exist without their presence being suspected, and that they are not available for intelligent application for the use of mankind until some one discovers them. No one now thinks there is anything mysterious or impossible about sending a wireless message over the ocean, yet there was a time when every one thought so.

Christian Science teaches that laws of God have always existed by means of which all the ills of life—physical, mental, and moral—can be healed, and that these laws are available for the benefit of every one as soon as they are understood. Christ Jesus revealed these divine laws of healing centuries ago, and Christian Science is simply the restatement of them which was given to the world by Mrs. Eddy as the result of her careful study of the Bible, after she herself had been healed through the operation of these laws.

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Search thine own heart. What paineth thee
In others in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

WHITTIER.

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Editorial

"I will trust in thee"

"WHAT time I am afraid," the psalmist declares, "I will trust in thee." That Christian Scientists through trust in God have been relieved of many of the fears, both tangible and intangible, which have so long seemed to hold sway over mortals, is a cause of real thanksgiving to them. This is evidenced by the testimonies which are received for publication, as well as those given at the Wednesday evening meetings, as almost invariably much gratitude is expressed for this deliverance through Christian Science.

Mrs. Eddy has explained that "the procuring cause and foundation of all sickness is fear, ignorance, or sin" (Science and Health, p. 411), and it is because Christian Scientists have learned the truth of this statement that they are so largely successful in mastering sickness. It has been proved to them that "fear hath torment," and that it is necessary to cast out fear and to deny its claim of reality and power if the ills for which it is responsible are to be reduced to their native nothingness.

Yet fear is not a condition to which humanity need be tamely submissive. Rather is it a thraldom against which they must strive, and from which they must seek earnestly to be emancipated. Fear is a weapon of the one evil, and its seeming potency can be destroyed, its fetters cast off, by a clear recognition of God's ever-presence and all-power. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" was David's declaration of faith in God's power to deliver him, and it should be ours.

In the practice of Christian Science Mrs. Eddy's counsel is: "Always begin your treatment by allaying the fear of patients. . . . If you succeed in wholly removing the fear, your patient is healed. The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness" (Science and Health, p. 411). Christian Scientists, while heeding this advice in their work for others, sometimes forget to apply it to their own problems, and seem to be more or less in bondage to the belief that they may be harmed or influenced by the thoughts and desires of others, whether these thoughts and desires are wittingly or unwittingly directed against them. There is no reason to fear the accomplishment of any evil purpose if we are constantly awake to the omnipotence and omnipresence of divine Love,—that perfect Love which "casteth out fear" and before whose light the shadows of sin, disease, and death vanish.

Fear is not consistent with nor a part of divine creation. The only reality is the reality of good, and this fact when demonstrated in Christian Science is so apparent that the false belief of fear is destroyed, and the healing of sickness and sin becomes an inevitable consequence. Jesus bade his followers "be of good cheer," and Mrs. Eddy writes (Science and Health, p. 410), "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" In order to realize to the full man's birthright, it is necessary that fear be seen for what it is, namely, a product of evil; also that evil and its progeny have no reality, power, or intelligence, but are illusions which tempt mortals to their own undoing. When this is seen, mankind will fear no more, but enter into that freedom which was promised them by the Master when he said, "Ye shall know the truth, and the truth shall make you free."

An admission that evil is real, therefore something to be feared, must carry with it either the belief that it is of divine origin or that there is some other creator equal to or more powerful than God. The peace and safety of mankind is, therefore, bound up in the knowledge that is expressed in the great declaration of the Hebrew lawgiver, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

ARCHIBALD MCLELLAN

A Peculiar People

SPEAKING to the Christian believers of his day, St. Peter uses the word "peculiar" in a way which lifts its meaning quite above the state of being queer, or daft in some degree about some things. He says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and straightway adds this very significant statement, "that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." St. Paul also dwells upon this idea of the contrast which the "followers of God" should naturally present to the habits of the unbelieving; and it is saddeningly true that in their failure to measure up to this divine requirement, the standard set by Christian men and Christian nations was never at a lower ebb than it is today. This is strikingly revealed just now in the comments which are made by Orientals respecting those who have presumed to instruct them how they should think and live.

No demand is more elemental or more logical than this, that a Christian man shall be consistent, that his doings shall comport with his sayings; in other words, that he shall not be a liar. He who is without reproach in this regard cannot avoid being "peculiar," and to every earnest Christian Scientist this thought must make continuous appeal. In view of what he stands for, inconsistency at once becomes his chief exhibit if he is not eschewing the ways of the world. We constantly affirm that "there is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468). What therefore shall be said of us, or how shall we think of ourselves, if we are evidencing great content if not an engrossing interest in material things, if we are so absorbed in money getting and money spending as not to be scrupulously careful regarding the fairness and justice of the means by which it is acquired?

We dare to give voice to our Leader's stirring call on page 227 of Science and Health: "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!" Shall we be enslaved by any inducements to get rich quick, by any unchaste habit of sense indulgence, by the evanescent follies of fashion in dress, or by the lure of "cheap" amusements? How wholesomely "peculiar" and helpfully inspiring would we be if the avoidance of everything that is at all questionable distinctly characterized every one of us!

Moreover we stand for Christian brotherhood, for the one family of God. It is therefore incumbent upon us to see that every brother man with whom we have to do, is dealt with just as we would have him deal with us; that no economic injustice be consented to, much less profited by, and that the communal interest be faithfully conserved. Many an otherwise scrupulously honest man is woefully derelict here. The speculative impulse, the disposition to profit by a chance to get something for nothing, is forever tempting one to ignore the demands of justice. Surely there was never a time when genuinely honest, unselfish, and manly living was more imperatively needed, and this need it is peculiarly our province and privilege to supply.

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'rom the beginning the cause of Christ has been handiped by the unmanlikeness of men. Think of what it would e meant to history if the world had found the spirit of the ster among all his followers, and of what it would mean he happiness and well-being of the so-called Christian ions today if genuine unselfishness and good will had 'ked all their diplomacies! Compassionate judgment is those who are ignorant or who have inherited a lower idard of moral duty, but to us the Christ-man in all his ngth and beauty has been made known, and the demand concrete consistency on our part is becoming more and e insistent, and it is your business and mine to meet it.

'alled indeed out of darkness into marvelous light, how we fail to present to all men, under all conditions and at times, a more luminous, more winsome aspect? As Chris- Scientists we are bound to be the more observed, our ds and deeds subject to more exacting criticism; let us efore make sure that we are "peculiar" by virtue of the that we are distinctly more consistent and exemplary.

JOHN B. WILLIS.

Elemental Thought

THERE are perhaps few who observe carefully their own king processes in order to see whether these are governed divine Principle, yet there is nothing else which is of such portance to us in all we attempt. The psalmist tells us of a -satisfied mortal who says, "I shall never be in adversity," he is plotting to bring his fellow men to grief, and vainly eving that he can do this and prosper. Of such a one we told that "God is not in all his thoughts." From this we urally conclude that the one mentioned must have been a y wicked man, but this does not after all concern us. iat does concern us is how much God, good, is in our ughts, to what extent these are controlled by Truth and e, in short by all that expresses the divine nature. Mrs. dy tells us that man as God's likeness "has not a single dity underived from Deity;" and again she says, "A spiral idea has not a single element of error" (Science and alth, pp. 475, 463). Here then is the true standard which all our thought should be tested, for unquestionably thought is what shapes our words and deeds and measures success or failure in life.

It is hardly necessary to say that there can be no failure the divine activity, and we cannot too often remind ourves of this fact. If we cherish anxiety, hatred, impurity, even doubt in our thought, we are harboring elements ich inevitably lead to failure, and excuses will not help us. e may say that he cannot help entertaining fear of a good ny things, but in the twenty-first chapter of Revelation find "the fearful" at the head of a long list of evil-doers o "have their part" in the cleansing fire provided by Truth d Love. A careful study of this passage shows what ntal elements we have to get rid of; but this is not all: we ed to become better acquainted with God in order to reflect e qualities and elements of the one perfect Mind. If we em to fail in the working out of any of our problems, we rely need to know better the Mind that knows all things, that we may think and act intelligently and unselfishly all occasions. Readiness to see and overcome our own ults will aid us in demonstrating the scientific rule that we nnot suffer for the sins of others.

Here we should see that the truth can be applied to all gitimate work, even on the ordinary human plane, and the oser one comes to divine intelligence the greater success will have in his work. Principle is impartial, and the Christian cience healer can claim no more of God than can any faithful worker. The only difference is that the Christian Science practitioner is compelled to draw near to God in order to reflect the light of Truth to his patient; but if the "infinite elements of the one Mind" (Science and Health, p. 512) are lacking, results will be at best uncertain until this is remedied. If, for instance, the mortal elements of indolence, selfishness, or sensuality linger in thought, these must be cast out, and the stern command of the Christ, spoken at Jairus' threshold,—"Give place,"—must be heeded, that life in its fulness may be expressed. Doubt and fear are a virtual denial of divine omnipotence and omnipresence, and even humanly speaking they are very undesirable traits. On the other hand, the oft-repeated admonition to the children of Israel, "Be strong and of a good courage," directs thought to the spiritual elements which make for fearlessness whatever the situation, and these can never be truly realized until we recognize and acknowledge their divine source.

If we are willing to let in the light of Truth, we may sometimes be startled at the discoveries of unspiritual qualities which had been hidden in the depths of our consciousness, possibly by self-righteousness; but the light should be welcomed whatever it may disclose, for it can bring nothing but blessings. Happily the elements of mortal belief have no principle, no substance, no life, no intelligence, and they cannot usurp the place and power of the real and the true by means of which we trace our relation to God, and with love and confidence can say, "our Father."

ANNIE M. KNOTT.

Among the Churches

Current Notes

JERSEY CITY, N. J.—The corner-stone of the edifice of First Church of Christ, Scientist, of this city, now in course of construction on Harrison avenue, between Bergen avenue and Boulevard, was laid at 7 o'clock last Saturday morning [May 8]. The service was simple, only eleven Scientists being in attendance. These were the readers, the board of trustees, and the building committee, with the architect. This church is a branch of The Mother Church in Boston.

The Jersey Journal.

SALEM, ILL.—The Christian Scientists in Salem have purchased the Dave Marsha property on West Main street for the sum of fourteen hundred dollars, and they will begin at once to remodel the dwelling thereon and make it a suitable place for holding services for a while. In the near future they expect to erect a house of worship that will be commensurate with their idea of worship and thereby add to their comfort and likewise make it an important corner of this city.

The Republican.

WILKES-BARRE, PA.—Interest grows in the Christian Science church building under construction on South Franklin street, near South street, as work progresses. The building that is now being erected will cost, it is estimated, seventy-five hundred dollars, and though it will be only a temporary home for the congregation, it will remain to be used as a chapel after the permanent church building is erected. The site that was purchased by the congregation is two hundred and twenty-five feet in depth, and the building that is now being erected will only have a depth of eighty-one feet and is on the extreme rear of the lot, so that it will not interfere with the main building when this can be built. For the present, the front of the lot will be developed as a park area. The auditorium will seat approximately four hundred persons.—*The Record.*

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PORTLAND, MAINE.—At the Maine state exposition held in this city June 7-19, First Church of Christ, Scientist, maintained a *Monitor* booth and reading-room for the first time. It was attractively fitted up, and pages from the *Monitor*, mounted on a gray mat, were displayed. A show-case contained an exhibit of Mrs. Eddy's writings. The amount of literature distributed was 3,825 *Monitors*, 324 *Sentinels*, and 44 *Journals*.—*Correspondence.*

SAN FRANCISCO, CAL.—The congregation of Third Church of Christ, Scientist, now meeting in rented quarters in Schroeder street, will occupy its own building before the close of the year. The structure was to cost seventy-five thousand dollars, but later estimates exceed this amount. It is situated in Haight street, opposite Buena Vista park.

San Francisco Examiner.

KANSAS CITY, MO.—Third Church of Christ, Scientist, now worshiping in the completed basement at the northeast corner of Fortieth and Walnut street, is having plans drawn for a superstructure. Work on the building will start before Aug. 1. The completed building will cost one hundred thousand dollars.—*The Kansas City Star.*

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The Lectures

Anacortes, Wash.

A lecture on Christian Science was delivered by Jacob S. Shield at the Empire Theater, and Judge J. W. Norvell made the following introductory remarks:—

Less than fifty years ago Christian Science was discovered by Mrs. Eddy, one of the noblest and purest women that ever lived. She devoted her life to making plain the way, that all who will may partake of the "water of life freely." She was to a remarkable degree possessed of pure wisdom, and to her was revealed the spiritual meaning of the Scriptures. Her discovery and practice of Christian Science was but the demonstration of the teachings of the New Testament, and through "Science and Health with Key to the Scriptures" she has made available to all mankind the truth as taught and explained by Jesus of Nazareth. Christian Science has brought to suffering and sinning humanity that great spiritual law which the Master had in mind when he said, "Ye shall know the truth, and the truth shall make you free."

This new-old religion has also brought rest to the weary and comfort to the sorrowing. Many thousands of persons who were suffering from all manner of disease and sin have thereby been made free, and they have proven that the prayer of faith does heal the sick and give peace to the troubled heart, that it does make men and women better and happier and shows them how to love God with their whole heart and mind and their neighbor as themselves. Christian Science has changed a religion of gloom and fear to the pure light of hope and joy, and hundreds of thousands of people all over the world have been elevated from the dark valley of despair to the mountain top of a sublime faith in God.

Correspondence.

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Chicago, Ill.

Willis F. Gross, who lectured on Christian Science for Third Church of Christ, Scientist, was introduced by Albert E. Barnard, who said in part:—

To those of you who are non-Scientists we would say: Christian Science makes no contest with other systems of religion, has no quarrel with doctors of medicine, and does not claim anything that has not been fully proved. It does, however, insist upon reckoning everything from a basis of spiritual causation, in contradistinction to the more or less material basis of reasoning upon which the world at large has been content to depend for a number of centuries. It is this difference of reckoning that has caused many misconceptions may have arisen concerning Christian Science, and it is through the medium of these lectures that such misconceptions are in large degree eradicated and a fairer and saner view of the subject is established in the mind of the public.—*Correspondence.*

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Walla Walla, Wash.

Virgil O. Strickler spoke at the Keylor Grand Theater, addressing the largest audience that has ever attended a lecture upon Christian Science in this city. He was introduced by O. C. Soots, secretary of the Walla Walla Commercial Club, who said:—

Twenty years ago, publicly to acknowledge affiliation with the Christian Science church, or even to admit an interest in the teachings of Mrs. Eddy, required strong courage and a wholesome disregard for criticism. A remarkable thing in connection with the growth and progress of Christian Science is, that its true adherents never argue or remonstrate with those who take opposite view-points, but on the contrary manifest love and charity toward all mankind, with a steadfast reliance upon divine Principle which begets health and happiness. This attribute is in great measure responsible for the extraordinary advancement of Christian Science, which in a half-century has extended to every civilized nation in the world.

It is plain that something more than an outward manifestation is essential to the permanence of any religious faith. When, however, we consider that thousands of intelligent men and women, among them some of our ablest statesmen, authors, financiers, artists, and journalists, testify to the healing power of this new-old understanding; when cities like Chicago support sixteen large church congregations with nearly as many fine church edifices, Los Angeles and Oakland, Cal., seven; when The Christian Science Publishing Society can successfully conduct one of the great daily newspapers in the world and disseminate hundreds of thousands of weekly and monthly periodicals,—then fair-minded persons everywhere are willing to believe that a foundation of truth must underlie this structure.

Correspondence.

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Aspen, Col.

The remarks of the Rev. Benjamin Eitlegeorge of the Methodist church, in introducing Clarence C. Eaton, who lectured on Christian Science, were as follows:—

We live in an age of religious toleration—the most hopeful age the world has yet seen; but the one that is just before us will be even more hopeful. The Master once sent out his disciples on a mission of healing and ministering, and upon their return John brought back the startling information that they had seen one casting out devils in their Master's name, and they forbade him, because he was not of their number. To which the Master replied, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me." And to make the application more general he added, "He that is not against us is on our part."

I am heartily glad that we have got away from such

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ctions. It is a matter of deep humiliation to us that men e ever been so limited in vision as to make such an ex- ssion possible. The only question we ask today is, Does ork? does it get results? and if the answer can be given he affirmative, we are not only ready but eager to hear and n more about it.—*Correspondence.*

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San Jose, Cal.

he introduction of Francis J. Hambly, first reader, at lecture on Christian Science given by George Shaw Cook, in part as follows:—

t is distinctly noticeable that the world is becoming more rant and fair in the way new ideas are dealt with and ived, and so when Christian Science is presented to it, ming to be scientific as well as Christian,—and this truth be and is being proved and demonstrated daily,—we find ever increasing interest and desire for accurate informa- n concerning it, and these lectures are given to satisfy in a sure that desire. Christian Science is willing to be ghed and judged by its works; indeed, asks to be. It tefully points to what has been accomplished through its istrations and practice, and to the practical proof and vincing evidence of the part it has taken and is to take the coming victory of the race over sin, sickness, and th. It is true that all error must ultimately cease and ppear before Truth demonstrated; and the world is now lizing, as Mrs. Eddy has said (Miscellaneous Writings,), that "thought imbued with purity, Truth, and Love, ructed in the Science of metaphysical healing, is the most ent and desirable remedial agent on the earth."

Correspondence.

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Claremont, N. H.

Between four and five hundred persons gathered at The gnet to listen to a lecture on Christian Science by Prof. rmann S. Hering. The lecturer was introduced by Sen- r W. E. Kinney, as follows:—

Search for truth has occupied the minds of men in all ages. favorite theme for speculation and research has been life lf, its object and purpose, the laws that govern it, and its ation to the omnipotent. Along this line Christian Scien- ts believe their Leader discovered great truths, or at least de practical and beneficent application of great truths. d the evidence seems to be with them, for "by their fruits shall know them." The tremendous influence which ristian Science has had on the lives of the thousands and s of thousands of its earnest, thoughtful, and devoted herents the world over, must convince the honest seeker ter truth that there is truth in it, and that it is a subject rthy of the deepest research of thoughtful minds. I con- atulate this audience of truth seekers upon this oppor- nity to obtain further insight into this important subject.

Claremont Eagle.

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New York, N. Y.

At the lecture on Christian Science for Sixth Church of rist, Scientist, at McKinley Square Casino, James P. Eilen- rger, in introducing Bliss Knapp, said:—

Possibly many are here this afternoon through curiosity, hers through invitations that came to them from friends d dear ones who are enjoying the blessings of Christian cience and are desirous of sharing their blessings, and still hers who belong to other denominations,—all here to hear e old, old story as told by a Christian Scientist. Whether the world knows it or not, Christian Science is what it is seeking. Mrs. Eddy not only discovered the Science of Christianity as taught by Jesus, but also what all the students of the Bible failed to discover, namely, that "Jesus of Nazareth was the most scientific man that ever trod the globe" (Science and Health, p. 313). The world is waking to the fact that Mrs. Eddy was the most scientific woman who ever lived. She brushed aside the ashes of materialism, and with the gentle breeze of demonstration has fanned into flames a vital spark of Christianity which is healing the sick and reforming the sinner. This flame has grown into a conflagration beyond the control of all who have tried to hinder this outpouring of purifying fire, the inspiration of Love. It is the eternal truth come down through the centuries,—and who or what can stop this revelation of the omnipotent, omnipresent, omniscient God, our God?—*Correspondence.*

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Salina, Kan.

Alex Berg, in introducing Bicknell Young at the Christian Science lecture given in the New Theater, spoke in part as follows:—

I am not a Christian Scientist, and looking into your faces I observe that most of you are not professing Christian Scientists. This being true, your presence shows an earnest desire and a willingness to learn and to study the Christ-ministry of truth from the view-point of Christian Science. Your presence also symbolizes that world-wide desire, a reaching out for something nobler, higher, and purer than has ever before come to your experience.

The message of Christian Science which we will hear this afternoon, is the message of love, truth, wisdom, and purity. Its efficacy in the healing of physical pain and suffering, and its effect in the betterment of human conditions, is being experienced on every hand by all who seek help through its teachings. It makes better men and women, better citizens, better Christians, and inspires a loftier and greater love for the Bible, as well as a higher reverence for the teachings of our Lord and Saviour. It is that message of Love, that promise, that gift which was given to us and to the whole world by the Master, who said in answer to the great human need, "Ye shall know the truth, and the truth shall make you free;" and of whom we can say, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—*Correspondence.*

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Cleveland, Ohio

The remarks of W. S. Raeder in introducing William R. Rathvon, who lectured on Christian Science for Third Church of Christ, Scientist, at Grays Armory, were in part as follows:—

The real cause of the enthusiasm of the adherents of Christian Science is due, I believe, to three facts: First, Christian Scientists have been enabled to get a glimpse of the true nature of God; second, they are enabled to read the Bible intelligently and with understanding, so that it is to them no longer a book of doubt and mystery; third, they are enabled to give "to every man that asketh" a reason for the hope that is in them. Because of these facts, Christian Science is an eminently practical religion.—*Correspondence.*

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Lectures to be Delivered

NEW YORK—Woodstock: Bliss Knapp, Firemen's Hall, 8 p.m., Aug. 21.

SOUTH DAKOTA—Rapid City: Clarence W. Chadwick, Elks Opera House, 3 p.m., Aug. 15.

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Testimonies of Healing

A sense of deep gratitude prompts me to tell of the blessings I have received through Christian Science. Some time ago, when spending a holiday at a seaside resort, a motor-car knocked me down and badly injured one of my legs. I was taken to the local hospital, and the doctors there described the injury as a "double compound fracture," and strongly urged me to have the leg amputated. I refused assent, however, as the slight knowledge I had of Christian Science gave me an assurance that God, the great Physician, could heal me, and I resolved to put my trust in Him. Eventually I was discharged from the hospital as healed, but I was lame. Shortly after my return home, my mother, who was very much concerned about my lameness, called in a specialist, who after an examination declared that the injured leg was three inches shorter than the other and that I would be a cripple for life. He said that nothing more could be done for me and that I would have to wear a thickened boot.

I had been studying Christian Science with my married sister at her home, and as this sister had received many blessings under the care of a Christian Science practitioner, I humbly resolved to trust in God to restore me to a normal condition, comforted with our dear Leader's assurance that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). My healing came a few weeks later, when I was visiting this sister. The practitioner called in the evening, and he made everything so plain that I felt a great uplift. After he had gone I realized that the lameness had vanished and I could walk as perfectly as before the accident, the injured leg having resumed its normal length. Before I went to visit my sister, my mother had ordered a pair of surgical boots, in accordance with the advice of the specialist, and on my return home the bootmaker called with them. When told they were not needed, he was so astonished that he asked permission to measure me again, and he then found that both legs were exactly alike in length.

I desire to express my thankfulness for this proof of God's love, and also for the light our dear Leader has given to us through her priceless books, especially Science and Health, and for the help I am constantly receiving from the Christian Science literature.

FLORENCE G. PEACH, Manchester, England.

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I wish to express my gratitude for a wonderful healing I experienced in February, 1913. I had been visiting my daughter in Canton, Ohio, and was on my way to my home in Michigan. I had to change cars in Toledo, and as I was going from the station to the street-car I slipped on the icy pavement and seriously injured my leg. I was picked up by two men who were passing at the time, and they called to a surgeon who happened to be near. It was impossible for me to stand, so the surgeon sent me to the hospital in an automobile. I told him that I was a Christian Scientist and would not take any medicine, and as soon as I reached the hospital I sent a telegram to my daughter, asking for Christian Science treatment.

The accident occurred on Monday evening, and on Tuesday morning my daughter came to see me. An X-ray photograph of the leg was taken on Thursday and the bones were set that day. The following Monday I went back to Canton on a stretcher. When my daughter asked the surgeon how soon I could be moved, he said not for three or four weeks at least, because the leg could not be put in a cast before that time, as it was badly fractured, both bones being br... There was also a wound on the front part of the leg, ... the bone had cut through the flesh, and the surgeon fe... it might cause some trouble. He said I should have a ... in Canton look after this and put the cast on; but I d... see a doctor, nor was my leg put in a cast.

After three or four weeks the splints were taken o... the most remarkable part of it all is that I did not ... bit of pain any of the time. The healing is so comp... I have to stop to think which leg was injured. I ... farm and do all my own housework, as well as a gr... of walking, but have no difficulty at all. I am indeed ... ful to God for my healing, and for the revelation ... healing power of Truth through Christian Scien... grateful to Mrs. Eddy for giving us a book which ... how to find a God who is Love and "a very present ... trouble."—LAURA OLIVER, Vestaburg, Mich.

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During November, 1902, while residing in a small ... the middle states, our son, at that time fourteen ... age, was stricken with an illness which was diagnosed ... physician as spinal meningitis. We were then very ... students of Christian Science, and there was bitter ... tion to this teaching from members of our immediate fa... So, when the child did not apparently respond to ... and there were threats of arrest for neglect, we consen... a visit from a doctor, who pronounced the case very ... and stated that if the child recovered, he would be left ... crippled or weak-minded. Upon the rendering of th... dict, the Christian Science practitioner promptly m... argument and Truth destroyed the disease. The h... was rapid and complete, leaving no ill effects whatever. T... boy is now fourteen years of age, and has enjoyed p... health since the healing, without the slightest trace ... disease.

We have had many other proofs of the healing po... Christian Science, and feel very grateful for the ... blessings we have received through its teaching.

C. V. MCMANNAMY, Los Angeles, C...

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I am deeply grateful for the many blessings that I ... received through Christian Science and I hope my tes... may be of help to others. Nearly fifteen years ago ... sibilities and cares were suddenly thrust upon me throu... passing away of my husband, and these, added to my ... were crushing in their effects and seemed too great ... borne; indeed, life appeared utterly dark and hopeless.

Although I was a church-member, my sense of Scri... teaching failed me in this time of need. I did not blam... for what had happened, but I could not reconcile eve... and felt that something was very wrong and inconsist... my conception of Him. For a year I groped in darkne... then the blessed truth about it all was brought to me thr... Christian Science,—through the study of the Bible a... the light thrown on its pages by that wonderful book ... ence and Health with Key to the Scriptures" by Mrs. E... In place of sorrow, joy was given me; peace for unrest... piness for unhappiness, and best of all, a true know... of God and man. Surely this extremity was God's ... portunity.

In the years since then, while there have been many p... lems to work out, as I was left with four small children ... care for and error at times has seemed to have more p... than truth, still whenever I have turned resolutely to G... have always received the needed help. During this ...

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great many blessings have come to us all through the derstanding of Christian Science. Through the reading study of our text-book I was healed of lameness and stant pain, the result of milk-leg, also of an eye trouble heart disease. Croup, influenza, headaches, rheumatism, other ailments, have been readily overcome for the differ- members of the family.

For all these physical blessings I am very grateful, but I especially thankful for the help Christian Science has n to me mentally and spiritually, and my heart echoes s. Eddy's words, "Glory be to God, and peace to the aggling hearts!" (Science and Health, p. 45.) I feel t I cannot be thankful enough to God for the revelation he truth as given to our age through His messenger, Mrs. dy. It has certainly brought peace to many a weary rt, and a hope so great that it cannot be measured or even prehended by us yet, for "eye hath not seen, nor ear rd, neither have entered into the heart of man, the things ich God hath prepared for them that love him."

KATHERINE LOVELACE DRAPER, Portland, Ore.

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Early in the year 1913 my little daughter, aged six years, stricken with what a doctor pronounced a very severe ack of typhoid fever. She and her little sister were board- in the country, and when I received word that she was I went to her at once and found her unconscious. She had not recognized any one for two days and had so changed hould hardly have known her.

When the doctor came, I asked him just what he thought, d he said he could not tell. We therefore had a consulta- n of physicians, and they decided that the child was very k and that nothing could be done but to give stimulants keep the heart in action. This went on for three days, and ry one had given her up but myself, and I was nearly dis- ected. On the third day I asked the doctor what he in- ded to do,—if he was going to let her die and do nothing? said there was absolutely nothing that could be done; t it was beyond all human power to reach her trouble, ich was all in the brain; that he did not believe she could ssibly live three days at the most, and if she did the brain ould always be affected. He added that if he were I, would rather she did not live. It seemed for a moment if my life had become a blank, and yet something kept lling me she must not die, and I could not believe she would. ll my future plans included my little girls, and without em life seemed impossible to me.

The doctor made this statement on Monday, and the nurse ave the child stimulants all day until five o'clock that night, hen I ordered every one to leave her to me, for I intended have Christian Science treatment and save my baby's life. t half-past five the nurse reported that the little one's ondition was critical, so I telephoned to a Christian Science ractitioner and told her all the particulars, including the act that the doctor had said there was no hope. She replied hat she would begin treatment immediately. That night I nsisted on being left alone with the child. Then I took the ible and sat by her cot, reading and trying to know the ruth,—that God is the only cause and creator. I had perfect onfidence in God, realized His presence with the child, and ny burden was lifted. I was sure my darling was safe, and hat she would soon be well again.

At nine o'clock the next morning the child's temperature ad gone down somewhat, but when the doctor came he was ery angry at what I had done and said that I was making mistake and would be sorry. I clung to the truth in spite f all, however, and the following Thursday my little girl recognized me, although she could not speak. On Friday she sat up in bed and played, and on Saturday wrote a letter to her grandfather. No one can realize how happy I was to know that she was all right again. She kept gaining each day, and on Monday talked with me as intelligently as ever. On Tuesday she was dressed and walked a step or two from her cot into my arms. It was the most wonderful experience I ever knew, and I cannot tell how thankful I am for my baby's life or express my gratitude for her healing through Christian Science. She has been gaining ever since, and is today in perfect health.

This healing took place two years ago, and my daughter has never needed treatment for anything since. At the time of the fever her hair all came out; but it grew in again, and is now better than before. This was the only after effect, and it was overcome as was the illness itself. I am more thankful to God than I can express, and am sure I would never turn to other help in any case, either for my little girls or for myself, since I have found that He supplies all our needs. I have wished many times since that all mothers who are placed as I was, might know and feel the wonderful truth as I did, and realize that the little ones so dear to us may be saved from all harm by God, through the saving truth of Christian Science.—LUCY STANTON, Lynn, Mass.

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I deem it my duty, as well as a great privilege, to express my gratitude for the many blessings received by myself and family through the teachings of Christian Science. I could not begin to tell of the many demonstrations of this truth that we have had, but will mention two in particular. Lumbago was healed in two treatments, and a very serious attack of quinsy was overcome in a couple of days. These healings took place about three years ago, and the ailments have never returned. I am glad to know that this healing is going on throughout the world, and I hope some day to have a better understanding of Christian Science.

F. H. MILLER, San Rafael, Cal.

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I am thankful that I can testify to the healing power of Christian Science, for I know it is the truth that makes us free and teaches us how to find the kingdom of heaven.

From early womanhood until the past year I scarcely knew what health was. For two years I suffered from a terrible female trouble, also extreme nervousness. My ailments were too numerous to mention, but one of the most serious was an abnormal growth, from which I can gladly say I was entirely freed through Christian Science. It was just five years ago that I underwent an operation. I had employed four or five different physicians, who were exceedingly kind and did all that lay in their power for me, but all the time I was getting more discouraged and despondent. I wished more than once that the dear Lord would take me, for I had no desire to live and feel so miserable.

For months I kept away from doctors, for I knew if I sent for one he would tell me that I must go to the hospital again; but finally the pain was so intense that I felt obliged to call in a physician. He told me I would never be well unless I underwent another operation; that I would linger for some time, but could never do any work. I was more despondent than ever, and my heart went out to my family, for I thought I could not get well. It was right after this that my brother asked me to try Christian Science, and I consented. He told me that I need not suffer, for God is All-in-all and I must trust to Him. I commenced having Christian Science treatment, and I was not long in learning that God

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is good and that He is indeed the only physician. It was just one year ago that I accepted Christian Science, and we have not used any medicine since. Our family is now one of health and happiness, and harmony has taken the place of discord. Instead of being sick and a burden to my loved ones, I can now take the entire care of the household.

I am truly thankful to God and grateful to Mrs. Eddy for the great blessings. I was also healed permanently of weak eyes, for which I had been obliged to wear glasses for over ten years. After my first treatment I could see to read in the evening without glasses better than I did before with them. I am deeply thankful for all that this truth has done for me; words fail to express it, but they who love will understand.—FLORENCE COLE, Groveton, N. H.

To say I am thankful for the blessings which Christian Science has brought to me in the past two years, both spiritually and physically, only partly expresses my feelings. I realize, however, that I have only begun to understand and apply it, though I have proven many times that, as we read on page 152 of Science and Health, "Truth has a healing effect, even when not fully understood."

A short time after I came into Christian Science, my little girl, then four years old, developed symptoms of croup in the night. At first fear completely overpowered me, as on a previous occasion she had been very ill from the same ailment. I had just begun to read Science and Health, but I had learned the Lord's Prayer and its spiritual interpretation as found on page 16, so I repeated it, and in less than ten minutes the child was sleeping quietly, and she was up and playing next day.

On another occasion this same little girl had been in company with my young sister, who had contracted measles at school, but through the application of what we knew of the truth my little girl was prevented from catching the disease, as were also three children of another sister. The sister who was ill was in bed only a day and a night; after that the fever was completely gone, and she ate with the others. Meanwhile another member of the family who lived near us, but who was not at all interested in Christian Science, had four children exposed, and to material sense all of them were sick for a week or more, confined in a dark room and unable to eat.

I have been healed of bad temper, discontent, worry, fear, spells of crying, self-pity, and of being very unjust to others, also of bowel disorder, dizziness, frequent headaches, terrible pain in the eyes, and colds.—LAURA HANKS, Salem, Utah.

I gladly testify to the truthfulness of my wife's statements in this testimony, as Christian Science has proved a great blessing in our home. We are very thankful for what knowledge we have of it.—CHARLES E. HANKS, JR.

[Translated from the German]

I herewith wish to give my thank-offerings for the help received through Christian Science. For nearly twenty-three years I was afflicted with various forms of abdominal complaint, and suffered with pain in the back, head, and eyes, to which a serious eruption on the face was added during the last four years. I was unable to sleep at night, and would get up in the morning as wearied as when I retired. My suffering at times was intense, and the physicians whom I consulted could do little beyond relieving me somewhat; but now I am free from these distressing conditions.

About a year ago I was told of Christian Science, and I attended church the following Sunday. From that day to this I have rarely missed a meeting or service, and I am glad that I feel much more hopeful and happy, and am reading Bible, as well as Science and Health and other Christian Science literature, daily. I am indeed grateful to know God is always with me, and that to our heavenly Father belongs the glory for all the good that has come to me. I also thankful to Mrs. Eddy for pointing out the way Truth.

MATHILDE MATTHIESEN KULLRICH, Olympia, Wash.

I wish to express my gratitude for the benefits and blessings I have received through Christian Science. My personal experience of the healing power of this religion in the healing of quinsy. I had been subject to throat for years, and each winter I had from three to five lasting from one to three weeks each. I was cured by Christian Science in two treatments, and have not had a this trouble for eight years. At the same time a condition of the nose and throat disappeared, and never returned.

While I am thankful for this proof of the healing Christian Science, the greatest blessing is the know am receiving of the omnipresence and omnipotence Since my first Christian Science treatment I have ceased to want to know more about God. I am truly

D. V. BOWER, D.D.S., Chicago, Ill.



On Saturday, June 28, 1913, at five o'clock in the a man came to my door to tell me that my little girl injured in an accident. He said that the automo which she was riding had collided with a street-car, had been thrown out, striking on her head, and had taken to the receiving hospital. For just a mo seemed more than I could bear, but like a flash the came, Why, she is God's child, and He will surely His own.

My mother and I jumped into an automobile and to the hospital. All the way I kept declaring that child could meet with no accident. When we arrive daughter was unconscious and as one dead. The doc nurse said she was suffering from concussion of the She was vomiting blood, and continued to do so until two o'clock in the morning. She had a gash on the about two and a half inches long, a bruise behind and one knee was bandaged; in fact, there were bruise all over her body.

I kept on declaring what I knew of the truth, mother telephoned a Christian Science practitioner at once. She arrived at the hospital about seven o'clock. I felt greatly relieved when I knew she was helping She said we must get the child home as soon as p I then asked the doctor how soon we could move her, said in an hour or two if all went well, but we must have family physician at the house on our arrival; therefore order not to have any controversy at this critical time called a physician whom we knew. About nine o'clock nurse ordered an ambulance, and a little after ten we home. The physician arrived about the same time, the child, and stated that the brain was injured and vitality low; also that she must be watched very and kept quiet.

The practitioner remained with us all night, and morning when the doctor called again he said that the and temperature were normal, although the child was delirious. He again declared that great care should be

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.l, and that under no circumstances should she be allowed
.et up or raise her head from the pillow. He added that it
ld be two weeks, and possibly three, before she could sit
that complications might arise, and if certain symptoms
irred he should be called at once, as she might have to
·perated on. I then told him I did not think I should need
any more, and he need not call unless I sent for him.
ıve never seen him since that day.

Ionday my little girl was "flighty" at times; Tuesday she
quite herself, and asked why she was in bed; Wednesday
sat up for a while; Thursday she was up and dressed, and
less than a week there was no evidence of an injury.
atment was continued for a few days to destroy the fear
·elapse, but nothing occurred except increased health and
·ngth. The healing has been permanent, and my daughter
never enjoyed better health than she does now.

ıny mother reading this testimony must know how thank-
I am to God for Christian Science, and for His faithful
senger, our beloved Leader. I am striving to make my
an expression of my gratitude.

MRS. L. A. SUTTON, Los Angeles, Cal.

: am deeply grateful for all that Christian Science has
e for me. Several years ago I was suffering intensely, as
h ears were discharging and my hearing had become much
.aired. The doctor, an ear specialist, was very conscien-
ıs and did all he could to help me, but there seemed to be
relief in *materia medica*. He said that if only the ears
ld be healed and the discharge stopped, I must be content
could not hear. I had been under his care for two years,
l at this time was using twice a day the strongest wash
t he dared give me, besides another medicine. I also had
·tric treatments once a week.

·very much discouraged, I finally turned to Christian Sci-
e, and after the first treatment was so fully convinced of
uth's healing power that all my medicines were thrown
ay. I had also been doctoring for other physical disor-
·s, but I went away for a six weeks' visit with no other
nedy than Christian Science. After a few treatments the
.charge stopped, and I am thankful to say that my hearing
ıdually returned. The healing is now complete. All other
ysical ailments have been healed by this saving truth, and it
hard to realize that there was a time when I was seldom
·ling well. I am indeed thankful for many other proofs of
ıd's care.—FLORENCE SPELLMAN, Janesville, Wis.

I wish to testify to the wonderful power of Christian
ience in the healing of my little daughter of spinal menin-
tis. In February, 1913, she was taken very ill, being
ıconscious for twenty-four hours before we could obtain
lp, as we live in the country and it was the middle of
nter. My husband telegraphed to a Christian Science prac-
ioner, who began treating her at once. In six days, when
all appearances she was slowly passing away, she sud-
·nly regained consciousness, and from that time continued
improve, so that in a month she was able to go out to
lay. Her back is perfectly straight and her thought quite
ear. We had been studying Christian Science only a short
hile, so there was much fear to be overcome.

The same child had been healed of bad sores on her face and
ınds shortly before this, entirely by absent treatment. I am
ıdeed most thankful to God for His goodness, and also very
rateful to all those who have helped me to understand even
little of this wonderful truth.

LUCY E. FOX, Wapella, Saskatchewan, Canada.

From Our Exchanges

[Prof. John Reid Shannon, S.T.D., Ph.D., in *Zion's Herald*]

All the dogmatic beliefs in which men have embodied their religious ideas may burst like soap-bubbles and Christianity itself be no more affected than were the stars by the overthrow of the Ptolemaic system of astronomy. If both the emanation theory of light and the wave theory of light and a thousand other theories of light were blown to the winds, still the sun would shine in the heavens; its solar splendor would remain undimmed. The different theological schemes that have crystallized about the religion of Jesus are no more a part of his religion than are the different theories of light a part of the sun.

Systems of theological thought are subject to perpetual changes. A boy grows, and his trousers and jacket are not large enough for him when he gets to be a man. Such changes are as inevitable in regard to religious beliefs as they are in the matter of clothes; they must always be going on, unless man ceases to advance, for they inhere in the very fact that the human race is finite and is in process of development in an infinite universe. Growing religious thought cannot be kept back; trying to keep it back into old forms of expression is like trying to crowd an oak tree back into the acorn or an eagle back into its shell. Jesus speaks of the uselessness of such an attempt: Do not put your new wine into old wine-skins. If you do, the fermentation will burst them, and the wine will be lost and the wine-skins ruined. Put your new wine into new wine-skins and you will keep both.

[*The Congregationalist and Christian World*]

There is a rest of the soul in going bravely about our business in the face of difficult or challenging conditions. While we weary ourselves with sterile anxieties and the fretful criticism of social and political conditions, harvests are being gathered, corn is growing, and the ministrant seasons pursue their blessed and appointed courses. A confidence which looks for its wages or its dividends to "seed-time and harvest" and brotherly interchange of effort for the satisfaction of human need, is never disappointed.

A vast deal of our physical weariness is the outcome of strains and tensions which are really rooted in the want of confidence in such blessed and unfailing realities,—in the lack of trust in God. His is the true sanctuary of the soul's rest. It is after all our nearness to Him which counts, our sense of the unseen and eternal. The channels by which His healing tides reach our weary or troubled spirits have many names, but how He reaches us does not greatly matter; the main thing is that some new sense of a power beyond ourselves should come in to heal, exalt, and sustain us.

[*American Lutheran Survey*]

Altruism is as old as the Christian religion, as old even as the religion of revelation. So is patriotism, and among the true followers of God there has never been any conflict between these two things. The Christian altruist recognizes the necessity of individual regeneration and the presence of the love of God in the heart. A regenerated heart filled with the love of God has no place in it for selfishness, for envy, for false pride, or for enmity. As "God is no respecter of persons" in the offers of His grace, so the Christian citizen is impartial in desire and effort to bring good to men of all races and nations.

This is the time for the leaders in the church of Christ, especially those who have labored long for the evangelization of the world, to take part in the discussion involved in

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national honor, national rights, and the exercise of national power. This is the time for Christians to make emphatic protests against the spirit which produces jingoism and incites fear and hatred in one nation against another, and there are new opportunities and possibilities in the declaration and application of the fundamental truths of the Christian religion.

[*The Christian Work*]

If what we have said is true of Christ's claim to world sovereignty, then it is our duty as preachers to make this central in our preaching as we have never done before, and to apply it to the great issues which now confront us, in order that we may generate the public sentiment which is to be our ally in the great enterprise to which we are committed. We must apply it to the causes of war, showing that back of all the individual blunders of diplomatists and statesmen lie the twin evils of selfishness and unbelief, against which in every age it is the duty of the Christian preacher to wage ceaseless war. We must apply it to the remedy for war, showing that back of treaties and courts and international police, and whatever machinery we may devise to express and enforce our new ideals, there must be a new spirit, a spirit of brotherhood which is the spirit of forgiveness and trust and love; and we must begin the application of these principles at home in our own lives as individuals, testing ourselves as we have never tested ourselves before, to see whether as a matter of fact we are truly Christians in that unconscious faith that speaks through acts and sentiments more loudly than through words. We must apply it in our own social class, reminding the men and women with whom we are most intimately connected that the lines which separate us into social groups are not ultimate, but only subdivisions in the organization of the one great family of God. We must apply it to our country, testing our own conduct toward other nations by the principles of Jesus Christ, preparing ourselves for whatever work we may be called to do as interpreters and helpers of our sister nations at strife, by showing in our own conduct as a people our loyalty to the principles we preach.

[*The Christian Register*]

People who have it in them to do so will make life serve their will, not dull it; liberate their souls, not confine them; and they will get used to things at first difficult, so that they have greater freedom by means of them than they could ever have had by not going through them. The discipline of experience which enables one to bear it, emancipates the spirit. We do unconsciously and without effort what at first took all our souls, and our souls range above our tasks, ever acquiring new possessions, depositing new capital, and exploring new possibilities of power. In this way it is literally true that men may "run, and not be weary," may "walk, and not faint," and that their minds may thereby be set free.

[*The Universalist Leader*]

It is not enough that our lives shall be made beautiful with the tenderness of the dawn and the splendor of the sunset; they must also be glorified with the luster of the noontide, ennobled by the duties it demands and enriched with the joys which it bestows. And indeed the last is essential to the first. Only as we have learned to prize what is near shall we find a like value in the same things when they are distant. Only in so far as we are faithful to our present duties are we justified in expecting a happy future. Only in proportion as the interests of today are rightly cared for will their memory sweeten the past when today has become yesterday and tomorrow today.

Special Announcements

From the Publisher of Mrs. Eddy's Wo

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND H... WITH KEY TO THE SCRIPTURES."—For styles of bindi... prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—... edition of the text-book, "Science and Health with Ke... Scriptures," designed especially for the use of first readers... special edition, printed in large type (18-point) on Oxf... Bible paper, and bound in leather, is about the same t... as the cloth edition of Science and Health. Size, 9... long by 8 inches wide. The price of this edition is $... copy, with a discount of 25 cents each when included in a... for twelve or more copies of Science and Health, and in... all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, ... fore published only in the cloth binding, is now issued ... "pocket edition" size 4 x 5¾ inches, morocco, limp, rou... ners, gilt edges, Oxford India Bible paper. Prices of this ... edition: Single copy $2.00; six or more to one address, ...

Orders for the books named above and the other works ... Eddy should be addressed to ALLISON V. STEWART, Fabya... St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the ... *Journal*, and *Herold*, whether articles, poems, or testimo... all correspondence relating thereto, should be addressed ... EDITOR, and not to individuals.

From the Publishing Society

The article by Frederick Dixon entitled "Christian ... Healing *vs.* Mental Suggestion," originally published ... *Weekly Budget* of London, England, has been trans... Norwegian, "Christian Science Helbredelse i motsa... Mental Suggestion," and is now published in pamphlet ...

The lecture by Bicknell Young, C.S.B., "Christian ... The New Birth," has been translated into Norwegian, "... Science: Gjenfødelsen," and is now published in pamphl... with the English and Norwegian versions on opposite pa...

"The Sons of God," a lecture by Col. William R. Fel... has been published in pamphlet form and is now on sale ... shown on the opposite page for our regular pamphlets.

"Christian Science: The Resurrection and the Life," ... by Clarence W. Chadwick, C.S.B., is now published in pa... form.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of ... Scientist,—The Mother Church,—printed on folded sheet ... of the branch Churches of Christ, Scientist, with space for ... ing their authorized forms of application for members ... extracts from their by-laws, can be had at seventy-five ... hundred. Orders will not be taken at less than one ... and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to members ... The Mother Church, should be sent to J. V. DITTEMORE, ... 103 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother C... is due June 1 but may be paid at any time during the ... The per capita tax of members uniting in November is ... from the preceding June, this being the beginning of the ... year. Unless otherwise directed by the sender, the full ... of each remittance will be credited for the current year.

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Please advise promptly of any change in name or addre...

Send all per capita taxes and contributions to ALICE ... DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian ...ence, and author of the Christian Science Text-book, "Science and Health with ...ce to the Scriptures."

...ible monthly magazine is the official organ of The First Church of Christ, Scientist, Boston, Mass. In addition to articles, lectures, and testimonies not published ...where, it contains a complete list of Christian Science practitioners, and a ...ctory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, ...ico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: ...gle copy 20 cents; four or more copies to one address, each 15 cents. For Canada ...25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to ...address, each 17 cents. In all other countries add 65 cents for postage for each ...ual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one ...ress, each 20 cents.

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Published January, April, July, and October

...ontains the Lesson-Sermons which are read at the Sunday services throughout the ...r in all the Christian Science churches. These Lessons, which present citations ...m the Bible and "Science and Health with Key to the Scriptures," are valuable ...daily study.

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Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVII No. 51

Boston, August 21, 1915

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

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Items of Interest

A plan to develop 2,000,000 electric horsepower by damming the lower Niagara river just above Queenston, Ontario, and Lewiston, N. Y., is reported to have been presented to the New York state authorities by the same man who introduced the original power development bill in the New York state legislature in 1886. The proposal calls for the expenditure of $100,000,000, which would cover the damages to the Gorge route. The dam would be ninety feet high. The Whirlpool rapids would be done away with. The drop of the river from the falls to Lewiston is one hundred feet. The waters of the river would be impounded back to within a mile of the falls. The falls would not be damaged, and the creation of the new falls at Queenston would compensate, it is claimed, for the loss of the rapids. One million horse-power would go to New York and a like amount to Ontario. By taxing the companies five dollars per horse-power, $5,000,000 would be derived by each government.

The historic edifice in New Orleans which has housed the United States mint since 1838 is to be turned over to the city for use as a museum or any other public purpose desired. Since 1911 there has been no coinage conducted in New Orleans, but the mint building has been used as an assay office. Its vaults continue to be used to store $22,000,000 in silver dollars against which silver certificates have been issued. The mint was established by an act of Congress March 3, 1835, and the site was donated by the city of New Orleans. The present building was completed in 1838 at an original cost of $182,000. The dimensions of the structure are 282 by 108 feet.

It is pointed out by the United States government that the opening of the new naval radio station at Darien, on the Canal Zone, does not add to the facilities for the transmission of commercial messages. The new station will be used exclusively for government business. Primarily it will be used as a means of directing operations of various kinds on the Canal Zone and keeping in communication with ships at sea, but it will also be used freely by the department of commerce for the sending of its official messages. Out of a total of forty-seven naval radio stations now in use in various parts of the United States or its possessions, twenty-one, it is pointed out, are open to commercial messages, the others being reserved strictly for official business.

The last California legislature passed a bill for keeping Santa Catalina island waters closed for three miles to netting for bait. The island, about twenty-two miles long and from one to four and a half miles wide, is the meeting ground of many great game-fishes indigenous to the locality,—the leaping, the long-finned, and the yellow-finned tuna, the white sea-bass, and the yellowtail. The island waters were regarded as proper prey by the fish-market men. The previous netting had resulted in a decline of half in the number of fish, the leaping tuna in particular having practically disappeared. The establishment of Santa Catalina as a fish reservation is regarded as a triumph of the policy of the conservation of natural resources.

Two hundred and fifty-six international, national, and state organizations and societies will hold individual meetings of from one to fifteen days' duration between Aug. 1 and 30 at the Exposition in San Francisco. These conventions are industrial, commercial, educational, and technical in nature. The convention of greatest importance will be that of the National Educational Association. Its sessions will be held in Oakland, just across San Francisco bay, and will extend over the period between Aug. 16 and 28, inclusive. The attendance at this convention is expected to be the largest of any held so far. Delegates and visitors are expected to total forty thousand persons.

A series of hearings will be held by the international joint commission of Canada and the United States early in September relating to the levels of the Lake of the Woods and its tributary waters. The lake covers an area of over eighteen hundred square miles, and many industries have been established on its waters. The problem which is to be solved is the recommendation to the two governments of the establishment of such levels on the lake as will best serve the interests of all concerned on both sides of the boundary—power interests, agricultural interests, transportation, fishing, lumbering, and other interests.

Students of the University of Chicago, assisted in securing positions through the university employment bureau, earned $148,518.90 last year, the bureau reports. The largest amount made in any one occupation came through housework and cooking. Twenty-three men and eighteen women made $14,970.15 in this way, the average being $210.84 for the 780 hours spent. Work at the polls brought in $1,556.05. In all, some 1,170 students obtained work through the university bureau, and nearly all of them were men.

Receipts for packages deposited in the parcel post, upon payment of an extra fee of one cent, will be issued after Sept. 1, in accordance with an order issued by Postmaster-General Burleson. This will enable persons who deposit goods with the government agency to prove to customers, in case they are not delivered, that shipment actually was made. Merchants now have no way of proving that goods have been sent by parcel post, and when the goods are lost in transit the customer sometimes insists that the shipment was not made.

The Lincoln highway across the continent will pass through Baltimore and the District of Columbia. The original decision was not to include these cities, but to proceed due westward from Philadelphia to Gettysburg, thence to Pittsburgh. Under the new plan the highway will drop southwest from Philadelphia to Baltimore, thence farther southwest to Washington, and thence northwest to Frederick, Md., and so on to Gettysburg.

In preparing the ground for the erection of a railway depot at Ventimiglia, Italy, on the spot where the ancient Roman town of Intemelium once stood, many objects of archeological interest have been excavated. The discoveries have been made along the Roman Via Aurelia and are supposed to date from the first century. They comprise receptacles for ointments, chalices, buckles, earthenware, and goblets of delicate workmanship and ornamented with floral designs unknown to the finds of this district.

The steps of the United States capitol leading down from the rotunda to the capitol plaza are now being removed in accordance with a design of Congress, and will be replaced by those of granite. The old steps were put in place by the administration of President Andrew Johnson. They have been bought by the owners of the *Cincinnati Enquirer* and the Washington *Post*, and will become a part of the estate garden at Friendship, his country estate in the outskirts of the city of Washington.

At the annual convention of the conference on uniform state laws, which met in Salt Lake City Aug. 10-16, a concerted effort was made for the harmonization of varying statutes dealing with land titles. Eleven of the twenty-eight states have enacted legislation designed to simplify the land registration and transfer system. They are California, Colorado, Illinois, Massachusetts, Minnesota, Mississippi, North Carolina, New York, Oregon, Ohio, and Washington.

A society to encourage agriculture and industries in Costa Rica has recently been formed in Port Limon. Its first efforts will be to furnish free of cost to planters and farmers all kinds of seeds of vegetables and grains that will grow in that climate. Leading business men in the cities, as well as the agriculturists, have joined the organization and promise support it, in order to build up new industries to supplement the banana industry.

California is described as "the raisin state" by the department of agriculture. According to the last census, the production of raisins and dried grapes over the whole country amounted to 169,245,161 pounds, and of this total California furnished 169,210,878 pounds. It is estimated that there are now 130,000 acres planted to raisin grapes in that state.

Beginning Aug. 2, 208 automobile rural delivery routes, in eight states, went into operation. All told, 298 routes have been authorized. The routes vary in length from thirty to sixty-four miles, and the carriers will be paid from fifteen hundred to eighteen hundred dollars a year.

Craigie House, the colonial house on Brattle street, Cambridge, Mass., where the poet Henry W. Longfellow resided for a number of years, is to be held as a memorial. To this end the care of the building has been entrusted to a corporation.

The ministry of public works of Venezuela as an experiment has paved a section between Principal and San Mauricio streets in Caracas with macadam. The results have been excellent, and will probably lead to further improvements.

Figures compiled by the local railroads predict that 5,000 car-loads of peaches from Tennessee and Georgia orchards will have passed through Chattanooga, Tenn., before the season is brought to a close.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

ol. XVII August 21, 1915 No. 51

Teaching in the Sunday School

REV. JAMES J. ROME

TEACHING a class in Sunday school is not a task to be onsidered lightly. The old idea of taking a class of children o teach from a sense of duty, and spending an hour with the upils each Sunday morning, possibly with the feeling of aving done something meritorious, and calling that Sunday chool work, is a great mistake. Such a notion must give lace to something more practical and genuine. Sunday chool work is a vital and important part of the church work, nd not a mere auxiliary.

The Sunday school teacher may well ponder the responsiility of undertaking the task and carefully examine himself s to his fitness, for much will be demanded of him. He needs o be possessed of keen discernment, clear perception, spiritality of thought, patience and earnestness in pursuing the work. Above all, perhaps, he needs that humility which nables him to see his own personal inability to do anything, and on the other hand to know the great possibilities of our work when divine Mind is reflected through His idea. Thus the teacher may be emboldened to take hold of the work and do it rightly, not in his own strength, but by the support and power of divine intelligence.

In dealing with the members of a Sunday school class much charity and consideration is needed, since there are peculiar conditions to be dealt with. It is always a pleasure and a satisfaction to teach those who have come to the class thirsting for the truth and eager to drink it in, but unfortunately this does not characterize the attitude of all. There may be many who have been impelled to come for very different reasons. Some may attend from a sense of duty, some from the pleasure of association, and some even in unwilling compliance with a parental requirement. The teacher then may have the task of endeavoring scientifically to stimulate his pupils with a desire to learn, as well as of teaching them what to learn and how to learn it.

However, when we consider the result which may be attained, it is well worth the most patient and persistent effort, for we can never tell how far-reaching our influence for good may prove. Early impressions are lasting, and for this reason it is important that they be correct. Usually impressions are quickly and easily made in childhood because of the plasticity of the young mind; they are likely to enter largely into the formation of character, and so will influence the life of the child in subsequent years. Again, who knows what comfort and help may be carried into the child's home through impressions received in the Sunday school class. If the right thought is imparted, it is sure to produce good results.

There is also the work of correction to be attended to. There may be encountered some erroneous condition of thought as the result of wrong influences, caused perhaps by wrong associations, peculiarities of disposition, waywardness, carelessness, indifference, all largely owing to a lack of discipline,—mental errors having been left to grow wild, like weeds in a neglected garden. The Sunday school teacher, having only one hour in the week in which to counteract and correct these wrong tendencies, surely has need of faith, firmness, and fortitude; but he will find courage in the knowledge that a right thought has all power, while a wrong thought has none, and that one minute of truth can dissipate a whole century of error.

This leads to the importance of emphasizing the spiritualization of thought, for all right thought is spiritual. Mere appeals to the intellect are not sufficient; the teacher must strive to lead his pupils higher. Talks on intellectual research and material scientific discoveries may be interesting and entertaining, but of what spiritual benefit are they? To look "through nature up to nature's God" is legitimate, but to confine thought to nature without looking beyond it, is a violation of the first and great commandment, "Thou shalt have no other gods before me."

The natural tendency of the child's thought, as well as that of every other person, is to run off at a tangent on some material line of speculation or investigation. It may be true that we have not yet reached a point beyond intellectual development, and that certain branches of human learning are still useful. This is true, however, only so far as they aid us in outgrowing them, and if made use of in Sunday school, it should be only as a means by which to lead up to higher spiritual things. For instance, the understanding of mathematics can be used to illustrate the difference between human belief and spiritual understanding, or the changing theories of material science to show the inadequacy of human theories to explain existence; but we should never allow the illustration to absorb the attention and so obscure the pupil's sense of Truth.

The analogy between the conditions of nature and the laws of Spirit was used to good advantage by Jesus in his parables. He used his need for a drink of water as an introduction to the teaching which led the thought of the woman of Samaria to the water of life, and brought from her the request, "Sir, give me this water, that I thirst not, neither come hither to draw." The story of how Jacob dug the well, or a dissertation on the chemical properties of water, would have left her thirsting heart without refreshment. Jesus was always alert to grasp an opportunity to lead thought to God as the ever present Father and friend, and never did he leave his hearers stranded on the rocks of materiality. So, too, the Sunday school teacher who by his teaching and example has led the thought of the pupils away from self, sin, and materiality, to rely upon God, Spirit, as their counselor, healer, guide, and protector, has earned the plaudit of "Well done, good and faithful servant."

In "Science and Health with Key to the Scriptures" (pp. 235, 349) Mrs. Eddy writes: "The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy." "The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas. The

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elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science. . . . Speaking of the things of Spirit while dwelling on a material plane, material terms must be generally employed. Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension."

"The great commandment"

RALPH B. SCHOLFIELD

In answer to the lawyer who asked him which was "the great commandment in the law," Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Inasmuch as the answer was given by one so preeminently spiritual and practical as was Jesus, it is only reasonable to assume that he did not place before the lawyer an ideal wholly beyond the latter's grasp. It is probable, rather, that Jesus answered him as man to man, displaying as he ever did that wisdom, tact, and foresight which attracted the multitudes and silenced his accusers. His answer to the lawyer was straight and to the point, and it should immediately have made the lawyer question his own concept of God. What was the God whom he was to love with all his heart?

Had he wished, the lawyer could have obtained the answer to that question by observing the life of Jesus, his works of healing, and his method of teaching. Whether he did this or not we are not told, but it does not alter the force of Jesus' reply. To any or all who may ask themselves what is the God whom they must love with all their heart, there is still the possibility of obtaining a correct answer by a study in the Bible of the life, the works, and the teaching of Christ Jesus; hence the answer made by him to the lawyer is as imperative and as true now as it ever was. His words were never merely theoretical, but always practical, and had not this great command been true and demonstrable, it could never have lasted through the intervening centuries and retained its vitality.

Throughout his teaching Jesus implied the importance of this great commandment. It is, as it were, an extension of the first commandment given to Moses, and for all we know it was constantly used by the Master in addressing all classes and conditions of men. Christian Science reiterates this command today, and in so doing it is not placing before us an ideal wholly beyond our grasp, however much human affairs may seem to obscure this ideal. On page 9 of Science and Health Mrs. Eddy asks, "Dost thou 'love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'?" Then she says, "This command includes much, even the surrender of all merely material sensation, affection, and worship."

In the center of a city, in the rush and hurry of modern business, amid the keen competition, the financial activity or inactivity, and in spite of so much that is dishonest, it is possible to listen to and obey the command which Jesus gave to the lawyer. Is it conceivable to think that Jesus would have stated this command as a great vital law, if it were not possible to obey it under all circumstances? Moreover, would it have been given to us by one so wise, were it not of incalculable value and absolute necessity? The more apparently impossible it may seem to recognize this law, the more need for its emphasis. The intelligence and the power that lay behind Jesus' words and works are what we need to love, for they are manifestations of God. Christian Science is bringing to us the understanding of this power and intelligence, and to seek to love with all his heart that which reflects God, is a matter of vital importance to the business man. It means his advance from ignorance and fear to understanding, from belief in the power of envy and hatred to the knowledge of their powerlessness, and from belief in limited opportunities and opportunities to the knowledge of the supremacy of infinite Mind, or God.

It is therefore important for the business man to obey the command of Christ Jesus and to love what he knows as God with all his heart. It is easy to underestimate the necessity for constant effort to hold this ideal before one. The arguments of the human mind in its methods of transacting business, the temptation to believe that Christian Science is for study during solitude and that one has not time to think of it, are all suggestions which if entertained greatly tend to bring on a state of apathy. To prevent such a condition from arising, and to hold before humanity the fact of the ever-presence of divine Mind, a splendid opportunity is furnished to Christian Scientists in several of the business centers of the world's large cities. This opportunity is in the form of a Christian Science reading-room, where it is possible at all times, and especially when human affairs are trying, to place God, divine good, first in our hearts and minds, and to watch the marvelous healing effect of obedience to the first and great commandment. Thus we are enabled to help ourselves and to lift up the influence of the Christ in our lives, a sacred healing influence that will "draw men" unto it.

One such use of a reading-room was clearly shown to the writer, when a young man out of work came to read regularly every day for several weeks. When first he came to the rooms, he knew almost nothing of Christian Science. Within a short time, however, he obtained work which though not very remunerative gave him employment, and he continued to visit the reading-room nearly every day for some period, saying that he knew Christian Science had helped him to get work, and that it would continue to help him to advance in his work. After some weeks he obtained quite a good position, and though it took him away from the district where the rooms were situated, he freely acknowledged his indebtedness to them. Perhaps one of the most remarkable and yet the most natural features of the case was that from the time he entered the rooms to read regularly, his appearance improved in every way. This we know to be the natural outcome of the influence of Christian Science on those who seek it with all their hearts.



Man's Heritage of Joy

LOUISE KNIGHT WHEATLEY

The consciousness of the Christian Scientist is like a sweet, still garden, wherein each day is unfolding new blossoms of thought, nourished by the dews of faith, refreshed by the winds of hope, and quickened into life and beauty by the warm sunshine of love. It is a place of perpetual springtime. As the world awakens each year from its long winter's sleep, so do mortals, too long asleep in material beliefs, awaken sooner or later under the transforming touch of Truth to find themselves in a new world of loveliness, the "new heaven" and the "new earth" of John's prophetic vision. The activity which unlocks the frozen shallows of the brooks, which flings green garlands on every bough and coaxes the frail anemone to uncurl its shy petals in the sunshine, is but a type of that spiritual activity which makes "the wilderness and the solitary place" of some struggling human consciousness to bud and "blossom as the rose."

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Mrs. Eddy asks, "Who that has felt the loss of human nce has not gained stronger desires for spiritual joy?" en she adds, "The pains of sense quickly inform us that e pleasures of sense are mortal and that joy is spiritual" cience and Health, p. 265). Joy, then, being spiritual, but a part of man's eternal heritage. God's obedient idea s a right to be happy, because it is ever knowing and doing e Father's will. It is just as natural for man to be happy it is for a bird to sing. Joy is a spiritual possession, and necessarily follows that it is impartially and universally stowed,—an ever present fact, as changeless and eternal as e Mind from which it emanates.

But what says mortal mind to all this? It flatly contra-cts it, of course, just as it attempts to contradict and verse everything that is true. It says that joy is far from ing a universal possession, but is instead some rare gift lotted to a favored few. It says that joy is not the normal ate of man, but the abnormal. It insists that man is aturally "of few days, and full of trouble." Job once lieved this, but it was before he had learned to differenti-te between frail humanity and the perfect man of God's reating. Popular opinion on this subject has not greatly anged since that day when beggared self-righteousness, orn of all it held most dear, sat in dust and ashes, listening o the false sympathy of false friends.

Job was supposed to be happy when he was at ease in per-onal sense, and to be unhappy as soon as this sense of ease as taken from him. The world in general agrees with Job; t says that a man's happiness consists "in the abundance f the things which he possesseth," so it straightway goes to ork to accumulate "things." It says that joy is synonymous ith wealth, power, fame, worldly success, gratified ambi-ion, ample leisure for self-indulgence,—all that stands for 'the lust of the eyes, and the pride of life." It therefore pends its short span of time in pursuing these, as children ursue some dancing will-o'-the-wisp, yet all the while know-ng that when this evanescent thing called happiness is once ttained, it will be retained only so long as chance and change decree, and that at any moment a sudden turn of that elusive weather-vane called "circumstance" may send it floating provokingly away into the distance.

How it rests one, after thinking of these things, to remem-ber that the man who had as little in material possession as any one of whom the world has ever known, once included "my joy" in the rich legacy which he left to his disciples. In the hour before Gethsemane, Christ Jesus said to those sorrowing hearts, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." His joy, when he was about to be crucified! Yet as we read those matchless words spoken that day in the "upper room" at Jerusalem, we feel sure that in the face of him who uttered them there must have shone that look of holy joy which shines in the faces of all who follow him, because it is the clear and undisturbed radiance of right thinking.

The only sort of joy which really exists, loses not one iota of its pure serenity through the empty flutter of passing events. Paul once wrote that he rejoiced in tribulation. Joy does not mean that one has run away from trouble; it means that he has overcome it. Joy has proven the affluence of its God, and is giving thanks. It is not the untried, undisturbed tranquillity of a garden bathed in June sunshine; rather is it this same garden uplifting fragrant chalices of gratitude because of the refreshing of the rain. It is the rainbow blossoming into beauty against the black-ness of disappearing storm-clouds. It is the smile that shines through tears. It is that which has had its starless midnight and at dawn has heard the thrush's song.

In a certain quiet room there stands a vase of iridescent glass, delicately sensitive to the tint of any flower confided to its care. All day long it sparkles like a fleck of impris-oned rainbow, flinging out soft blues and purples and opal-escent rose color, a thing of perpetual beauty, changing its hues each hour as the sunshine shifts its point of view. But it is when the sunshine goes away and evening shadows creep into the room that it grows most beautiful of all in the eyes of its possessor; for while it loses its color, it still shines on, like some clear, steady little star, long after everything else around it has melted into darkness. Thus it reminds one of the true Christian Scientist, lifting his gaze above the clouds of sense, rejoicing in the sunshine, merging himself with delicate self-effacement into the general harmony of his sur-roundings, a source of unfailing light and gladness to all about him.

In "Miscellaneous Writings" our Leader says: "The lives of great men and women are miracles of patience and per-severance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God" (p. 340). "Your joy," said Jesus, "no man taketh from you." Then shine on, little star! Who knows how many are watching for your light? Who knows how many, now wandering afar in the darkness, shall see your steady glow, and come out from among the shadows to find, as you have found, the eternal sunshine of Love's abiding presence?

Supply Spiritual

FRANCES A. HALDANE

In Christian Science we are taught that God, divine Love, is the source of supply. Just what this may mean will unfold in various ways through the years spent in learning Love's lessons. At first it will probably mean to us a sense of God's love toward us; that we are His children; that He will not leave us unprovided for; that we have a right to expect His ample provision, and that we shall not be disap-pointed. Jesus said, "Your heavenly Father knoweth that ye have need of all these things."

Then as we work on, realizing God's love toward us, we learn that the problem of supply demands that we reflect divine Love. In other words, we must keep the channels of our thought clear and loving, that no sense of resentment, pride, bitterness, disdain, anger, or hate may obstruct the flowing of the currents of Love. In Science and Health (p. 2) we read of "the open fount, which is pouring forth more than we accept." That we do not receive more, is some-times due to the fact that we are harboring some thought which constantly shuts out the divine benefits. The work to be done is therefore in our own consciousness, to cast out that which is the opposite of divine Love, to come into accord with the infinite and eternal goodness of the divine Mind. If others have seemingly wronged us, we should feel only compassion for such a perverted sense, that can but injure itself and cannot hurt us if we are resting in a loving con-sciousness and a realization of the divine protection.

Especially must the thought be watched if we are owing a debt. Indebtedness so often in the human mind begets a feeling of humiliation as a consequence of obligation; and there may follow, perchance unperceived, a sense of bitter-ness and resentment. Then the command "Owe no man any-thing, but to love one another," urges us to realize that the primary debt is love, not money, and if the primary debt of

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love toward the individual and all humanity be paid, the material obligation will be taken care of.

Supply is also the consequent of a more unselfed love. That some lack while others have plenty, is often the result of what seems an almost universal manifestation of selfishness. This takes the form of injustice and infringement of rights, national and corporate as well as social and individual; therefore in making our own demonstration we must realize that we are under and protected by the law of justice. It is ours to demonstrate that, since there is but one Mind, justice and moral sense are universal, and govern on every plane of life, in every circumstance. Since the administration of justice among men is still very imperfect and the human sense of compassion is limited, we must get back of the seeming and realize the universality of divine Love, reflected all over the world. Love's reflection inevitably does what is right to all; it would loose every captive, reclaim and feed every outcast. So in knowing the truth about supply for the world at large, through the realization of universal Love we strike at the impersonal claim of selfishness, and will reap the consequences in the freeing, to a greater or less extent, of our own lives from the results thereof.

Thus at different stages of our journey varying forms of the problem may have to be met and mastered, by holding always to the thought that supply comes not from persons or conditions but, together with every other good and perfect gift, "from the Father of lights, with whom is no variableness, neither shadow of turning."

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Christian Science and the Jew

ISRAEL GITTELSON

WHENEVER and wherever I attend a Christian Science service, I find a goodly number of Jews enthusiastically taking part in the services and testifying to the grand verity of this teaching, and I desire to express my profound gratitude for the bringing of so many of these my people into this wonderful truth. It is recorded in the Scriptures that the Master enjoined his disciples to go "unto the lost sheep of the house of Israel." He also said, "Feed my sheep." It is told of him that he preached in the synagogue and in the temple at Jerusalem, but although "he came unto his own, . . . his own received him not." I am therefore very grateful that through Christian Science we are now coming into our own, and it should be particularly gratifying to all Christian people that another statement of the Master is being fulfilled, "And there shall be one fold, and one shepherd."

I was born a Jew of the tribe of Judah, and raised an Israelite, that is, in the fear of the Lord, and now I am a Christian Scientist, to me a grand evolution, a spiritual growth. I have come into the understanding of man's unity with God, the selfsame God of Israel whom I have learned to know more intimately as the ever present God, who is always ready and willing to aid and guide us in everything that is good. Christian Science teaches that God is Love, "the underived, the incomparable, the infinite All of good, the *alone* God" (Miscellaneous Writings, p. 249).

I was once asked by a Jewish rabbi why so many Jews go into Christian Science, and he added, "Where wilt thou find a God like our God?" The Christian Scientist might respond by saying, "Where will you find a God like our God, who is Love, and Life and Truth, the infinite Mind?" It is recorded in the Hebrew writings that a certain centurion came to Rabbi Hillel, the compiler of the Talmud, and said: "I came to ask you to teach me this great religion of yours, for I must know your God. Can you teach it to me this day, for before the setting of the sun I must return to camp." The rabbi replied: "You may return to camp immediately, for I will teach you this religion of ours in one minute, and that is, 'Love thy neighbor as thyself.' You will then know God."

I can understand this answer more clearly since I became interested in Christian Science, for our text-book tells us that God is Love. Again, it is very reasonable that many Jews should accept Christian Science. It takes at least a vital spark of religion to be susceptible to this truth, and the Jew has it. No matter how clothed it may be with ritualism, dogmatism, and superstition, that spark of religion is there, inbred in the innermost part of his nature since the days of Abraham, and when the breath of Christian Science is directed to it, it is soon fanned to that fervent heat of understanding which melts away all superstition and prejudice and welds the old faith and the new understanding in everlasting union.

It is now some five years since I became interested in Christian Science. My physical condition was then at its worst, and I needed help, but could not get it in *materia medica*. I finally turned to Christian Science and was healed. I have studied the Hebrew Scriptures in the original from childhood, but it is since coming into Christian Science, and through the close study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I have come to understand why Moses represents the integrity of moral law, and Jesus of spiritual law. The Jew is quick to see the truth if he only starts to look into it, and hundreds of Jews are becoming wise to the fact that the rejected Jesus of Nazareth is the Messiah who revealed the eternal Christ. How pertinent are the words of the great Teacher himself: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

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[Written for the *Sentinel*]

"Ever with me"

ADELA V. SCRIMGEOUR

I LAY upon a hillside cold and bare;
I had no friends, no home, no means to live,
When on my dull ears struck a voice divine,
"Son, thou art ever with me; all is thine."

A hope sprang up within my darkened heart.
If all is mine, how was I ever poor?
If Love is ever with me, I can rest
My head forever on the Father's breast.

No foe could follow where I chose to roam,
For Love is my protector night and day.
All hate fled powerless when the searching light
Of Love divine illumined all the night.

And ever as I went upon my way
Sin, sickness, sorrow fled from off my path.
"Son, thou art ever with me," rang the voice,
"All that I have is thine; live and rejoice!"

So now I roam upon that hillside bare
To seek for those distressed as I had been.
For when I fold my hands in idle sleep,
I hear a voice which bids me feed His sheep.

And when I raise the tired and drooping head,
And see the hope return to hopeless eyes,
What joy on earth could ever equal mine?
"Son thou art ever with me; all is thine."

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Selected Articles

[Judge Clifford P. Smith in *The Times*, Hartford, Conn.]

The sermon on "Christian Science and Christian Logic," of which a notice and a report were published in recent issues, presented a curious contrast with Christian logic as found in the New Testament. The thesis of the sermon in question was that the cures which the speaker credited to Christian Science do not prove the soundness of its tenets. This was maintained because cures have occurred when "a certain power of mind over the body" has been brought into play by "touching the bones of saints," by "humbugs," and by "quack medicines," as well as by Christian Science. I submit, however, that the reverend and learned gentleman left the subject at the precise point where an intelligent inquiry should begin.

An impression on the human mind, by whatsoever means it may be made, is always liable to produce a corresponding effect on the human body. Why? Because, to quote from Mrs. Eddy, "*mortal mind* and body combine as one" (Science and Health, p. 409). Every cure of a physical disorder furnishes some evidence of this fact, the proof being most distinct when no palpable agent or instrument can be seen. The cures wrought by Christian Science, therefore, furnish evidence of the proposition just quoted, but they are not alone in doing this. They draw apart from all similar phenomena, and furnish proof of something more than the proposition just stated, by reason of the method which they instance and the Principle which they illustrate. In other words, Christian Science healing is distinctive because it results from the action and power of God, the divine Mind, over the so-called human mind and its embodiment. Thus Christ Jesus distinguished his healing work from all other curative efforts, even from human mind-cures, when he said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." In short, he pointed to the method and Principle of his work as the distinguishing factors.

And did not the Master speak of his healing works as having evidential value? He certainly did, on many occasions. For instance, "Though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." Even the Jewish multitude was more logical than this minister, in its appreciation of spiritual healing; for, as St. Matthew relates, "when the multitudes saw it, they marveled, and glorified God, which had given such power unto men." It can be said, therefore, that the cures wrought by pure Christianity or Christian Science prove that God is, and that His law and power are operative and available to men for the destruction of evil, including disease. It is for this reason that Christian healing has turned thought to God in this age, and will naturally do so, even as it did when it was first practised.

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[W. D. Kilpatrick in *Pontiac* (Mich.) *Press Gazette*]

A recent issue, reporting the sermon of an evangelist holding meetings in your city, contains a brief reference to Christian Science which may be misleading to your readers, and concerning which I should like to make a correction.

Christian Science is a religion based on the teachings of the Bible and on the words and works of Jesus, and is held by Christian Scientists to be in strict accord with the spiritual interpretation of the Bible at every point. Critics are pleased to offer divers and sundry tests of their own creating, whereby they would like to have Christian Science judged; but the test imposed by Jesus is probably as safe and reliable as any that could be applied to religion, and is one which Christian Scientists are very glad to have applied to them.

Jesus said, "By their fruits ye shall know them," and further, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Then in the sixteenth chapter of Mark he gives us a brief outline of what these works by which we are to be judged consist. He says: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These are the real tests whereby any religion should be judged, and they are the tests by which Christian Scientists are pleased to have their religion compared with that of other religious denominations or systems.

Mrs. Eddy spent many years in unselfish but thankless toil, with the Bible and in prayer, in preparing to give to the world this great truth which is today being so universally accepted throughout the world. For years she labored in meager surroundings, with little or no means, working unremittingly for the betterment of mankind. It was only in later years that larger means came to her, and this but stimulated her endeavors in behalf of the great work to which she had devoted her life, for we find her living simply and lovingly, building solely for the future of Christian Science.

The revenues derived from the sale of books were devoted by Mrs. Eddy to the establishment and perpetuation of the work of Christian Science. Those of us who are fortunate enough to include her books among those for our daily reading, do not feel that the price thereof has been placed too high; but quite to the contrary, we would gladly pay many times the amount asked for the books, if it were necessary to do so to obtain them. Today the revenue derived from the sale of Mrs. Eddy's works and other Christian Science literature is devoted to the work of spreading this great truth throughout the world, that all mankind may be blessed.

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[J. Arnold Haughton in *Radcliffe* (England) *Times*]

I would like to state that the object of my letter in answer to Doctor ——'s criticism of Christian Science was to insist upon the fact that Christian Science is a religion which has a spiritual message for mankind. It seems a pity that because in obedience to the commands of our Master it also includes physical healing within its faith, it should be spoken of as rather mean and selfish. It is true that physical healing is the element of Christian Science which has most largely arrested the attention of the world; nevertheless that does not make it less true that the primary object of Christian Science is not to heal, but to take away the sins of the world.

The physical healing is a sign or proof of spiritual understanding, as I stated, but from this it does not follow that it should be the primary aim of Christian Science to "produce those signs and proofs, and when they are produced the work of Christian Science is over." That might be so if the physical healing were a sign of complete spiritual perfection; but no one, I think, has ever urged that it is. Moreover, many Christian Scientists have not stood in need of physical healing, but have been attracted to this religion by its spiritual power and beauty.

It is quite true, as the doctor says, that a healthy man does not want to talk about his body, but experience teaches that the sick person usually does; and Christian Science operates to enable the latter to cease from talking or think-

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ing about the body, so that it has not been "so engrossed with the physical body as not to have thought of any special treatment for the body politic or even the body ecclesiastic." Christian Scientists are fulfilling their part in public life and citizenship all the better because they are Christian Scientists. It is almost trite to say that the character of those bodies is only an expression of the character of the individuals of whom they are composed, and that therefore the real solution of problems of public and social morality is to be found in the corrected lives and ideals of individuals as such. In this connection Christian Scientists deny the reality of evil in the sense that all that is real is eternal, but they do not pretend that it does not exist in human consciousness as a false belief. Its falsity conceded, its unreality premised, its destruction becomes a logical necessity.

In conclusion I am glad to acknowledge that there was an element of commendation in the critic's reference to Christian Science, but undoubtedly his misconception of the subject has prevented him from rightly estimating it as a factor in the religious life of the world.

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[E. P. in *Law Notes*, Northport, N. Y.]

Not so very long ago in New York, a Christian Science practitioner, regularly engaged in Christian Science healing, was convicted of accepting fees from his patients, who were glad to pay for his services, and was sentenced to be punished as a criminal. So subversive of liberty and justice did this seem to the then legislature of the state, that it passed a law the purpose of which was in effect to exempt such persons from similar prosecutions in the future; but at the instance of the doctors the governor vetoed the bill. And now very recently another bill, known as the Thorn bill, intended to exempt Christian Science practitioners from the state law requiring physicians to be examined and licensed, has been defeated, ostensibly on the ground that it would imperil public health by permitting persons to practise healing without being subject to any state regulation or supervision, although it would appear that twenty-seven states have enacted laws exempting such practitioners from the provisions of statutes governing physicians, and we are not aware that sickness or death has as a consequence exacted an added toll therefrom.

It is evident, however, that the result of legislation compelling Christian Science practitioners to take an examination, and so to perfect themselves in methods of treatment which they and their religion hold in abhorrence before they can apply their own understanding otherwise than gratuitously, is to discriminate directly against them in favor of other means of healing, as well as indirectly to prevent or hinder from doing so those who may desire to resort to them for relief. And the question which concerns us is, Is such discrimination by government in favor of one set system of medicine just, especially in view of the present state of the world's knowledge on the subject of disease and the proper cure therefor? For be it said on the testimony of the physicians themselves, medicine is at best but empirical. Nor can we think of the changes in professional opinion since the days of John Hunter without the most painful feelings of distrust in all modes of treatment.

In the space of some forty years we have gone through three revolutions of opinion with respect to our treatment of typhoid, a disease of very frequent occurrence and of the most decisive and urgent symptoms. Until quite recently one of the most efficacious remedies for tuberculosis in its milder forms was raw meat, which was given the patient at least once a day; but after a time it was discovered that this had a tendency to generate tapeworms, and as a result the treatment is now practically obsolete. Voicing the sentiment of distrust in the prevailing system of curing disease, Dr. Oliver Wendell Holmes, who was himself a past master in the practice of medicine, said: "Mankind has been drugged to death, and the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable."

The schools of medicine called irregular have each been compelled to fight their way against the regular school. The old-school doctors, with their powerful political organizations, have persecuted them with a shocking degree of bigotry and intolerance. They have persecuted them through unjust restrictive laws procured by them from altogether too trusting legislative bodies; but in spite of this persecution these new schools of medicine—homeopaths, osteopaths, chiropractics, and others—have been established with more or less success and have gained a greater or less degree of public confidence and favor.

The Hon. Edgar M. Cullen, former chief judge of the court of appeals of New York, in the annual address before the New York State Bar Association, reported in *Law Notes*, March, 1914, speaking on "The Decline of Personal Liberty in America," said by way of emphatic conclusion: "The only way in which our own conduct can be secured against the inroads of paternal or socialistic government is to be alert to protect the conduct of others and to condemn violations of private rights equally whether the violation is of our rights or of those of others." Whenever, therefore, there exists a clear discrimination against one class in the community in favor of another or others, as appears in some states in the case of Christian Science practitioners, it behooves us to raise our voice in protest, unless it satisfactorily appears that such distinction is clearly justified by paramount considerations of a public nature.

Undoubtedly the guardianship of the public health is a sacred trust properly residing in government, and to that end it is justified in employing such means as to it seem most effective to prevent the spread of contagion. But does it not seem that otherwise it ought to allow every citizen to be perfectly free to resort to such means of preserving his health as he desires and believes in? If one wants the doctor, whether regular, homeopathic, or of any other school, he has or ought to have just as much of a constitutional right to choose his physical remedy as he has to choose his church. So, if he believes in Christian Science as a means of preventing and healing disease, his right to resort to that remedy ought to be just as sacred in this free country as is the right of the other man to resort to the doctor and his material remedies.

In the address adverted to above, Judge Cullen thus admirably summed up the subject we are discussing:—

"Surely there is no nobler, none so charitable and unselfish a profession as that of the physician. Yet the persecution which some of the physicians seek to inflict on the Christian Scientists is discreditable. Personally, when ill, if compelled to make a choice, I prefer the attendance of the physician to that of the minister, but others may entertain a different view. It took centuries of time and untold human suffering to establish the right of a man to be saved or damned in the next world in his own way. And the right of an adult sane person to be cured or killed in this world, in his own way, seems to me to be equally as great, unless his disease, being contagious, endangers others, and even in that case it is difficult to see how the attendance of the Christian Scientist can increase the danger.

"Doubtless the requirements of technical education and

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skill prescribed as conditions for a license to practise as a physician are proper. In default of such requirements we would be subject to being imposed upon by impostors and charlatans. But no one, however, can be deceived by the Christian Science reader except as to the extent of the special intervention of the Deity in human affairs. As to that, a man has a right to believe what he chooses, and the further right to act on his belief. In all Christian churches prayers are offered for the recovery of the sick, and all decent Christians, Friends possibly excepted, believe in supporting their clergymen. The Christian Scientist has exactly the same right to be paid for his services. The sect seems to be unpopular and to have few defenders. That is only a greater reason why we should see to it that its rights be respected."

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[Jesse Pickard in *The Tribune*, New York, N. Y.]

May I reply briefly to an editorial in which you express the opinion that Christian Scientists should be compelled by law to qualify as medical practitioners before being allowed to practise their religion for the benefit of the sick? This opinion is, I believe, based upon the untrue assumption that there is some sort of medical supervision over people upon the part of Christian Science practitioners. The fact is that those who go to Christian Science for help, get no medical treatment of any kind, and they are advised by Christian Scientists that whenever there is a suspicion of communicable disease they should consult a regular physician and see that all the health regulations are observed. They call upon physicians for such diagnosis when necessary, even more punctiliously than does the average citizen, and the health records of the state prove this fact.

Those who have exercised their constitutional privilege to rely upon prayer as offered in Christian Science, and who have not, therefore, desired to rely upon drugs for healing, have not been, in all the years of successful Christian Science practice, the cause of spreading contagious disease or epidemics, nor have they subjected others to danger in this direction. It is due to Christian Science to state this, and the records of the health departments will bear it out, however much intentional or unintentional misrepresentation has been advanced to the contrary. At the same time, it may be observed that Christian Science churches, whose members are at least of average intelligence, who are well and happy and helpful members of the community, have sprung up broadcast to testify to the healing efficacy of the Principle to whom the prayers are offered.

The history of Christian Science up to date is a remarkable one, and is good proof that freedom to worship God according to one's conscience, even if that worship goes so far as to rely upon God alone for the healing of disease, is perfectly compatible with protection of the public health. Such regulations as have heretofore governed Christian Scientists in their ministrations to the sick have not included compulsory medical study, because it is very generally recognized by those who understand the nature of Christian Science treatment that it has nothing to do with medical treatment.

Here a distinction should be made between the law which requires that those who practise medicine shall qualify as physicians and the health or sanitary regulations which apply to all citizens under the rules of the board of health or similar authority, and by which in their practice Christian Scientists are governed. These regulations are sufficient to safeguard the health of the people, and have proved so in the practice of Christian Science up to now. It should be recognized that our state and national laws do not require of spiritual advisers, whether clergymen of other denominations or Christian Scientists, a medical training in order to qualify them for ministering either to the sick or the sinful.

It should not be assumed that Christian Scientists are bent upon evading the law relating to the practice of medicine. They neither diagnose nor treat disease, nor do they advise those who come to them in regard to the care of their bodies. Their practice consists solely in ministering "to a mind diseased," as Shakespeare puts it in the play of "Macbeth." This requires no medical preparation, else clergymen should also come under the provision. Is it the province of our government to decide the religion of its citizens and compel them to mix drugs and prayer if they do not so conceive of the divine power? Is the state to say that it is legal to preach the religion of Christ and its benefits, but illegal to practise this religion?

The efficacy of prayer to heal the sick depends upon virtue and Christlikeness, not upon medical knowledge. Is the state to declare that "the prayer of a righteous man availeth much" only when accompanied by medical qualifications, and to declare illegal and unavailable to mankind the prayers of all those who have not so qualified? Such paternalism on the part of the government applying to the practice of the Christian religion is not inherent in our national life. Our citizens have not been trained to expect it or to accept it.

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[Robert S. Ross in *The Yonkers* (N. Y.) *Herald*]

A few days ago an item appeared in your paper which stated that because a resident of Yonkers, who was a Christian Scientist, had died without medical treatment, the coroner was making an investigation. On the same day the newspapers of New York, Yonkers, and other places in the state contained in the aggregate hundreds of notices of death under licensed medical treatment; but up to the present I have not heard that the coroners have taken steps to investigate any of these cases. Doubtless your readers will see the inconsistency of a system which penalizes trust in God, but promotes and protects trust in material methods, no matter what the physical or moral effect of medical treatment or advice may be. Christian Science, which is the reinstatement of the Christianity of Jesus, is daily proving itself to be the most efficacious healing system known to mankind, healing where *materia medica* fails.

Compared to material methods, the failures of Christian Science treatment are significantly few. Despite this, shall failures of Christian Science treatment be reported to the coroner, heralded broadcast in the newspaper, and respected and law-abiding relatives and practitioners be haled before police courts, while the daily, yea hourly, failures of *materia medica* shall be given the stamp of legal approval? Christian Scientists see no valid reason for subjecting them to abuse because of an occasional failure, while multitudinous failures of *materia medica* are permitted to pass practically unnoticed. Furthermore, they predict that the time is not far distant when this inconsistency will be recognized and rectified by a justice-loving public.

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The world may sound no trumpets, ring no bells;
The book of life the shining record tells.
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself in every sense
Of service which thou renderest.

ELIZABETH BARRETT BROWNING.

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Editorial

A Religion of Work

Our Master warned his disciples, and through them all mankind, against the dangers of mere profession, saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He was insistent upon the necessity for activity in the doing of the mighty works which he performed and which he commended to his followers. Mrs. Eddy also has laid great stress upon the necessity for this same activity in well-doing, and has reemphasized it in the saying, "The song of Christian Science is, 'Work—work—work—watch and pray'" (Message to The Mother Church for 1900, p. 2).

Christian Scientists understand the value of the Wednesday evening meetings as a means for bringing to the attention of those in need knowledge of the efficacy of Christian Science in the healing of disease, and they will appreciate the following simple statement taken from the testimony of a woman who during the space of several years had been under the care of four different physicians, only to be informed by the last of these that her case was hopeless and that she must make up her mind to go through life suffering from the disease for which she had vainly sought relief all this time; in brief, that nothing more could be done. Her statement is: "Soon afterward, my attention was called to Christian Science, and I attended a testimony meeting. I was so much impressed by what I heard that I decided to apply for Christian Science treatment. My healing was not quickly accomplished, but through treatment, with earnest study on my own part, I am healed and regenerated, quickened to a new understanding of life in God. I have also had the joy of seeing three members of my family become earnest students of Christian Science as a result of my healing."

In this instance the Wednesday evening meetings fully justified our Leader's foresight in establishing such means for proving that Christian Science is a religion of work,—of practice as well as of preaching. It is because Christian Science is of this character that it takes its place as the Christianity established by Christ Jesus. Few outside of Christian Science realize that these testimony meetings are among the greatest marvels of the age. Remembering that they are held in more than fifteen hundred cities and towns throughout the world, and that each week fully ten thousand persons speaking at these meetings testify to their healing in Christian Science, it is not to be wondered at that the sincerity of these persons, and their gratitude so earnestly expressed, should impress their hearers with the value of this religion in the daily affairs of mankind.

Unquestionably it is the wide-spread longing for relief, for a lifting of the burden, that brings so many inquirers to the testimony meetings, and it is the high privilege of every Christian Scientist to be a witness for Truth at this service of thanksgiving. Perhaps a testimony is to be given; and if we remember that what we have to offer "of love and light" (Miscellaneous Writings, p. 149) may be to some one just the word of proof that will turn the scale of decision to try Christian Science, then very simply and plainly we shall tell what Truth has done for us. It may be our contribution is to be only a loving thought, yet every needy one is included in this reflection of Love, for "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). Did we fully realize the value of these meetings in replenishing our own store of understanding, as well as in what we can contribute to that of others, there would be no question as to our rightful place and action on Wednesday evenings.

There is no doubt but that many are turned to Christian Science and led to seek the help of a practitioner, as was this lady from whose testimony we have quoted. It thus becomes incumbent upon practitioners to see that those who come to them are given such care and attention as will meet their need. The Christian Science practitioner has a duty to his patients beyond the mere healing of their physical ills, which may be merely the meeting of temporary difficulties. He must turn their thought to God and to the study of the Bible and Science and Health, enabling them to work out their own salvation, and likewise giving them courage to spread abroad the "good news," thus reaching others who are in as great need as they themselves once were.

Archibald McLellan.

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"Know thyself"

The pronouncement of the ancient oracle, "Know thyself," takes on a new meaning for the student of Christian Science. To those outside of this teaching the knowing of one's self usually includes a knowledge of the bodily structure, also of the symptoms of disease to which it is supposedly subject, although it is true that many physicians to a large extent discourage efforts to acquire this sort of knowledge. They do so on the ground that it tends to make people morbid, also that a little knowledge is a dangerous thing; yet experience shows that further study along material lines does not make one "healthy, wealthy, and wise," but on the contrary induces fear of disease for one's self and others.

At the same time there can be no doubt that self-knowledge of the right kind is to be desired and sought after, both for the sake of our health and of our moral and spiritual progress. If, for instance, one is attacked by illness or trouble of any sort, a thorough acquaintance with one's mental and spiritual condition is the surest way to get at the root of the discord, and to learn wherein one has failed to respond to the spiritual law which ever makes for harmony.

For enlightenment along this line we cannot do better than to read and ponder our Leader's words at the beginning of the chapter Exemplification on page 86 of "Retrospection and Introspection." Before quoting with approval the motto already mentioned she says, "To energize wholesome spiritual warfare, to rebuke vainglory, to offset boastful emptiness, to crown patient toil, and rejoice in the spirit and power of Christian Science, we must ourselves be true." Then after bidding us become better acquainted with ourselves she says, "Note well the falsity of this mortal self!" She does not stop here, however, but says, "Cleanse every stain from this wanderer's soiled garments, wipe the dust from his feet and the mote from his eyes, that you may behold the real man, the fellow-saint of a holy household."

This brings before us in clear light the Master's command to the disciples in sending them out upon their healing mission,—"Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." The "dust," which typifies the universal belief in matter, with its attendant fears, clings to us much longer than we are consciously aware of. We therefore need to press on toward deeper self-knowledge, until we reach the selfhood which does not respond to mortal and material belief, but radiantly reflects the light in all the changing vicissitudes of human experience.

It goes without saying that we cannot know ourselves until we know God, for, as the psalmist says, "it is he that hath made us, and not we ourselves." Just here it is well to

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inquire how God made us. When in darkness and sorrow, Job said to God, "Thou hast made me as the clay,"—and there are, alas, too many who believe as did Job before his enlightenment; but when the patriarch became aware of the vileness of the mortal sense of man's being, he was silent while Truth demanded of him where this mortal concept came from. He was told that it was unknown when the foundations of the earth were laid, "and all the sons of God shouted for joy." It is surely clear that no studying of this mortal concept can bring any true self-knowledge. No one would deny that ignorance can never correct error of any sort, whether in mathematics or in human experience; only a thorough acquaintance with that which is real and true can do this, and the more thorough this acquaintance the more quickly the error will be discovered and the correction made.

When Christ Jesus said that to know God is life eternal, he also said, "and Jesus Christ, whom thou hast sent." When we come to understand him we are prepared to know our true selfhood and to realize that it is under divine protection day and night. The Master has also assuringly said of the one who accepts the truth he taught, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

ANNIE M. KNOTT.

Following the Trail

NOTHING is more significant to the mountaineer than "the trail." It is inseparably associated not only with his hardships but with his happiness and his hopes. Whether open or obscure, whether easy or difficult, it always links him to his goal; hence, whatever the situation or circumstance, he knows that it is the one thing he must stick to. Moreover, he is very likely to remember that, though so plain and so comfortably followed today, time was when it was but an indefinite direction, a line of obstructing rocks and undergrowth. Then came the pioneer whose heart was set on reaching the mountain top, and who, though sure only of the course to be made, had the courage to face both the seen and the unseen difficulties before him, and who aspired to make plain the way for all who might have his longing for the summit's broader view. His task called not only for thoughtful daring but for patient endurance, and in locating a safe path for himself he rendered an inestimable service for all who came after him. The question of the feasibility of the undertaking was now forever settled, since it could never be so hard for another as it was for him.

Thus in the climb to any inspiring outlook one is led to place a high value upon the service rendered him by the one who first blazed the way. It was he who opened the door of opportunity. Though clouds may be hiding the peak, and though they may settle down so as to obscure even the lesser landmarks, an open trail and a determined purpose to follow it will remove all danger of our losing the way and dispel all doubt as to our reaching the sun-bathed summit.

It is readily seen that all these things are no less true respecting our spiritual ascent than they are respecting our mountain climbing. To any reasonable person this will satisfactorily explain why not a few people lay much stress upon the teaching of Christian Science as having proved a "Key to the Scriptures," and why they speak so appreciatively of its author as the one to whom they feel indebted for their most valued possessions, namely, health, and the assurance that they will some day reach the heaven of which they have already gained clear glimpses. A knowledge of Christian Science not only points the way to the ideal, but it marks the succeeding stages and steps, the faithful following of which will effect its attainment.

The bird has a way of his own. His trail is altogether unaffected by ledges and ravines and fallen trees, for the reason that it is such a goodly distance above them. So too we can understand that if we were adequately winged with spiritual intuition we might also mount to the heights in a straight, unimpeded, unvarying course, even as did the Master so frequently. Being the plodders that most of us are, the knowledge of a safe, well-marked trail through the tangled underbrush, around the gulches, and over the cliffs, becomes a matter of the greatest significance to us, and our indebtedness to the one whose feet first trod it is very heartily and very naturally expressed. As we are taught in Science and Health (p. 227), Jesus first "marked out the way." Indeed he is "the way," even as he said, but the trail had become obscured by theological débris; it was practically lost long since, and its discovery and adequate marking, so that though yet stupid, every sincere truth-seeker may safely follow it, is certainly the one supreme event of our times.

As he patiently advances, the aspiring wayfarer is sure to reach an elevation now and then which, though relatively modest, brings him unmistakable evidence that he is getting on and up, and in this he has occasion to rejoice continually, however numerous his seeming disabilities and discouragements along the way. Every least demonstration over sickness or sin proves unmistakably that we are rising, and this gives gladdening assurance of that glorious day when we shall stand in the undimmed sunlight which abides above the clouds, and know that all the valleys of humiliation and all the stones of stumbling are forever beneath us.

JOHN B. WILLIS.

Among the Churches

Current Notes

HONOLULU, HAWAII.—March 1 was mortgage burning day for Honolulu First Church of Christ, Scientist. It is not recorded that the mortgage was burned, but it could have been, as on that date the final payment was made for the purchase of the lot at the corner of Wilder avenue and Kewalo street, where the new church building of this organization will be erected. The lot was bought last July [1914] at a cost of seven thousand dollars. The church had at that time a building fund of twenty-eight hundred dollars, and an additional seventeen hundred dollars was contributed from various sources, so that the first payment was forty-five hundred dollars. The collections each month in the church and Sunday school have been applied on the mortgage of the church lot. These, with voluntary contributions, made possible the wiping out of the debt on March 1. The next work is to assemble the fund for the twenty thousand dollar church building planned for the lot. Already several hundred dollars has been accumulated for that purpose.—*Star-Bulletin.*

AKRON, OHIO.—Located on what is generally conceded to be the prettiest building site in the city, and rising slowly tier upon tier of subdued buff tapestry brick and art stone, is appearing the new church edifice of First Church of Christ, Scientist, on the corner of Fir street and Buchtel avenue. This building is about 60 by 96 feet, with basement and main auditorium floors. The main auditorium with its balcony will have a capacity to seat more than six hundred people.

Akron Times.

LOCK HAVEN, PA.—The Christian Scientists have leased the home of J. J. Hulburt on West Church street, where they will hold their meetings, the first floor being used for an auditorium and reading-rooms.—*The Times.*

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PHILADELPHIA, PA.—Christian Scientists to the number of two hundred were present yesterday [May 30] morning when the first services of Fourth Church of Christ, Scientist, were held in Red Men's Hall, 251-253 South Sixtieth street. The services were really organization services, as the church has but recently been formed among residents of West Philadelphia. Plans are under way for the purchase of ground and the erection of a church building in West Philadelphia. The members of the new congregation feel greatly encouraged by the fact that the body is in a flourishing condition financially and numerically.—*The Record.*

SOUTH PASADENA, CAL.—About two years ago a number of Christian Scientists, most of whom had been members of the Science church in Pasadena, started First Church of Christ, Scientist, in South Pasadena. A hall at 1130 Mission street was rented, and the first services were held in it Sunday morning, Jan. 21, 1912. The regular attendance was large from the beginning, and has steadily increased ever since.
Daily Record.

CHAMPAIGN, ILL.—Second Church of Christ, Scientist, formerly located over the Quirk drug-store, has moved to the Price estate rooms over Terwilliger's hardware store, 120 North Neil street, where it has a large room seating one hundred and fifty people and a spacious reading-room. The church outgrew its old quarters and was compelled to seek larger rooms.—*Champaign Gazette.*

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The Lectures

Los Angeles, Cal.

Francis O. Cass, first reader of Sixth Church of Christ, Scientist, in introducing William R. Rathvon, who lectured on Christian Science at Shrine Auditorium before an audience of about fifty-three hundred people, said:—

Christian Science, the subject of the lecture this afternoon, is today engaging the attention and thought of the whole world. And well may it do so, because it is a demonstrable knowledge of God and man's relation to Him. It heals the sick and the sinning, and brings the kingdom of heaven to the consciousness of all who accept its message of Love, proclaiming again, as did the angels at the birth of the Bethlehem babe, "Glory to God in the highest; and on earth peace, good will toward men."—*Correspondence.*

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Marquette, Mich.

Bicknell Young delivered a lecture on Christian Science to a large audience assembled in Fraternity Hall. He was introduced by Prof. John E. Lautner of the Northern State Normal School as follows:—

Seven years ago I had the honor of introducing the speaker of the evening to a Marquette audience. I had then paid little attention to Christian Science, but the lecture of that evening led me to become more seriously interested in the subject. Since that time I have given considerable thought to Christian Science, and have found it to be the most logical, scientific, complete, and spiritually satisfying interpretation of Christianity yet given to the world. For years I had been closely associated at different times with half a dozen of the leading denominations of the Christian church, and in all of them I found good, as well as inspiration to higher living.

But there came a time in my experience when these teachings and practices ceased to satisfy. I then turned to philosophy to find an explanation of life and its problems. The entire history of philosophic thought from Thales to Euken and Bergson was eagerly studied and devoured, but I failed to find the solution of life's most serious problem in any of these purely speculative systems of thought. Here and there, to be sure, I found a flash of insight into the higher life of man, but the real problems of life, the nature of God and man, the nature of evil, sin, suffering, and death, remained unsolved. It is these problems that Christian Science aims to solve; even a rudimentary understanding of this teaching, and that is all I claim at present, leads to the conviction that the ultimate and complete solution of these problems is to be found in this profoundest of all sciences and all philosophies. Coming with such a message,—and this is nothing but the message of Christ Jesus rightly understood,—Christian Science ought to, and finally will, make a strong appeal to every human being.—*Correspondence.*

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Williamsport, Pa.

Clarence W. Chadwick delivered a lecture on Christian Science in the Lycoming Opera House. He was introduced by A. P. Sharp [chief draughtsman of the motive power department of the Pennsylvania Railroad Co., Williamsport, Pa.], who said in part:—

The rapid growth of Christian Science is not a result of what it promises its followers at some distant place called heaven or at some future time beyond the grave, but it is rather the result of what it is doing here and now to relieve suffering humanity of sickness and sin, and all the other discords that enter into human experience. Thousands and thousands of healthy, happy Christian Scientists owe their health and happiness to God, through Christian Science. Freed from the fetters of fear and disease, they rejoice in a liberty that rightfully belongs to all the children of a loving God. Christian Science has rescued multitudes from the depths of despondency and despair, and has given to them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Not alone does this religion heal sickness and sorrow, but through its holy influence it causes the wicked to "forsake his way, and the unrighteous man his thoughts."—*The Williamsport Sun.*

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Montrose, Col.

Virgil O. Strickler lectured on Christian Science in Knights of Pythias Hall, and was introduced by Mrs. Charles Nickoll, who said:—

Occasionally in our magazines and newspapers we see articles setting forth the half-dozen greatest achievements of the past century. Never on the list have I seen Mrs. Eddy's great gift to the world; and until men cease to reckon their progress on a purely material basis, this great woman's elucidation of the Scriptures will fail to receive its just recognition.

As an "outsider," I see only good in Christian Science. It has challenged my attention because of its scientific instead of dogmatic interpretation of the Bible; because it defines God as unvarying Love; because it believes man to be inherently good, created in the image of his Maker; because it declares that the realm of Spirit, God, is the real world; because it demonstrates that sin, sickness, grief, and poverty are but illusions which divine Love can obliterate; because of the compactness and harmony of its organization, and because of its Christian dealing with those who have reviled and ridiculed it, for, like all harbingers of Truth, Christian Science has had the bitterest of enemies, and surely no other church has so persistently sought to bestow good for evil upon those who have despised and hated it.

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In its campaign for the uplift and cheer of humanity, the Christian Science church sends out over the world those who have consciously felt the power of the Spirit, and who are prepared to help others seeking the road to Truth.

Correspondence.

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Virden, Manitoba

A large audience listened with deep attention to the lecture on Christian Science by Col. William E. Fell at the Auditorium. He was introduced by J. A. C. Fraser, first reader of First Church of Christ, Scientist, who spoke briefly as follows:—

Christian Science is an interesting subject, and one which grows in favor as it becomes better understood. It continues to command respect and win favorable consideration among open-minded people,—people who are seeking Truth; and day by day fresh evidence accumulates to attest its great power to heal sickness and sin. Every one is interested in good health and happiness. Go where you will, you find people seeking these conditions in one way and another, and ready to welcome into their lives whatever they believe will secure to them an increase of these blessings. Christian Science offers them to us through a provable understanding of God.—*The Empire-Advance.*

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La Junta, Col.

The introductory words of Attorney C. C. Hearnsberger, at a lecture on Christian Science by Willis F. Gross, were as follows:—

Early teachings, associations, and environments start our lives upon different paths; but all followers of Christ Jesus have the same goal,—to serve God and uplift humanity,—and therefore have many things in common. The longer I live the more I am convinced that no one church or denomination has a monopoly on divine Truth. Arbitrarily to forbid a man from interpreting the Scriptures in his own way would indeed be a travesty upon justice and a violation of his own and God-given right. Desire for religious liberty was the leading cause for the founding of the American colonies. This is an age of investigation,—careful weighing, dissecting, analyzing,—of pulling theories and institutions to pieces, turning on the light, and reconstructing into new theories that will more efficiently meet the needs of modern times.

Some may call Christian Science a new religion; but its fundamentals are not new, for its teachings are based directly and absolutely upon the teachings of Christ Jesus. We find thousands of Christian Scientists living pure, clean, wholesome, unselfish, and exemplary lives, while their mental poise and spirit of good cheer can only be envied by us all. I am not a Christian Scientist myself, but am in hearty sympathy with its basic teachings.—*Correspondence.*

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International Falls, Minn.

An audience of upward of three hundred people had the opportunity of listening to a lecture on Christian Science by the Hon. Clarence A. Buskirk in the Viking Theater. Attorney John Brown introduced the speaker, and said in part:—

The presence of so many here this afternoon would seem to indicate a lively interest in the great and growing subject that is to be presented. Whether we agree with Christian Science or not, we cannot but be deeply impressed by its rapid progress and development in recent years. In the comparatively brief space of half a century it has grown from a modest beginning to be one of the greatest forces of the age, contending for clean and righteous living; and I think it is due largely to this fact that a great deal of the world's attention is being fixed upon it today.

In recent years it has too often been the habit, especially of unthinking people, to laugh and scoff whenever a new idea is presented, or even a new application of an old idea. I believe the habit has to a great extent been overcome by a spirit of fair play, which gives to every man and every measure an impartial hearing. All that Christian Science asks of the world today is a fair and impartial hearing. Great movements of all kinds are coming more and more to be judged by the results they show rather than the promises that are made by them. I believe that Christian Science has more than merited the respect and esteem in which it is now held. I am not a Christian Scientist, but I deem it an honor to be invited to introduce the speaker.—*Correspondence.*

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Hoboken, N. J.

Alvin Hunsicker, in introducing William D. McCrackan, who lectured on Christian Science, said in part:—

From a spiritual point of view men have made great progress during the past fifty years. In spite of the apparent evidence to the contrary, the world is becoming better. Slavery has been abolished in all parts of the earth; intemperance is rapidly disappearing in a world-wide movement; education is becoming compulsory, even in countries which a few years ago were regarded as uncivilized; an honest effort is being made to know how to live better. If men are not becoming more religious, they are at least becoming more spiritual. Mrs. Eddy, when she discovered Christian Science about fifty years ago, like the great inventors, created nothing new. She simply discovered that the religion of Jesus the Christ, as practised by him and his disciples, could again be made practical, that sin and sickness can be cured, and through a proper understanding of the Christ-principle the lives of men, women, and children may be made wholesome and happy. There is nothing mythical or magical about Christian Science; it is simple, reasonable, and practical. It is, so to speak, the application of the old law of cause and effect interpreted through the attributes of Truth and Love.

Correspondence.

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Lectures to be Delivered

CALIFORNIA—Berkeley (Third Church): Frank Bell, Twentieth Century Club, 2716 Derby street, 8 p.m., Aug. 26.
Richmond, Stege (Second Church): Frank Bell, East Shore Park Pavilion, 8 p.m., Aug. 28.
San Diego (First and Second Churches): Frank Bell, First Church Edifice, 2d and Laurel streets, 8 p.m., Aug. 19 and 20.
San Francisco (First Church): Frank Bell, Dreamland Rink, Steiner street near Sutter street, 3 p.m., Aug. 29, and 8 p.m., Aug. 30.
Walnut Creek: Dr. Francis J. Fluno, Town Hall, 2:30 p.m., Aug. 22.
ILLINOIS—Chicago (Third Church): George Shaw Cook, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., Aug. 30 and 31.
Morris: Clarence W. Chadwick, Fraternity Hall, 8 p.m., Sept. 2.
IOWA—Clear Lake: Clarence W. Chadwick, Aug. 29.
MAINE—Dover and Foxcroft: Bliss Knapp, Church Edifice, Lincoln street, Foxcroft, 8 p.m., Sept. 2.
WISCONSIN—Janesville: George Shaw Cook, Church Edifice, 323 Pleasant street, 8:15 p.m., Sept. 2.

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Testimonies of Healing

It is now over eight glad years since I first heard of Christian Science, and each year has been more beautiful than the one before. My testimony is given with a heart filled with gratitude for the countless blessings that have come into my life through this Science.

We had spent the winter in Arizona in the hope of benefiting my health, as I had been told by a specialist that I could not live longer here and not long in any climate. While there, and at first after our return, my health seemed a little better, but with the approach of cool weather the old ailments came back even worse than before. At this time I first heard of Christian Science as a means by which people were healed through prayer, and so went to our family physician, who had always been very kind to me, and asked if he knew what it was. He replied that he knew something of it, and advised me to try it, as I had tried nearly everything else and no drugs would ever do me any good. He added, however, that the children should not be entrusted to its care. I immediately sought the only Christian Science practitioner I had ever heard of, arriving at his home late in the evening. After giving me treatment he asked me to come again the next morning. I did so, although it was not necessary, as the trouble for which I was constantly taking opiates had vanished, and it has never returned. The specialist who had rendered the verdict of *materia medica*, examined my lungs after the treatment in Christian Science, and pronounced them perfectly sound.

When I left the home of the practitioner, he placed in my hands the first copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy that I had ever seen, telling me to learn the "scientific statement of being" on page 468, and the Lord's Prayer as spiritually interpreted, on page 16. He then added, "God will teach you to know and to do." I had always believed that God could heal our diseases, and now I had found where to learn the way, and also the "pearl of great price." Never since then have I doubted, but have gone steadily onward, "trusting Truth, the strong deliverer" (Science and Health, p. 226).

My earnest wish is that every mother might know what Christian Science brings to the home. Children gladly learn the truths that make them happy and good. While formerly mine were constantly under the doctor's care, now they are happy and free, and have seldom needed the help of a practitioner. They have had nearly all the ailments common to children, but have not been in bed twenty-four hours at one time in eight years. Every symptom of illness that has presented itself has been quickly destroyed by the power of Truth as revealed in Science and Health. "Who is so great a God as our God?" "Who forgiveth all thine iniquities; who healeth all thy diseases."

Many diseases have been quickly overcome by reading from Science and Health, and then holding thought to some passage of Scripture that filled the seeming need. Two well defined cases of a so-called contagious fever were completely vanquished in a few hours by reading to the children from Science and Health, and then repeating the ninety-first psalm. These healings do not seem wonderful to me, just divinely natural and beautiful proofs of God's love and care for His children. At first the light came slowly,—here a thought and there another. When discordant thoughts present themselves in my consciousness, a realization of God's presence and power, and the declaration "Be still, and know that I am God," dispel the seeming mists, and I find the ever present God an ever present help. Occasions to use my knowledge of this Science arise daily. There is no problem so small and none so large that it does not help in the solving. As I practise what I learn, and abide steadfastly by the truths contained in the Bible and Mrs. Eddy's works, there is a joy in solving them that nothing else can give.

I have been a member and an active worker in other Christian churches, but their ordinances were a disappointment and their creeds brought no comfort. I was always looking for something that was never found, always expecting something that never came. In Christian Science I have found all I desire. My feet are on the solid rock, and daily proofs of God's care bear witness that I am on the right way. Obedience to Truth surrenders nothing and gains for us all. I hear the Master's command, "Be ye therefore perfect," and know I have a long way to go, but "the warfare with one's self is grand" (Miscellaneous Writings, p. 118). And be the journey fast or slow, it is a joyous one, if we strive to be obedient to the demands of Truth.

Not all my problems have been solved, but I know the clouds will roll away, and "I shall be satisfied, when I awake, with thy likeness." I am grateful for every thought, word, and deed that has helped me on my journey, and ever grateful to Mrs. Eddy, who so wisely provided for us our literature and established the various activities of the Christian Science movement.—CLARA E. SNYDER, Sedgwick, Kan.

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Having received so much benefit from reading the testimonies in the *Sentinel* and the *Journal*, I want to show my appreciation of the good received by sending in my own. While attending school in Oklahoma City in the fall of 1907, I suffered so much from stomach disorder and constant fear of it, that life was a burden. I used to pray every night that I would get well, and felt that some time, somehow, God would show me the way. Then I used to wonder about religious matters, but the more I pondered over them the more hopelessly tangled they became; yet it always seemed as though there must be some explanation to the questions that puzzled me.

I was living with some old friends, and the lady of the house, who had just commenced treatment with a Christian Science practitioner, noticed my condition, for I could eat scarcely anything. Often for days nothing but a little bread with salt on it was taken once a day. Many different medicines would seem to help a little, and then cease to have any effect whatever, even though the doses were increased. My friend therefore asked why I did not try Christian Science, and my reply was that I would try anything which she thought would help me. An appointment was accordingly made with a practitioner, and I remember wondering whether the treatment would really benefit me, or whether this would prove to be like everything else, for I had been using first one remedy and then another for four years or more. The practitioner gave me treatment, and when she said that God had made all that was made and that it was good, and that man is governed by His law alone, it seemed entirely reasonable,—just what I had always thought should be. She told me not to be afraid, but to eat what was set before me; so I went home and ate a hearty supper. After treating me for a week, the practitioner advised me to try to help myself. My health was wonderfully improved: I was able to go to school and do justice to my studies, and was very grateful and happy.

In a few months I returned to my home. There were no other Scientists near, and my reading was neglected. When ill or in trouble, I would read until relief came or the clouds

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lifted, but often would not look at Science and Health for weeks, and I never could understand much of the Bible. There was no desire to go back to the old way of thinking, but I see now that not nearly enough time was devoted to systematic reading and study. In 1912, while on a visit in the eastern states, I met an old friend who had become a Scientist and a practitioner. During my visit with her I resolved to study more and try harder to be a true Christian Scientist. Since then much more time has been given to the study of the Bible and Science and Health, and both are becoming clearer to me every day. In the spring of 1913 I had the privilege of class instruction, which has been a great help and inspiration.

I have been helped many times out of physical and other difficulties, and I can truly say that life would not be worth living without Christian Science, since through it we learn what Life really is. It is a wonderful blessing to have the opportunity to learn the truth about God and man which Mrs. Eddy made possible to this age by her purity and her obedience to divine Principle.

ALICE RHUE, Bristow, Okla.

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It is with a feeling of deep gratitude for the understanding of the Bible which I have gained through reading "Science and Health with Key to the Scriptures," that this testimony is written. I was healed of serious nervous and heart trouble through Christian Science treatment. I had reached the mental state which knows no peace or rest, and was in fact very sick, both mentally and physically, at the time the text-book was given me to read about seven years ago. Physicians had said there was no cure for the nervous trouble; that I was a physical wreck. Then, too, I was in deep sorrow, and my grief seemed beyond human endurance. With it all, I was tired of living at the time I began to read the chapter on Prayer in Science and Health. I cannot express the joy that came with the realization that God does not send sickness and sorrow to His children, and that I had a right to life, health, and happiness.

Since coming into Christian Science I have had many difficulties to surmount, but with my understanding of Truth and the help of a loving and patient practitioner, I have been able to rise above them. The way has seemed dark at times, but by clinging steadfastly to God, and knowing that He is Love and an ever present help, relief has never failed in the hour of need. I cannot express my thankfulness to God, also my gratitude to Mrs. Eddy for this understanding of Truth. Christian Science has been the greatest blessing that ever came into my life; it has brought that peace "which passeth all understanding." I am also deeply grateful to all who have helped me on the way.

FANNIE L. SCHULZE, Galveston, Texas.

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[Translated from the German]

We gratefully avail ourselves of the opportunity to testify to the blessings received through Christian Science. As far back as I can remember, my wife suffered from stomach trouble and consequent ills. The physicians were able to afford only temporary relief by advising her to abstain from certain kinds of food. About three and a half years ago, after we lost an eight year old daughter as a result of appendicitis, our sister-in-law called our attention to Christian Science and gave us copies of the *Herold* to read. I had been disappointed in religious matters previous to that time, and therefore was not disposed to give the subject any attention; but my wife began to read the literature given her. In September, 1912, she was again taken very ill with stomach trouble and nervous debility, and after recovering somewhat from this attack, went to Bern to see a Christian Science practitioner and was given treatment. From the first there was a marked improvement, while in four weeks the trouble disappeared, and there has been no return of it since.

On New Year's eve, 1912, our second youngest boy was taken with appendicitis, and my dread of this pernicious ailment caused me to call up the physician by telephone, while my wife sent word to a Christian Science practitioner. The physician confirmed the presence of the trouble above mentioned, and prescribed for it. We did not give the medicine to the boy, however, for he soon quietly fell asleep. When on Jan. 2 the physician came to see the child, he found to his surprise that the ailment had disappeared. The conviction then came to me that God is Love, and I began to search the Scriptures zealously. Since that time we have not employed the services of a physician. We have had many attacks of illness in our family, but most of them were overcome in their incipient stages.

I should like to mention one more instance of healing. In August, 1913, our eleven year old daughter bit into an apple in which there was a bee, and was stung. We were greatly alarmed the first few moments, especially as the child seemed to have difficulty in speaking. My wife thought she would go to Bern at once and apply for help to a practitioner, but I told her the quicker way would be to telephone. Our fear soon subsided, as we had the certain sense of God's omnipotence, and that infinite Love is ever present. We tried to meet the trouble to the best of our knowledge, and in about two hours all danger was over, and the swelling, which had been visible externally on the throat, completely disappeared toward evening. The most glorious thing to me is, that I am not called upon merely to believe, as was the case formerly, but that divine Truth has become a certainty to me.

I am filled with thankfulness to God for the understanding of His omnipresent help, and we are most deeply grateful to our revered Leader, Mrs. Eddy, and to all workers in that wonderful vineyard of Truth who labor in behalf of humanity.—FRITZ WASEM, Kaufdorf, Ct. Bern, Switzerland.

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Christian Science has cured members of four generations of my family. My grandmother was healed first, many years ago, of a very serious stomach disorder of long standing; my mother was healed of varicose veins and numerous other ills; my niece, of paralysis caused by an overdose of poisonous medicine taken during an attack of a throat disease; and myself when a young girl of lung trouble, and since that time of other ailments. This winter we four are together under one roof, and we find that time is indeed only "mortal measurements" (Science and Health, p. 595), and that there is no disparity of age when we study together the words of life given in the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. We meet in Christian Science on a common plane, and find that the youngest is not too young to grasp the meaning of its profound statements, nor is the eldest too wise to appreciate its sweet simplicity and to turn with childlike confidence to the Father. Other members of the family have also been healed, and we are very grateful.

What Christian Science means to me individually is beyond human expression. I can liken it to nothing but the "white stone" mentioned in Revelation, which is to be given to "him that overcometh," and "in the stone a new name written, which no man knoweth saving he that receiveth it." My

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deepest experiences I cannot tell, but when I have been ill, Christian Science has led me to the great Physician, and I have found healing; when I have seemed to lack, it has opened for me the channels of Love's infinite supply; when I have needed wisdom, it has taught me to look to the "Father of lights," and I have always found enough to meet the need; when I have sorely needed the Comforter, it has revealed to me the "Spirit of truth" which the Master promised, and taught me to apprehend, in the measure in which I have sought, man in God's image, "complete and forever expressed" (Science and Health, p. 519).

For all these blessings I am thankful to God, and grateful to Mrs. Eddy, who had love enough for mankind to want to give us what she had gained through leaving all things for Christ.—THORA B. BUCHANAN, St. Joseph, Mo.

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For some time I have desired to give my testimony of healing, first that God may be glorified and that the great truth which Christ Jesus taught through his life may be demonstrated as the true Principle to live by, and secondly that perchance some one suffering from similar ills may be helped by my experience.

More than fourteen years ago I was told by a prominent surgeon in Chicago that to obtain relief it would be necessary for me to have certain glands in my body removed. I had suffered long and intensely from these swelling up like so many boils for about six weeks at a time. Later on, one of my lungs became affected from an acute trouble of a recurrent type, and I was advised to go to Phœnix, Ariz., for a period of five years. Again it was the judgment of three good physicians that I was affected by a malignant growth, and I was informed that the part should be removed at once in order to save my life.

About this time a Christian Science friend made frequent calls at our house and tried to induce me to take treatment, but this I refused to do. The so-called malignant growth, however, soon began to disappear, and I am now certain that it was the impersonal denial by my friend which healed the disease, for I neither had the operation nor went to Phœnix. I had no sympathy either with the idea of an operation or with Christian Science, but a little later on interest in my recovery led me to the study of this Science to see for myself what it was like. A single treatment relieved me of bowel disorder and hemorrhoids, from which I had suffered for five years. During that time I was anything but an agreeable person to live with, since my nerves were in a dreadful condition. In order to sleep at all, I had been resorting to tablets every three hours, besides a sedative at night.

It is now eight years since I began to study and in a humble way to practise Christian Science. All my physical ills, including gall-stones, have entirely disappeared. I want to emphasize the word study, because many people have said to me, "I have read Science and Health, but have got nothing out of it." This is easily understood, for I had the book for five years before I could interpret a word of it,—but what wonder? It is a text-book to be studied and practised. Who could understand arithmetic by a casual reading of the text with no attempt to apply the basic laws involved in its statements? I have proved the efficacy of Science, and I know that its teachings never fail when the understanding of its Principle is properly applied. I am thankful to God for sending that friend to me in my need; otherwise I might have been in the grave. The wonderful truth in Christian Science has been revealed to me,—I say revealed, for it is nothing new; it is "the old, old story of Jesus and his love."

The truth as told in the Bible is made savingly clear by Science and Health. Truly "the leaves of the tree" are "for the healing of the nations," if only daily applied to our every need. In all problems the Bible is my constant guide, as it is of all Christian Scientists. Of special value are the words of the ninety-first psalm; and if, as it says, we abide "in the secret place of the most High," divine Mind, this alone will heal every disease. If we will only study it and desire to live in it, we shall know that God is what the Scriptures declare Him to be,—Spirit, Love, Mind.

JENNIE HARDIN DISNEY, Monmouth, Ill.

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In the year 1911 my wife, who had been an invalid for many years, after exhausting all material means, was healed through Christian Science of what is called a fatal disease. I was so much impressed by her wonderful recovery that I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. In a short time I was cured of the tobacco habit, then of the pill habit, while after one treatment by a practitioner I was healed of the drink habit. I am, and have been since my false belief regarding these things was changed, entirely free from them.

I am also glad to testify to a changed consciousness, and a clearer understanding of God and our relation to Him. I am grateful for the knowledge that He is our tender, loving Father, "who giveth us richly all things to enjoy;" that He is our strength, our life, our healer, and the source of infinite supply. I am daily studying the Bible and our text-book, striving for the Mind of Christ. I am thankful to God, also grateful to Mrs. Eddy, who has so patiently and lovingly given us the glorious truth discovered by her, for it makes us free indeed.—GEORGE D. BURDETT, Lexington, Ky.

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It is nearly three years since I was cured by Christian Science of hemorrhoids, after doctors said there was no hope for me unless I was operated on. I was, however, weak and worn out, and my heart was not strong, so I was afraid to undergo an operation. My sister then wrote me that she knew a lady who had been healed of stomach disorder through Christian Science. I immediately wrote to the nearest Christian Science practitioner, and in three days I was well. There has never been a sign of the trouble since. Christian Science has surely done wonders for me. I wish to express my deep gratitude for the work done by Mrs. Eddy in giving the world this practical Christianity.

MRS. J. H. JARRETT, Salt Lick, Ky.

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On Thanksgiving night, 1905, I was at a friend's house, and as it was very cold I was advised to take a hot-water bottle to bed with me. This I did, and the water was at the boiling point. I was a trained nurse, and had been using hot-water bottles for the past twelve years, but I do not think that I had ever put boiling water in a rubber bottle before. I had no sooner got into bed than the bottle burst, and I was scalded on the left side from hip to foot, while from the knee down the flesh was burned quite deep, and my right leg was scalded from the knee to the foot. Large blisters formed all around where the skin was off.

My friend telephoned to a Christian Science practitioner, who came at once. This was at ten in the evening, and at one o'clock in the morning I was easy and asleep. When I awakened in the morning, I found the blisters and the raw flesh, but to my surprise there was no pain or inflammation. I arose and sewed all day, and the following Monday went out to nurse a case of typhoid fever. The healing was complete, but at that time I knew very little about Christian

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Science and had a fear of poisoning, so I had treatment for a week. I am now convinced that the healing was done that night.

Since this experience I have taken only one dose of medicine, and on that occasion a doctor stood over me and gave it; but the medicine which he left to be taken every hour I threw away. I then telephoned the Christian Science practitioner that the doctor said I was coming down with acute lung trouble, and that I should go to bed that night and he would take me home the next morning. In the morning, however, I was able to take charge of my patient and felt real well. Since then I have depended on Christian Science for the healing of all ills that have come into my home. Today I know that God is the healer, and a practitioner only the instrument in His hands. I am thankful for all the good that comes to me through the understanding of the allness of God and the consequent nothingness of evil.

DRUCILLA HALE COLLAR, Florence, Col.

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[Translated from the German]

It is with a heart filled with gratitude that I wish to testify to the help experienced through Christian Science at a time when I seemed in great need. During the latter part of December, 1914, I was taken ill with severe catarrh and suffered from the effects of contusion of the chest, so that it became impossible for me to go out alone. In fact I had to stay in bed, as I had lost greatly in strength. Then a condition of apathy settled upon me, and I had to have some one with me constantly. My grown-up daughter, who had been healed of gall-stone trouble through Christian Science in 1913, applied to a practitioner, who gave me two present and several absent treatments. After the first present treatment the pain subsided and there was daily improvement. At the time of this writing I am perfectly well, and my appetite is normal. For this wonderful healing I am thankful first to God, and next to Christian Science.

FRIEDRICH BERGMANN, Potsdam, Germany.

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Christian Science came into my life at a time of great physical need, and by reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of what two doctors called creeping paralysis. Besides the wonderful peace that came to me, I soon realized that the terrible ache was gone and that I had peace of mind "past finding out." The Bible became beautiful and clear, such a "help in trouble." For years I suffered intensely from a skin disease, and went from one doctor to another in the hope of being cured. After I became a Christian Scientist and was healed of sleeplessness, bowel disorder, female trouble and kindred ills, I realized that "with God all things are possible," and finally the dryness of the cuticle also yielded and I was free.

I am very grateful for the helpful articles on the Home Forum page of the *Monitor* each day, and for all our Christian Science periodicals, as well as for the writings of our dear Leader, who has again given the world the Christ-teaching to be understood and demonstrated. I am also grateful for class instruction, and for all the help I have been able to bring others. Mrs. Eddy says that "the divine Love, which made harmless the poisonous viper, . . . can heal the sick in every age" (Science and Health, p. 243). I wish to acknowledge the help and comfort Christian Science was to us during a case of typhoid fever. When hope was gone I clung steadfastly to God, and the patient was saved.

LOUISA R. FORD, Newton, Mass.

From Our Exchanges

[*The Christian Work*]

Are we not right in supposing that at this moment, in spite of all your feelings of unworthiness and self-reproach, you are dimly aware—or perhaps vividly aware—that there is a you undeclared, a you known only to yourself, who in a manner of speaking is still the ideal of your dreams? Have you not the feeling that there is something in you which is better than any of your performances, higher than the general level of your achievements? We have; we cannot get away from it; and we believe most people have it in some degree. Notwithstanding all the evil you have done and the good you have left undone, you remain aware that there is a you which has never come down, which is still aiming at the skies, which is not the poor weak creature that your spiritual history would seem to prove. What are we to say about this? We say that you see true. That is the you of which Christ has never let go, and through which he will redeem all your poor broken life. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

Spiritual birth is a real thing, and it is because spiritually-minded men have known it to be such that they have always laid stress upon it. To some it may come as an uprush of thought and feeling, transforming and revolutionizing the whole personality all at once; to others it will come as gradually as the dawning promise of springtime after the darkness and death of winter, but a new birth all the same. To the one class belongs such an experience of mental and moral upheaval as that which befell Saul on the road to Damascus; to the other the new life ripens into fruition in the same way as John the son of thunder was insensibly transformed into the apostle of love. To put the matter into a sentence, we may say that the new birth is a lifting of the personality from the intellectual or natural to the spiritual plane, with a consequent readjustment of all our activities from the higher point of view.

[Prof. A. B. Curtis, Ph.D., in *The Universalist Leader*]

It is the heart that has transformed the world; the story of a life is the story of its love. Our thoughts in themselves are as cold as icicles; touched with feeling, they become human, they glow with holy light and are sweet with a divine perfume. We sometimes think the greatest truths are thought out. We err; they are first felt out. When felt out in the fervor of a new affection, they always seem too good to be believed. Then it is that the head blunders in and tries to prove them, and failing in this it next tries to rob us of them. Fools and blind! "Depth of mind!" as a modern prophet has reminded us, "begins with depth of heart. The greatest writers are primarily seers and only incidentally thinkers."

[*The Outlook*]

Christ did not palliate wrong-doing. He did not treat the wrong-doer as a victim more sinned against than sinning. He demanded repentance. But the repentance he demanded was not emotion or words, but action. The only evidence of repentance he required, the only evidence he recognized, was ceasing to do evil and entering upon a new life of righteous service.

When one has committed a sin, his first duty is to recog-

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nize the fact, to seek for no justification, excuse, or apology, to consider what lesson his wrong-doing has for him, what revelation of his inmost character it makes to him. He is next to consider whether he has injured any one by his wrong-doing, and if so, what he can do to repair the injury. Then he is to take up again the duties of life and go on, better prepared to fulfil those duties because he knows, as he did not know before, what are the weaknesses of his character and what the temptations which he must avoid.

[*American Lutheran Survey*]

Spiritual power is, after all, the most potent power in the world. It is the power of God Himself, and manifests itself in the hearts of men. The Word of God aims at men's hearts, and if it succeeds in regenerating men's hearts, making new creatures of men, it at the same time succeeds in abolishing wars, bloodshed, and misery in the world.

The church is in duty bound to impress upon this nation the surpassing value of spiritual power, the power of justice and righteousness as it is in Christ Jesus. The church must remind the world that the real values are not material things, but "righteousness, and peace, and joy in the Holy Ghost." The Word of God determines for men what righteousness is. It will not be left to the individual nation or to a congress of nations to determine what righteousness is. Men's judgments are fallible. God's judgment in His Word is everlastingly reliable and trustworthy. We are right in so far as we are armored in truth and righteousness as revealed in God's Word, not in our individual conception of truth and righteousness aside from the Word of God. Justice and righteousness are revealed to us through God's Word. Therein are we doubly armed and prepared for any eventuality.

[*The Universalist Leader*]

Jesus had no sympathy with those who substituted religious ceremonies for practical righteousness; but he did value all forms of worship in so far as they expressed a desire to obey the will of God in the conduct of life. He said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." What is said of the gift brought to the altar applies of course to any formal homage that we may offer to God. The meaning is that in the scale of obligation moral conduct comes first and religious observance afterward.

[*New-Church Messenger*]

They who keep the commandments in the acknowledgment of the Lord are given to know the truth, because in keeping the commandments the truth does its work. The entrance of the word giveth light, because when the word is entered into by living according to its precepts, it accomplishes that whereunto it is sent. It removes evil. It takes away wrong desire. It strengthens good affections. It brings one into a state in which he experiences delight in unselfish acts, in the duties of his office, and in a life of service.

[*The Christian Register*]

Thinking about religion never reaches the assurance which using it brings. Once to have prayed in time of stress, once to have found that "perfect disenthralment" which Lowell said is prayer, sets religion beyond the blight of doubt. Such experiences fix something deep within which even subsequent moods of depression cannot remove. When they cease to be felt they do not cease to be believed in. Then, if not now, we say, we prayed; and no gloom of depression affects the fact and no glare of question fades it.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition" size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Publishing Society

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish and is now published with the English and Swedish versions on opposite pages.

The article by Frederick Dixon entitled "Christian Science Healing *vs.* Mental Suggestion," originally published in the *Weekly Budget* of London, England, has been translated into Norwegian, "Christian Science Helbredelse i motsætning til Mental Suggestion," and is now published in pamphlet form.

The lecture by Bicknell Young, C.S.B., "Christian Science: The New Birth," has been translated into Norwegian, "Christian Science: Gjenfødelsen," and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"The Sons of God," a lecture by Col. William E. Fell, C.S.B., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 103 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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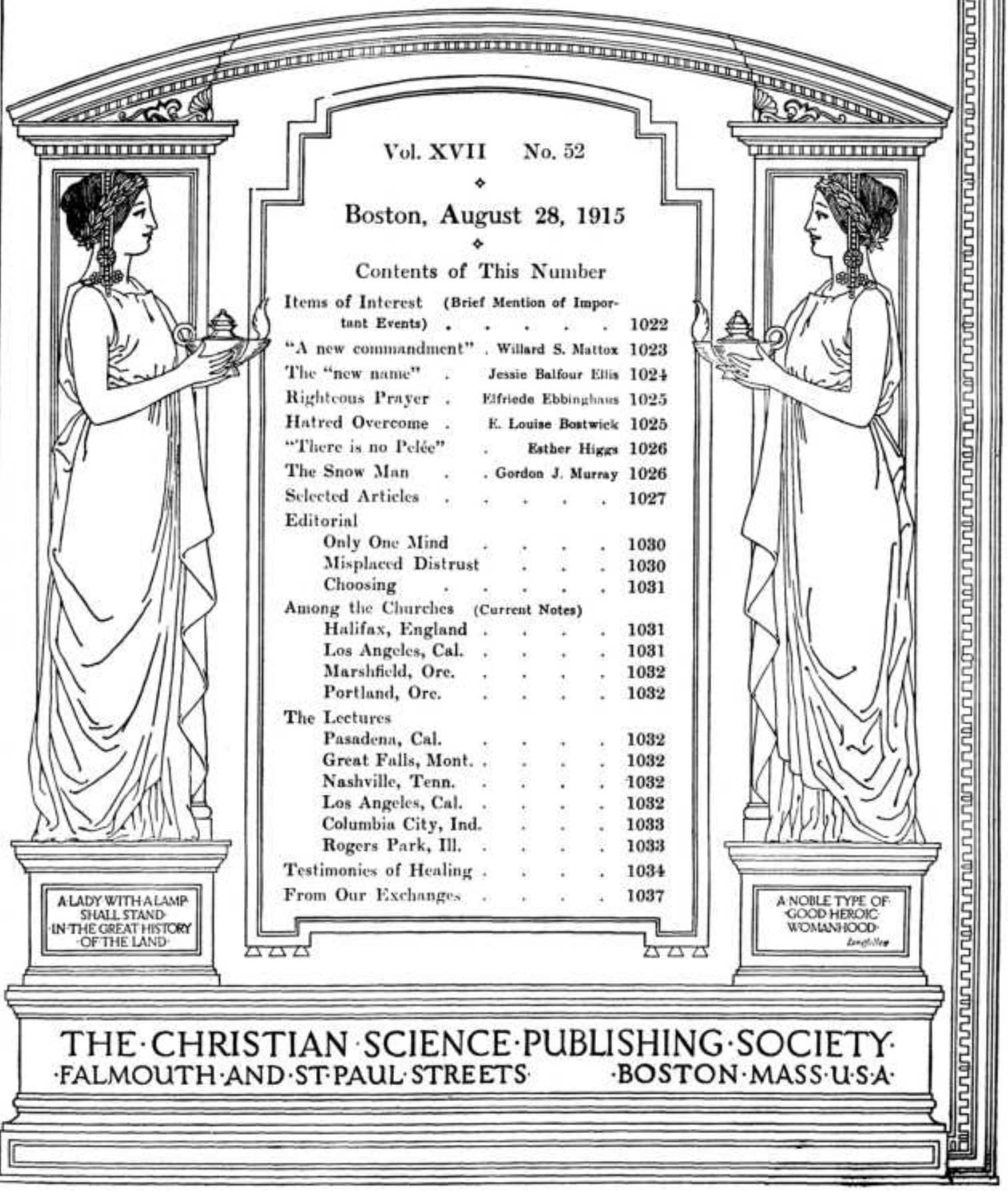
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Boston, August 28, 1915

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Items of Interest

A Colorado highway which is destined to become known for its scenic attractions was completed recently. It is a twenty-three mile stretch between the towns of Parkdale and Cotopaxi, and forms a gateway to the western part of the state through the cañon of the Arkansas river. Construction of the road began two years ago and cost $100,000. Much of the way was cut through solid granite, it being necessary at one point to build the highway through a tunnel. The road skirts the Arkansas river the entire distance. The new highway takes the place of a thirty-two mile hill road between Parkdale and Cotopaxi, which ran through Copper gulch and crossed the sandy bottom of the gulch forty-eight times in eight miles. It gives an easy water grade between Cañon City and Salida, and is a link in the Santa Fé trail and Rainbow transcontinental route from the East to the Pacific coast.

The president of the Atlantic Deeper Waterways Association has just issued a call for the eighth annual convention of the association, to be held in Savannah, Ga., Nov. 9-12. "The unfortunate filibusters," says President Moore, "that developed in the last two sessions of Congress over the river and harbor bills, ended in the adoption of compromise measures carrying lump sum appropriations in insufficient amount and excluding all new projects, thereby postponing and even threatening abandonment of the coastal waterways for which this association has stood since its inception. An unmistakable demonstration should now be made of the popular demand for adequate recognition at the next session of Congress of commercial necessities in the East."

The thirty-third annual report of the fishery board of Scotland, covering the operations of 1914, was recently issued. The sea fish of all kinds landed within the year amounted to 7,440,321 cwts., of the value of £3,208,536, including shell fish valued at £65,029, a decrease of about 25 per cent in value as compared with the previous year. This result was obtained by 8,869 fishing vessels, manned by crews aggregating 37,594. During 1914, 108 steam and 171 motor boats were added to the fishing fleet.

More than 2,000,000 motor cars and trucks are registered in the United States, according to a compilation made in the current number of *The Automobile*. The exact figures, after all deductions for duplications have been made, are 2,070,903 motor vehicles registered in the several states on July 1. This is an increase of 331,809 registrations since the first of the year. New York leads with a total of 185,767, and Ohio is second with 152,950. Illinois is a close third with 151,832; California fourth with 138,600; Pennsylvania fifth with 128,062, and Iowa sixth with 117,407. Michigan has 93,609, Minnesota 82,000, Indiana 81,208. Massachusetts is credited with 76,168, Texas with 72,133.

A new double-tracked railroad link connecting the freight and passenger distributing centers of East Boston, Everett, Somerville, Cambridge, and Allston, Mass., will probably be a leading recommendation made in the report of the special legislative commission to inquire into the steam freight and passenger terminal facilities of Boston. The consensus of opinion was that such a link of two tracks, or preferably four tracks, is an urgent necessity if Boston commercial interests are to have adequate service, and if convenient transfer of passenger trains is to be effected between the Boston & Maine, Boston & Albany, and New York & New Haven railroads, pending solution of a more direct connection between the North and South stations.

A project to build a system of light railways in a virgin agricultural district of the territory of Misiones, Argentine Republic, has progressed so far that the director-general of railways has been requested to prepare preliminary plans and estimates. The Argentine minister of public works has been investigating the feasibility of the project. The line would be government built and owned. Either Posadas or Apostoles, it is stated, would be the terminus, and the system would thus be connected with the Argentine Northeastern Railway, which traverses the southern extremity of the territory between the two points named. With this exception Misiones possesses no railways.

Panama hats are not made in Panama, but in the province of Manabi, Ecuador. The hats are made only at night, because owing to the heat the straw becomes too brittle to use in the daytime. Thousands of natives in the interior of Ecuador are engaged in the weaving of these hats, working from a little after midnight to seven o'clock in the morning. The plants producing toquilla straw, from which Manabi (Panama) hats are made, are five or six species of stemless screw pine. The plant is seen at its best in the dense, dark, tropical forests on the Pacific coast of Ecuador. It attains a height of six to ten feet, and has the appearance of a diminutive palm tree.

After having been under consideration for ten years, the Torrens land registration act was adopted at Salt Lake City, Utah, by the recent conference of the commissioners on uniform state laws. The vote was seventeen to seven, with Illinois, Kansas, Maryland, Massachusetts, Nevada, Rhode Island, and Wisconsin voting in the negative. The act is similar to those in effect in California, Colorado, Illinois, Massachusetts, Mississippi, North Carolina, New York, Nebraska, Ohio, Oregon, and Washington, the changes being largely to conform with recent court decisions. It does away with abstracts of titles and provides that the state shall guarantee titles.

Circuit Court Judges Buffington and McPherson have entered a decree in the United States district court for the district of New Jersey, enjoining the officers and directors of the Delaware, Lackawanna & Western Railroad Company and the Delaware, Lackawanna & Western Coal Company from continuing the business of coal mining and purchase and shipping heretofore in existence between the two concerns. The decree is in accordance with the recent decision of the United States Supreme Court.

It is reported that a chain of wireless stations is to be erected along the proposed steamer route through Hudson bay, Canada. Preliminary work is to be commenced almost immediately at Mansell island at the western entrance to Hudson straits, where the first of the stations will be constructed. The chain will eventually extend to Port Chidley at the Atlantic entrance to the straits. When it is completed vessels will be in touch with the canal stations right to Port Nelson.

Members of the Appalachian Mountain Club are to take a leading part in the dedicatory celebration of the opening of the New Summit House, on Mt. Washington, N. H., which is to be marked by an illumination on Saturday evening, Aug. 21. At nine o'clock that evening a bonfire will be built on the hotel grounds, and it will be answered by fires on all the peaks up and down the notches and on mountain peaks in Vermont.

There are 6,361,502 farms in the United States, according to recent census figures, and they represent 878,798,325 acres, or 46.2 per cent of the total land area of the country. Of the total acreage given only 478,451,750 acres are classed as improved land. The balance comprises wood land and other unimproved land in farms. The average size of farms is 138.1 acres, of which 75.2 acres are improved and 62.9 acres unimproved.

Salt consumed in the United States amounted to 9,998,520,560 pounds during 1914, an increase of 41,475,800 pounds over that consumed in 1913. The geological survey estimates this amount would mean a per capita consumption of almost one hundred pounds for the year. The per capita consumption of sugar in 1914 was 88.14 pounds.

Official advices are to the effect that the 1915 peach crop of the United States will be the largest in the country's history. On July 1 a total of 58,000,000 bushels was reported, which was an increase of 8 per cent over the figures for 1914. It is now believed that the 1915 total will be considerably larger than the figure quoted.

The estimated outlay on road construction in Ontario, Canada, under the good roads act this season has been submitted. Last year the actual expenditure on road construction was $847,000, of which the government contributed one third. The estimates this year provide an outlay of $640,000.

The dairy production of the province of Alberta, Canada, is valued at $10,500,000, according to a report made by the dairy commissioner. With the exception of a negligible quantity of fancy cheese, the dairy production of Alberta is marketed in the form of milk, cream, butter, and Cheddar cheese.

A large contract for the purchase of apples has been closed with the Hood river growers of Oregon by the Netherlands consul, who bought 100,000 boxes at $1.50 a box. The apples will be shipped to the Netherlands in October.

The ninth annual conference of the National Tax Association was in session at San Francisco Aug. 10-14.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH" Jesus

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"A new commandment"

WILLARD S. MATTOX

JESUS said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." These words epitomize Jesus' life-mission, they are a summing up of his boundless love for mankind. When Jesus' "new commandment" is understood in its consummate beauty, it will be practised generally by those who know its value. It will ultimately dominate the thoughts, motives, speech, and action of mankind, to the complete exclusion of every intent and purpose that today means criticism or condemnation. Its benign mission is to heal every propensity to speak ill of our neighbor.

Analyze that commandment and you will find that Jesus gives us a standard which shall mold our new born incentive to "love one another." We must love our neighbor, Jesus said, "as I have loved you." That is to say, his love was the perfect type or model which must order the nature and character of our love if we would fulfil his commandment. It follows that our thought must comprehend the majesty and the supremacy of that unselfed love which enabled Jesus to say from the cross, "Father, forgive them; for they know not what they do."

Many of the tragedies of mortal existence have been brought about by harsh rebuke and cruel censure. Divine Love, which has been appropriately defined as "infinite consideration," heals both the oppressed and the oppressor. Weary of the struggle against calumny and accusation, many mortals are praying today as David prayed, "Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed." One clear thinker has summed up in a single sentence the experiences of those who have been reproached unjustly: "The problem of the centuries has been, how to get on with one another;—and there is not a saint among us."

Jesus was the most misunderstood man who ever lived, and as a consequence he was reviled and calumniated. The Master exposed the inconsistency and hypocrisy of his critics when he said: "John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." It is well for all who are inclined to make unfriendly comment on their neighbors to note the moderation and patience of Jesus' defense. He was content to say, "But wisdom is justified of her children." That Jesus was accused of being the friend of sinners was an unwitting tribute to the beauty and nobility of his character, which the orthodox purists of his day could not understand and which the same class cannot comprehend today.

The Leader of Christian Science has shared with the prophets and the spiritually minded of the centuries "the reproach of all the mighty people," and she has understood, as perhaps no one else in this age has been called upon to understand, the significance of Jesus' warning to his followers: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Mrs. Eddy has taken Jesus as her example in maintaining through public attack and vilification the same gentle patience which characterized the dignity of the Master's replies to the scribes and Pharisees, who traduced his mission and slandered his character. Let those whose too frequent habit it is to malign and criticize, listen to these gentle words of Mrs. Eddy, which are as compassionate as was the love of Jesus for all who misjudged him: "To be a great man or woman, to have a name whose odor fills the world with its fragrance, is to bear with patience the buffetings of envy or malice—even while seeking to raise those barren natures to a capacity for a higher life. We should look with pitying eye on the momentary success of all villanies, on mad ambition and low revenge" (Miscellaneous Writings, p. 228).

Who that is longing to be good, to live at peace with his environment, to be honest with all men, has been spared the undeserved reproach of friends as well as enemies? The common belief that there is an enemy, that there is a reproach, comes to be met and mastered by every good man who has started on the way Jesus exemplified. The condemnation of the world was overcome by Jesus, and he distinctly said that those who followed him must go the way he went and overcome as he overcame,—by loving divinely and loving enough to neutralize all hate, and by being considerate of our neighbor. One of the most important lessons that the man who is struggling with the reproach of the critics has to learn, is to overcome a sense of the power of hate. The remedy is pointed out by Mrs. Eddy in these words of cheer and encouragement: "Mind is supreme; Love is the master of hate; Truth, the victor over a lie" (Miscellaneous Writings, p. 336).

Jesus' benediction, "Blessed are the merciful: for they shall obtain mercy," has inspired many today to embark on an earnest effort to reform the human by putting out of thought all criticism. To be gentle and merciful and unselfish, is to wear an armor that is impregnable to the "whispering tongues" which Coleridge says "can poison truth." Talebearers and gossipers have no place in the kingdom of God, and Truth can never be perverted in its life-giving purposes. Spenser has it in his "Faerie Queene" that—

> The gentle minde by gentle deeds is knowne;
> For a man by nothing is so well bewrayed
> As by his manners.

The innate longing of many mortals to be worthy of the name "a son of God," makes them grateful for the understanding of man's real self, which came to the world first through the Nazarene, and today, in a fulfilment of his teaching, by Christian Science. They are grateful because they are being delivered from the discouraging arguments which have so long assailed them,—arguments proceeding from that world which, according to John, "knoweth us not," because it knew not God, our Father.

Man is the son of God. He is heir to all that is good, to

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a capacity for right thinking and right living, which accompany his relationship to his heavenly Father. The real man inherits or reflects the divine nature; he does not inherit or express the faults or frailties of a mortal ancestry. This means that Love's man cannot be conscious of anything that is unlike love. Criticism is hate, for it is the reverse of love, and what is not love is hate. Mrs. Eddy makes pointed comment on criticism when she says: "I admonish Christian Scientists either to speak charitably of all mankind or to keep silent, for love fulfils divine law and without this proof of love mental practice were profitless" (The First Church of Christ, Scientist, and Miscellany, p. 106). Criticism is a destructive state of mortal mind, and Christian Science is bringing to light the real man, in whom is no impulse to destroy, to deface, or to extinguish any created thing. All initiative, all impulse, according to the teaching of Christian Science, originate in God, in divine Love, and are reflected or expressed by man. As the idea of God, man cannot be conscious of any motive or intent which is foreign to omniscient and omnipresent good, because he expresses in all his relationships the Love that is "infinite consideration."

The impersonal message of Christian Science has come to earth to emphasize and perpetuate the love that heals those mortal natures which are given up to carping criticism. This message is transforming character and destroying the human tendency to make evil real, with a tender forgiveness which heals hate and malice. It is raising human nature to the standard of nobility which Jesus established. Christian Science is doing the world a service which cannot be calculated except by the metaphysician who understands the value and importance of the spiritually mental action that is operative in universal consciousness today. This influence for good is destined ultimately to bring about universal peace, a unity of men and nations which will finally usher in the millennium, and reveal Immanuel, "God with us."

The "new name"

JESSIE BALFOUR ELLIS

Mrs. Eddy's gift to the world is the discovery of the divine Principle on which to establish and demonstrate all facts about the nature of God and man. In St. John's revelation we are told of the rewards to be bestowed upon "him that overcometh," one being thus defined: "I will write upon him my new name."

Christian Science, the "new name" for the scientific knowledge of God, has excited and still excites remonstrance from those who, admittedly or otherwise, regard the teaching of Jesus as an impossible ideal for humanity, and from those who think of science as being essentially founded on what they call material law. The existence of material law would imply the existence of matter as a reality; and the instability of foundation for the latter hypothesis needs no further demonstration than the ever changing definitions of matter supplied by students of natural science, so called, ultimating in the statement recently made by a distinguished thinker, that "the natural scientist in explaining matter has explained it away."

It was inevitable that natural science and religion should appear irreconcilable so long as the former insisted on the reality of matter, while the latter regarded man as partly spiritual and partly material. That man is wholly spiritual, that he is subject to no material limitations, was incontrovertibly proved by Jesus; but the religious world had for many centuries lost sight of the true significance of his victory over all that menaces man's peace before our Leader made the fearless statement, "Man is not material; he is spiritual" (Science and Health, p. 468). The point at issue between the two sets of thinkers was thus made clear. Moreover, in this brief sentence Mrs. Eddy expressed the very essence of the revelation she had received of the Principle on which Jesus did his mighty works, the Principle which he commanded his students to continue to demonstrate for all time.

In the interval, humanity had been taught to believe that Jesus "came down" out of a remote and unknown region of which this earth was a kind of foreign dependency; that he gave men a glimpse of a possible future in the blissful realm which he had temporarily left, to be attained by them after they had "shuffled off this mortal coil," provided they were then found to be sufficiently purified by suffering; but that in the mean time they must regard themselves as material beings, subject to material laws and limitations, and to what are vaguely called "dispensations of Providence." The last named, when analyzed by the honest investigator, appear to be mainly arbitrary and capricious inflictions and deprivations which no human parent worthy of the name would willingly impose on his offspring.

Mrs. Eddy has given back to us the healing Christ, the Christ whom Jesus sought to reveal, even "the Spirit of truth," which is inseparable from the omnipotence and omnipresence of God, the one Spirit, good, whose infinity precludes the possibility of reality in anything unspiritual. Accepting the dictum that "man is not material; he is spiritual," we find the interpretation of another fundamental statement, namely, that when God saw everything He had made, "behold, it was very good." We know that this could never have been affirmed of matter. This being understood, we realize that we have found the starting-point from which we may proceed to demonstrate the divine Principle of life.

So long as we believe in the reality of matter, it seems incredible that all things were made by the Word of God that "without him was not any thing made that was made;" but we have only begun to discover what things are possible to the one who accepts the divine Principle of life and who knows that man is wholly spiritual. The Greek word logos bears not only the meaning of "the Word of God incarnate," but also that of "the active principle living in and determining the world." Mrs. Eddy says: "The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,—not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good" (Science and Health, p. 134). This, then, is the light that "shineth in darkness; and the darkness comprehended it not."

Daily to every Christian Scientist there comes the call, "Arise, shine; for thy light is come." Is he not ever gaining and reflecting more of that scientific knowledge of God which is the foundation of the spiritual city that has no need of any material sun? Already in awe and wonder we hold our "peace at the presence of the Lord God," recognizing that "the day of the Lord is at hand," that it is ever the day of the Lord, and that apart from Him we have no existence; therefore, since matter is no part of Spirit, "man is not material; he is spiritual."

The Christian Scientist denies reality to that which is corruptible and destructible; he understands that the material semblance of reality borne by things beautiful, good, and true, is a counterfeit of the eternal, incorruptible, and indestructible; whereas all the error he discerns is part of the lie which asserts the existence of gods other than the one Mind,—omnipotent, omnipresent Life, Truth, Love. Spirit is the eternal illuminator of consciousness; it reveals man to himself as the spiritual reflection of his creator. The

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student is thus furnished with the inward witness that man is spiritual.

That system which teaches and demonstrates that nothing is scientific which is not Christlike, and that all that is Christlike is capable of scientific proof, thus reconciling apparent discrepancies which have been the age-long distraction of humanity, has surely made good its right to the great "new name," even the name of Christian Science; for does it not teach and demonstrate that true Science and true Christianity are alike the Word of God?



[Translated from the German]

Righteous Prayer

ELFRIEDE EBBINGHAUS

"HAPPY is he that hath the God of Jacob for his help, whose hope is in the Lord his God," sings the psalmist. The Bible contains the assurance that such a one's trust will not be in vain, and the divine admonition through the psalmist, "Call upon me in the day of trouble," is followed straightway by the promise, "I will deliver thee." Did not the great Master say, "Ask, and it shall be given you"? The admonition to ask of God may be heeded by many, but the attendant promise, "and it shall be given you," does not as a rule seem to be fulfilled. It was evidently with reference to such cases that the apostle uttered the words, "Ye ask, and receive not, because ye ask amiss."

Like the strayed children of Israel, mortals in the course of centuries have gradually turned away from the source of light, because of their false beliefs based on the deceptive testimony of material sense. Their concept of God and His creation has been darkened more and more, and the number of those whose lives were in accordance with the law of Life, Truth, and Love, grew steadily smaller, until the prayers of Christians remained unanswered. This was due largely to their failure to understand what constitutes righteous prayer, or else to the conditions which make an answer to such prayer possible. Jesus said, "Whatsoever ye shall ask the Father in my name, he will give it you." The asking, then, must be done in Christ's name.

This cannot be interpreted to mean that a reference to Christ Jesus' achievements would induce God to bestow a blessing upon us. Our Master could not have meant a mediatorial prayer, intercession through him. This becomes apparent by his further words, "I say not unto you, that I will pray the Father for you," which follow shortly after the above passage. In order to pray in the name of Christ Jesus, much more is needed than a blind, passive reliance on the Lord. He surely meant that we must pray in the way that he taught, the effectiveness of which was attested by his demonstration. He showed by his ministry that God, divine Mind, was to him the only causation. He healed the sick, gave sight to the blind, hearing to the deaf, and caused the lame to walk; even death was no obstruction to him, as he proved by raising those who had succumbed to it. He never conceded aught to matter, or endowed it with any power. To him there was only one harmonious state of being, of which God is the creator, and which He sustains and maintains by reason of His infinite wisdom, truth, and love.

With the great Teacher every claim of evil was dissolved and reduced to its native nothingness through the light of his understanding. His prayers were all answered because they were based on the understanding of God's universe and its perfect laws. They did not consist in words, but in the proof that God's work is done; that it is good, and subject to no other power. Understanding the close relation between God and His idea, he acted in the conscious strength of Spirit. His life-work was to benefit mortals. Mrs. Eddy says, "He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle" (Science and Health, p. 25).

To be answered, prayer must be offered in Christ's name; that is, men must attain to the knowledge of the Principle which Jesus demonstrated. Like Jesus, they must know but one reality and abandon that which is mortal and material. In Mrs. Eddy's words, "To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously" (Science and Health, p. 39). This calls for great sacrifices; indeed, the constant immolation of self is required.

Like the star which shone in ancient times, so Christian Science comes today with the purifying fire of Truth, leading mankind out of the chaos of human belief into the realm of reality. Through it mortals come to understand Jesus' life-work, for they begin to see the true relationship between God and His creation. They begin to see man as God's idea reflecting eternal health and eternal Life. They learn to use their birthright of spiritual power, and finally attain peace in the certainty that God is all powerful, omnipotent Mind, the only intelligence which maintains and sustains all its ideas. They learn that they need not fear, for they realize that the ever present God, good, will supply them in due time with the heavenly manna.

In "No and Yes" (p. 42) our Leader says: "God is not unable or unwilling to heal, and mortals are not compelled to have other gods before Him, and employ material forms to meet a mental want. The divine Spirit supplies all human needs." When this understanding is reached, the words of the Master will be fulfilled, "Whatsoever ye shall ask the Father in my name, he will give it you."

Hatred Overcome

E. LOUISE BOSTWICK

WHEN the writer became interested in Christian Science and found that it is a religion of love, it seemed quite impossible for her to love her fellow men as we are taught to do. There was a strong sense of hatred toward one who had been a friend of the family for many years, and this sense, which was roused at any mention of the person's name, seemed to increase as the years went on.

One day, while reading the Lesson-Sermon, attention was drawn to the statement of Christ Jesus that "there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." This passage was carefully studied, and it was noted that in response to the inquiry of the disciples Jesus told them of the things which entered into and the things which came out of a man. Immediately the thought came to me that this explained an ailment from which I had suffered for a considerable period. With this illumination came a great desire to love my fellow beings, and the fact that I was healed was speedily made apparent.

Occasion was given me that week to prove the depth and sincerity of my gratitude. I had started to go to my room on Sunday after returning from church, and when I went back to open the door in response to the ringing of the bell, there stood the friend, who had called to see my sister. I shook hands with her, and even kissed her instinctively, and asked her to be seated until my sister came. I then went to my room and did not give the circumstance another thought for several hours; but when the realization came to me of

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what I had done, and why I had done it, I could not express in words my gratitude to God for this revelation of the true healing. There has never been any further sense of the physical inharmony from which I had suffered. To hate or even to dislike a "neighbor" again, after such a spiritual illumination, would be impossible.

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"There is no Pelee"

ESTHER HIGGS

At a missionary exhibition held in London a few years ago, there was given a dramatized representation of the introduction of Christianity into heathen lands. One scene in particular was most impressive from the Christian Science point of view. It represented the worship of the goddess Pelée, who was supposed to preside over the people's destiny, and at certain seasons to show her displeasure by causing a volcanic eruption.

The eruption was depicted, and at the first sound of it the people, who had been innocently engaged in work or play, suddenly stopped, and an expression of fear came over their faces. This deepened into horror as an old man, the priest of Pelée, stepped forward, and with portentous frown and solemn mien looked around upon the hapless little company. Then, choosing the youngest and fairest maiden, who was evidently finding life most sweet, he pointed his staff toward her, thus signifying that she must die, be thrown into the boiling lava as a sacrifice to Pelée, who must be appeased at all costs.

The anguish portrayed on the faces of the condemned maiden and her friends may be imagined, as they knew the fiat of the priest to be inexorable. All the brightness had suddenly gone out of their lives, and blank despair, the terrible impotency of fear, possessed them. But at this point, like an angel of light, the queen of the country, who had embraced Christianity, came forward and stayed the proceedings. Instead of the helpless victim going to her doom, the queen herself walked up the side of the burning mountain, and stepping to the edge of the crater said in defiant tones, "Do your worst, Pelée." The priest and the people shuddered at such blasphemy, and wondered if the queen would not be destroyed in the wrath of the goddess; but nothing happened, and the spell of superstition was broken. Then the queen descended and in earnest tones exclaimed, "There is no Pelée," and forthwith proclaimed that thereafter the worship of the false goddess should cease and the truths of Christianity be taught her people.

This pictured story made a great impression on the writer, for it brought vividly to her remembrance all that is going on today, even in Christian lands. Through the worship of the Pelée of some supposedly incurable disease, for instance, many a fair young life is sacrificed. Though efforts are made to save it, the fiat has gone forth, and the underlying thought of family and friends is one of fear, and an acknowledgment of the power of the dreaded evil. If we did not believe in its power, we certainly should not fear it; and the sadness and sorrow of all this needless sacrifice would be done away with forever, did we but realize that we have been laboring under an illusion, conceding power to an utter falsity, and breaking the first commandment. Thank God that Christ's message of joy and deliverance has come to this age, immersed as it is in the worship of the Pelée of materialism, telling us again there is no such deity and no power in evil, and bringing to light the revelation of Truth.

Christ, Truth, was revealed to Mrs. Eddy when she was condemned to death by material law, and it set her free. On page 226 of Science and Health she writes: "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." On the following page she says: "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

Our Leader explains why the worship of the Pelée of disease is illegitimate, when she says: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless" (p. 228). Let us, then, who have heard this joyful proclamation, be earnest and faithful in our efforts to prove in daily living that there is no power in evil and to realize more abundantly the omnipotence of good.

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The Snow Man

GORDON J. MURRAY

I had been wrestling with a sense of discord, trying to realize in consciousness the character and nature of the perfect man, made in the image and likeness of God, in contradistinction to the mortal concept of man, made in the likeness of mortals, and in the struggle my thoughts were directed back to my boyhood days in the north country. I remembered that one of our boyish sports was the making of a snow man. On a winter's day we would make a snowball and then roll it on the ground, so that it would gather up the snow with which it came in contact. In a very short time it would assume large proportions, and with this great ball as a base, we would fashion our man of snow and give him all the human features. We could look upon our piece of statuary as long as the freezing winds blew and the weather remained cold; but when the soft winds came out and the warmth of the sunshine greeted the earth, calling into life the beauties of nature, our snow man disappeared, and the verdant grass and spring flowers came up to mark the place where he had stood.

A wonderful awakening to the truth resulted from this reminiscence of earlier years. I could plainly see that the snow man was a type of mortal man, a man-made man, depending for his existence upon the "long and cold night of discord" (Science and Health, p. 378). When, however, he was touched by the soft zephyrs of Spirit and the warmth of Love, this man, made up of the misconceptions, doubts, and fears of the past, would likewise disappear, and in his place would blossom the flowers of a new springtime of consciousness to gladden him whose birthright is joy and happiness, health and holiness.

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In each true heart where there is a spark of the divine, life turns eagerly toward the unblemished page, the untrodden way, of the new year, not with wonder simply, or with hope, but with fervent resolve that the dead past shall bury its dead, and that a nobler, fuller, sweeter spirit shall glisten in the chalice of existence.—Rev. F. B. Meyer.

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Selected Articles

[Editorial in *The Los Angeles* (Cal.) *Journal*]

Arrangements for the erection of a splendid monument to the memory of Mary Baker Eddy have been perfected, and in the near future will assume definite expression in the granite column which the members of the church she founded will erect in Mt. Auburn cemetery, Cambridge, Mass., in honor of one of the world's remarkable and truly great characters. The work wrought by Mrs. Eddy in the religious world, her notable accomplishments in the field of spiritual endeavor, are now matters of world knowledge, and are of such colossal magnitude as exalted achievements in and for the cause of the Christ as to challenge the admiration and the lasting gratitude of the people of this and of coming generations. Like all really great reforms, her activities in furtherance of man's emancipation from the bondage of the archaic and superstition-laden materialism of the orthodox church met with most bitter and persistent opposition from the beginning of her ministry to the day of her passing.

But so precious is the truth which her wonderful spiritual insight unfolds in the profound depths of the soul's consciousness, so true to divine law is her message to the race, that opposition to Mrs. Eddy and her work, though both intense and relentless, has but served to bring into finer and clearer relief the beautiful outlines of the magnificent structure which her prophetic teachings have reared in the life of the human race,—a temple of divine truth in which Jesus the Christ lives a potential reality, as much so now as in the time of his personal ministry on earth.

This wonderful and divinely appointed woman, whom future ages will rank with the world's few really great personalities, needs no commemorative shaft. Granite decays and disintegrates and commingles with the dust of the ages. Truth—God's law—endures forever, and naught shall prevail against it. The manifestation here on earth of this great woman was as a bright light shining through the darkness of man's ignorance, revealing the great wide roadway of our divine course toward a truer understanding of and a closer fellowship with the infinite. Her imperishable work is her monument, one that will never decay.

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[Editorial in *Dayton* (Ohio) *News*]

The committee having the matter in charge have just accepted a design for the monument to be erected to the memory of Mary Baker Eddy in Mount Auburn cemetery, Cambridge, Mass., where reposes the body of this beloved woman. The cost of the monument is to be about a hundred thousand dollars, and the sum was raised through free-will offerings from persons interested in Christian Science.

There have been few characters in human history who have had more followers than this one woman. There have been none who had more while they were living, nor who gathered about their memories in so short a time such multitudes. There is no other case in history where such a monument has been so easily erected to the memory of any one. When our great monuments—and we have but few of them that can really be called great—have been erected, they have been provided for by governments, or only after campaigns in which great publicity was obtained. These monuments have been erected only to people who have accomplished great things in statecraft or war. But here is a hundred thousand dollar monument built with offerings from people who so loved her that they made whatever sacrifice was necessary, absolutely without a general campaign, and apparently with little trouble,—and it is to the memory of a woman who in a simple manner said certain things about religion and about sin and suffering and life and death.

Whatever one may think of Christian Science as a religion, as a cult, or as a fad, the Founder of Christian Science and the influence of her life upon millions of people is worthy of the most serious study. It will not do to dismiss Christian Science and this woman who founded it with a shrug of the shoulders. It is worthy of the most serious study upon the part of all persons who would be students of the world's activities and of the ethics and manners and customs and beliefs of the world, for one can count upon his finger tips the names of those characters in history who have had such influence in the world.

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[Frank Bell in *The News*, Mount Carmel, Pa.]

The writer whose opinions on the subject of Christian Science are printed in a recent issue, is not original in his conclusion that if Christian Science were to dispense with everything wherein it appears to differ from his views, it might thereby become unobjectionable to persons of intelligence. A similar thought has been modestly put forth from time to time by not a few persons who have essayed to address the public on that theme.

Our critic is less commonplace, however, in the further assertion that Christian Science does appear to be coming around to his way of thinking,—is in fact "steadily changing front." Here is an important discovery, if true, because Christian Science is of vital concern to a large and constantly increasing body of men and women throughout the world. But when one comes to examine that which is offered in support of this rather startling conclusion, it is evident that not Christian Science, but only our friend's opinion in regard thereto, has changed. In explanation of the assertion that Christian Science "is today openly acknowledging what twenty years ago it strenuously denied," he says, "I refer to its admission that sickness, disease, is an actual physical condition, and not necessarily imaginary."

Twice twenty years have passed since the first publication of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. On page 460 of that book we find the statement that "sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than a fancy; it is solid conviction." And it is explained that the practice of Christian Science does not consist of buffeting the sick "with the superficial and cold assertion, 'Nothing ails you.'" Christian Science teaching always has been that disease is just as much of a reality as any other physical phenomenon; that sickness is a logical and inevitable incident to that imperfect and abnormal sense of existence in which life is regarded as a mere vitalization of material organisms and man as a highly developed fleshly machine.

Consistently with this, Christian Science always has taught that the way out of sickness is through the opening up of a better and truer sense of life, through an approach toward that perfect understanding wherein ultimately it shall be wholly clear that the real man is not animal, physical, or material, but spiritual, and that he lives, moves, and has his being in God, Spirit, whose spiritual image and likeness he is. It is to man's spiritual selfhood that Mrs. Eddy refers in terms which, if undertaken to be applied to mortals, would be ludicrous in the extreme; but of course no such meaning is intended.

Our critic was not happy in "calling to witness," as marking "an historical cleavage in Christian Science," the alleged action of a Christian Science church in New Jersey "not long ago," in withdrawing from association with The Mother

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Church "in order that in case of sickness a physician might be called." The incident to which he doubtless refers took place about five years ago, and not in the city he mentions. An authentic report on the case is to the effect that because of the attitude of two or three individuals, who have not since been identified with Christian Science, the church was closed for a time, but "several years ago the church was reorganized and is now in flourishing condition, and is of course in harmony with The Mother Church."

Desire for the privilege of calling a physician in time of sickness could never have been the impelling reason for any one's withdrawing from the Christian Science church, because the church does not attempt to interfere with the freedom of its members in such matters. To endeavor through any means, direct or indirect, to impose Christian Science treatment where it is not desired would be inconsistent and futile. Those who look to Christian Science for the healing of their ills, do so because experience or observation has convinced them they will derive the most good by so doing. That such confidence is not misplaced, is attested by the increasingly large numbers who continue to identify themselves with this movement.

Whence came the notion that Christian Science has been holding out the assurance or hope that human beings might through its ministration experience an indefinite lease of years in the flesh, would doubtless be difficult to establish. Certainly nothing of the kind is to be found in the authorized literature of Christian Science, and the writer, who knows hundreds of Christian Scientists, never heard of one who associated the idea of eternal life, declared by the great Teacher to be the knowledge or understanding of "the only true God" and His Son Christ Jesus, with mortal existence.

All Christian Scientists will agree with our critic that any one who may be looking for the earthly reappearance of Mrs. Eddy will be disappointed. It was never contended by her or any one accredited to expound her teachings, that as a human personality she would continue here, or, having passed away, would return. Foolish speculations to such effect have come, not from her followers, but from those who would distort and discredit Christian Science. Mrs. Eddy taught that life is spiritual, not corporeal, and that therefore life is not interrupted by any physical or bodily change, whether sickness or death. She knew that her life found its real expression in her work for the betterment of mankind, and that the work would go on after the material body which mortals had associated in thought with the discovery and promulgation of Christian Science had been laid away. The vast majority of Christian Scientists have had no acquaintance with Mrs. Eddy except through her helpful writings. To them she is as present today as she ever was, and that presence will continue as long as mankind continues to find in her writings practical guidance in the way to health, strength, purity, and solace.

Nothing would be gained by getting into a discussion of the question raised by the author of the sermon referred to, as to whether the so-called orthodox church is in duty bound to accept as incumbent upon it the full command of the Master to preach the gospel and heal the sick, or only that portion of the command which the Master himself practised the least, namely, preaching. The so-called orthodox church must determine that for itself. We may at least be permitted to venture the opinion that if, as alleged, the Christian Science church, which heals as well as preaches, is attracting members away from the church which preaches but does not heal, that fact is not utterly devoid of valuable instruction for the so-called orthodox body.

From the Christian Science point of view, real orthodoxy is not a matter of words and phrases, but of the demonstrable fruits of Christianity in the "accepted time," "now." Christian Science shuns comparison with no other religious movement on the basis of the degree of good actually being accomplished for its adherents. By a like test the Founder of Christianity refuted the "orthodox" opposition of his day.

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[W. G. Watkins in *Milwaukee* (Wis.) *Sentinel*]

In your report of the Rev. Mr. ——'s criticism of Christian Science in his address at a session of the Lutheran synod at Watertown, there is to be found a reiteration of what others have said who have misinterpreted the healing and saving mission of Christian Science. In answer to the charge that "Christian Science is incompatible with true Christianity," attention is called to the practical and much-needed response which it is making to the appeals of humanity for deliverance from its suffering and woe.

The Master departed from the traditional beliefs of his time in order to prove that Christianity is demonstrable; and Christian Science insists that the power and success of Christianity is not to be found elsewhere than in the understanding of God and of the gospel which Christ Jesus taught and practised. From a survey of the many denominations at variance more or less with each other as to what the Scriptures teach, arises the question, Is there nothing more than mere human opinion upon which to lean for salvation? Christian Science replies in the affirmative and supports its assertion with practical proof.

The Master said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," and in "Science and Health with Key to the Scriptures" (p. 358) Mrs. Eddy says: "Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science, and could not present its proofs. . . . It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the Scriptures."

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[Paul Stark Seeley in *Rainier* (Ore.) *Review*]

There was recently printed in the columns of the *Review* an article relative to Christian Science which originally appeared in *Puck*. The statements made therein are so manifestly unfair and inaccurate that I beg your leave to correct them. The gist of *Puck's* comment was that a law pending in New York would legalize Christian Science practice, regarded by this publication as "a dangerous retrogression;" that the orthodox physician spends several thousand dollars in preparing himself for practice, and the Christian Science practitioner much less; hence the law should protect the former from competition with the latter. Misstatements were also made regarding the attitude of Christian Scientists toward quarantine and contagious disease, and relative to Mrs. Eddy. The article was noticeably lacking in any statement concerning the comparative results of the two systems of healing referred to, a side of the question in which it is fair to suppose that the outsider would be most interested.

First, what is the nature of Christian Science practice, and is there any good reason for legislative enactment to restrain it? Christian Science is a religion founded on the teachings of the Bible, and its practice is the use of prayer as it was used by Christ Jesus and the early Christians to heal from sickness as well as sin. "The prayer of faith shall save

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the sick, and the Lord shall raise him up," were the words of the disciple James. Christian Scientists believe these words express as true a statement of spiritual law today as when they were written; hence their practice is prayer, the prayer of faith that comes from understanding God aright. That such prayer "availeth much," as the Bible promises, they have abundant proof, for the success of the Christian Science movement has been based on its efficacy. That legislators should be asked by the medical fraternity to make laws restraining man's right to pray for his brother in need, is one indication of how far a part of the world has drifted from the teachings of Christianity. That such requests have with but few exceptions been disregarded by our legislators, is evidence of their sense of justice and their recognition of man's right to pray to God without interference from man-made law.

It must be plain that the reason for requiring the medical practitioner to secure a license from the state is that by the very nature of his profession he holds himself out as being qualified in certain of the physical sciences, competent to administer dangerous drugs and use dangerous instruments and remedies. The Christian Science practitioner makes no such representations. His method is wholly spiritual, and every one seeking his help knows that it is prayer alone which is employed. He uses no drugs, employs no instruments, and gives no advice on physiology or medicine. The wholly different viewpoint of the two schools of healing makes clear the reason for state regulation in one instance and not in the other. The worship of God can hardly be regarded as a subject to be regulated by the laws of man.

It should be noted that the demand upon state legislatures for laws against Christian Science practice, laws which in effect would permit Christian Scientists to practice only if they studied *materia medica* and secured a state license therefor, was asked for only when the practice of Christian Science became a serious competitor with the regular school. To support the doctors' demand, the high cost of the physician's preparatory work is made an argument for protecting him from competition in healing the sick. It can be readily seen that for the state to do this would be to grant a medical monopoly to one class of practitioners, who by their own argument are unable to command the confidence of the sick in the measure they desire it, even after years of costly preparation, and therefore ask governmental support in the form of restrictive legislation.

What interests the public and the sick, I am sure, is what school or method can restore them to health, and they are not caring much in the first instance what may be the name of the healing system through which the result is accomplished. It seems reasonable to presume that the system accomplishing the greatest good for those in distress will gain the recognition it deserves. Legislative enactment is not needed to assist the public to a right conclusion on so vital an issue. If allopathy had met the world's need for better health, it would not now have to be calling for state aid to protect it from the Christian method of healing by prayer as taught and practised by the Man of Galilee.

The cost of preparation for the medical and Christian Science practitioner is measured by *Puck* by the dollar standard, thus emphasizing this publication's failure to understand the nature of Christian Science practice and the work involved in preparation for it. As any fair inquirer might learn, the student of Christian Science enters upon the public practice of its teachings only after the most painstaking preparation, usually covering many years of the most earnest study, seeking in the way the Bible teaches to gain in some measure the Mind of Christ. "The preparation for a metaphysical practitioner is the most arduous task I ever performed," Mrs. Eddy wrote on page 14 of her sermon on "Christian Healing." Unfamiliarity with the teachings of Christian Science may lead the uninformed to overlook these facts, but their ignorance in no way lessens the divine requirements which the master Metaphysician made the prerequisite for doing the works which he did and said his followers should do.

Christian Scientists obey and support laws relating to quarantine and sanitation. Their conscientious observance of these regulations has frequently been the cause for favorable comment from health officers. They recognize the presence of disease to the material sense and make no such irrational statements regarding it as *Puck* avers. What, however, is most important, they understand that its nature is temporal and mortal, therefore not of God, and so destructible, and they destroy it through the understanding of man's divine right to health as an attribute of his true, spiritual selfhood, made as the Bible declares man to be, in God's image and likeness.

Careless opinions relative to the Discoverer and Founder of Christian Science no longer carry weight with the seeker for truth. Honored by men and women of highest repute, by state and nation, her character and attainments are beyond the touch of him who is wittingly uninformed. It is now a matter of history how Mrs. Eddy through a storm of hate and malicious slander persisted in her life-work to give to the world the message which is reinstating "primitive Christianity and its lost element of healing" (Manual, p. 17). More than personal praise, her greatest accomplishment is found in the lives of thousands who have been uplifted and purified from sin and disease, a lasting encomium beyond written or spoken word. Mrs. Eddy never held aught but the kindest feeling toward those of differing schools of religion and medicine, nor is the attitude of Christian Scientists in any way different from hers.

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[S. T. Downs in *Terre Haute* (Ind.) *Tribune*]

Evangelist —— unwittingly paid a fine compliment to Christian Science in his reference to the followers of Mrs. Eddy, when in the sermon reported in a recent issue he pointed out that people are turning to Christian Science for real solace and comfort, after the things the world calls pleasure have lost their glamour and cease to interest. He did not put it just that way, but it is the exact fact of what he tried to make out as a passing fancy.

The history of the cause of Christian Science, covering approximately a half-century, may be said to be the combined experience of thousands upon thousands of those "really sensible people in other respects," as our brother termed them, who are learning the nothingness of the "carnal mind," material sense, and are turning to the somethingness of divine Mind, God. In the effort to "put off the old man with his deeds," and to "put on the new," no seeming vacuity or sense of loss is expressed, because Christian Science gives an understanding of the teachings of the Master that brings what Paul termed "the peace of God, which passeth all understanding."

It is this present availability of Scriptural promises that is attracting the multitudes who are turning to Christian Science. This fulfilment is manifested through those who were bound with the cords of greed and self-seeking, and who have found that true happiness is gained only in doing for others. Here the weary business man finds rest from care and strife, discord of every name and nature is destroyed, and every known disease is healed.

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Editorial

Only One Mind

EVERY Christian Scientist is familiar with the fundamental reason for the hope that is in him, namely, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and that this infinite Mind—God, good—alone governs. While he is always ready to give this reason to "every man that asketh," nevertheless a popular but mistaken belief regarding this religion is that it is one and the same with mental suggestion and that it is used simply to bring about the personal desires of those who have become its adherents. The fact is that Christian Science has nothing in common with mental suggestion and that its sole use and purpose is to bring to humanity that understanding of God which reveals divine law, frees all human and personal desires from selfishness and will-power, and brings mankind under the control and guidance of God's law; in brief, that knowledge of "the only true God," divine Mind, which Christ Jesus declared is life eternal.

Closely related to this mistaken concept of Christian Science is a somewhat similar one, which is the supposition that the practice of this religion includes something called "animal magnetism," a supposed mental force which Christian Scientists are alleged to make use of to the detriment of other persons. The truth is that simply for the sake of convenience Mrs. Eddy has classified all erroneous beliefs under this one term; for instance, on page 484 of Science and Health she writes, "Animal magnetism is the voluntary or involuntary action of error in all its forms." Again, as showing the powerlessness and unreality of this aggregation of erroneous beliefs, she also writes on pages 102 and 103 of the same book: "Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality. . . . It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth."

We would reiterate, therefore, that the whole purpose of Christian Science—and this is proved by its works—is to bring to mankind the full knowledge of God, good, and His creation, and thus to bring about the destruction of all evil. Those who believe or profess to believe that animal magnetism is allied with this system or is a part of its practice, simply show that they have not comprehended Mrs. Eddy's teachings. They are as inconsistent in the face of what Christian Science is doing for the regeneration of humanity as are those who believe that the use of evil is permissible or efficacious in an effort to do good. Throughout Mrs. Eddy's writings she constantly exhorts Christian Scientists to abstain from all evil beliefs and evil practices, and on page 450 of Science and Health she describes the mission of her followers in these words: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them. The Christian Scientist knows that they are errors of belief, which Truth can and will destroy."

Christian Scientists in protecting themselves against mental suggestion or animal magnetism are simply protecting themselves against evil, and in doing this they must be as careful that they do no evil to others as they are that evil is not done to them. They are taught in Christian Science that they cannot even attempt to do evil to others without its reacting upon themselves; and should they make such an attempt, at that instant they would cease to be able to demonstrate Christian Science. Those who believe that evil has power over humanity and is able to bring about suffering and disaster, need to free themselves from this belief, and this they can do by strict adherence to the teachings of Christian Science.

ARCHIBALD MCLELLAN.

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Misplaced Distrust

THE train was crowded, and on entering it a commuter asked if he might share a seat with an open-faced fellow, who answered most obligingly and with whom a pleasant conversation was speedily opened. The traveler proved to be a ranch owner who was making his first visit to the East, being "bound," as he said, for a brother whom he had not seen for forty years or more. He was full of questions, and frankly communicative, so that many interesting facts were gathered respecting the far-away home country.

The commuter was destined for the heart of Boston, where his companion said he would "like to look 'round a bit," so it was arranged that he should leave his valise at the terminal and be shown some of the sights as they talked their way up toward the capitol. Everything was spontaneous and brotherly and they were both having a very nice time, when suddenly it must have occurred to the Westerner that this show of fraternal friendliness to which he had responded so heartily must have some selfish end in view,—be a pretense of which it were well to beware,—and instantly the happy bond between them was severed. Suspicion enthroned itself upon the stranger's face, and offering a stumbling excuse he turned away, to avoid—as he thought—being victimized by one who was guilty only of innocently loving him!

As the commuter sat at his desk that day, he thought many times and with a sense of sadness of the blight which the world-wide rule of misplaced distrust brings to human relations and hence to human character. He thought that perhaps this brother's many experiences fully accounted for his fright at the possibility of imposition. He thought too of the separation between friends, of the discouragement and defeat of unselfish good will, and of the long delay of human redemption thus effected; of the cut-throat competition and the crowding to the wall which distrust begets in commercial affairs; of the unspeakable ills now being inflicted upon the innocent through the rule of this disposition among the nations; of the passing of elemental virtues,—simple honesty, sincerity, unselfishness,—of which even unwarranted distrust gives unmistakable evidence. But most he thought of how all these ills shrink into insignificance as compared with the desolation and decay brought upon the religious life by distrust of God, of Truth and Love.

It is here that the coming of Christian Science has effected the uncovering of a situation in the Christian world which can but startle every meditative man. In Science and Health (p. 231) Mrs. Eddy calls attention to the fact that our subjection to fear measures our distrust of God's omnipotent care, and when one begins to think of how largely fear has to do with the conduct and determination of the very great majority of professed Christians, he begins to glimpse the significance of Jesus' query, "When the Son of man cometh, shall he find faith on the earth?"

Christ Jesus, as it is written, "came unto his own, and his own received him not," and today history is repeating itself

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in the attitude of the many toward the new revelation in Christian Science of the ever present Christ, coming again as aforetime to save the sinning and heal the sick. At its minimum, faith must mean unswerving confidence in the divine power, and how much of such confidence can he have who daily ignores if he does not decry the healing efficiency of Truth, and who relies upon materiality, "other gods," for present succor and salvation. Certainly nothing can be more true than this, that "when we lose faith in God's power to heal, we distrust the divine Principle" (Science and Health, p. 351).

Christian Science opens the one way of escape from the rule of this paralyzing distrust by again making known that perfect source of being whose law is ever present and unchangeable, and man, His perfect image and likeness. It awakens and develops that spiritual perception which is able to discern between good and evil, to recognize that on which we may always rely as well as that which it is right always to question. This discriminating sense shaped every judgment of the Master, and only in so far as we attain to the Mind that was in him, shall we be saved and be able to save others from the desolating ills of misplaced distrust.

JOHN B. WILLIS.

Choosing

IN all human experience we are confronted by the necessity for deciding or choosing what we shall do. Some may say here that they have no choice at all; that what seems a hard fate decides all things for them. This is not true, however, for freedom is man's birthright, and freedom necessarily implies choice. Again, others might say that oftentimes the choice is only between two evils. Even if this were admitted, it is clear that the right choice, which is that of the lesser evil, would tend to lift one to the plane of thought and action where good is supreme.

At the dedication of the extension of The Mother Church our Leader's message was entitled "Choose Ye," and many times since then have Christian Scientists been aroused from the lethargic tendencies of mortal mind by pondering its stirring appeal, as found in "The First Church of Christ, Scientist, and Miscellany" (p. 5). The command to choose between God and the false gods of mortal mind is familiar to all Bible students, as it marked oftentimes a crisis in the history of the Hebrew people, when enslaved by sensual and cruel idolatry. We read that Joshua made a stirring appeal to the people, reminding them of the blessings which had been showered upon them, and of the wonderful manifestations of divine power which they had witnessed. He entreated them to put away "the strange gods" which were among them and to turn with all their hearts to the God of Israel. It was then that he said, "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

It would seem that this appeal of Joshua was not in vain, for we read that "Israel served the Lord all the days of Joshua," and also during the time of the elders who were associated with him in the work of spiritualizing the ideals of the nation. We find, however, that five hundred years later the people were steeped in idolatry, so that Elijah mournfully declared he was the only one left to serve God. We nevertheless read that there were seven thousand who had not "bowed unto Baal," but they had apparently done nothing to stem the tide of wickedness, or to let their light burn brightly enough to outshine the error of their time.

As we read the pages of history, both sacred and secular, we see that the general tendency of mortals is to drift backward, and save for the brave efforts of seers and prophets the grossest materialism would prevail, which of course would mean the destruction of mankind. The vision of the prophet has always been one of moral and spiritual grandeur, a vision so vital that to the awakened sense all material considerations have paled before it, and brave deeds were done which marked the time as an era of progress. Sad to say, these awakenings have too often been followed by lapses into mental and moral conditions which should have been left behind, and this apparently for the reason that mortals in general are too well content with improvement in physical and social conditions but stop far short of the divine demand for perfection.

It is not enough that we seek peace, there must also be "holiness, without which no man shall see the Lord," as we read in the epistle to the Hebrews. It is therefore a "Choose you" every hour of the day, and the decision made is a vital one. The allurements of sense come through "the lust of the flesh, and the lust of the eyes, and the pride of life," which St. John tells us are "not of the Father." Divine Principle requires of us that we shall express justice and mercy, that we shall reflect Truth and Love, and so "enter into life," as the Master said to an inquirer. The light of Truth cannot shine through an unclean consciousness, and if impurity is allowed to linger in one's thought this may harm those who look to him as a transparency for the light, besides the cost to himself of finding the path from which he has strayed.

Let us then ponder these words of our Leader in "Choose Ye": "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him—God giving all and man having all that God gives."

ANNIE M. KNOTT.

Among the Churches

Current Notes

HALIFAX, ENGLAND.—The marked growth of Christian Science in Halifax is portrayed in the fact that First Church of Christ, Scientist, has found it necessary to remove into more commodious premises, and the address is now Savile Lodge, Harrison road.

Christian Science was first brought into Halifax as the result of the healing of a lady suffering from spinal and brain trouble. This lady was recommended to try Christian Science by her medical practitioner as a last resort, all other means having failed. After she was healed, the interest of friends was aroused, and these friends began to meet at a neighbor's house at Glenfield, Burnley road. A small room was allotted to their use, and services were conducted there for some time. A move was then made into Halifax, where a small room was taken at the corner of Cow Green and Central street. These premises, however, were soon outgrown, and a larger room was taken a few yards away—at 6 Central street. Here seating accommodation was provided for some one hundred and fifty.

After a stay of six years on these premises the accommodations have again been outgrown, and at last the church is established at Savile Lodge, which is so situated as to enable subsequent extensions. Interior alterations have been made so that room has been found for approximately two hundred and fifty persons.—*Halifax Guardian.*

LOS ANGELES, CAL.—Plans have been accepted by Fifth Church of Christ, Scientist, of Los Angeles, for a new edifice, and it is expected by the officials that before the expiration of the present year the building will be ready for occupancy. The site is a spacious one at the northwest corner of La Brea

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avenue and Hollywood boulevard, and the structure will cost approximately forty thousand dollars. The auditorium will have a seating capacity of one thousand.

Los Angeles Examiner.

MARSHFIELD, ORE.—The growth of Christian Science in Marshfield has caused the society there to secure new and larger quarters. They have rented the auditorium in the Public Library for their Sunday and Wednesday services, but will maintain the former hall at 237 North Third street for the Sunday school.—*Coos Bay Times.*

PORTLAND, ORE.—At the semiannual business meeting of Third Church of Christ, Scientist, held on the evening of July 6, a motion to contribute their building fund toward the indebtedness of First Church of Christ, Scientist, was passed unanimously, and in accordance therewith a check for two hundred dollars was forwarded. The gift was unanimously acknowledged and lovingly accepted by First Church.

Correspondence.

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The Lectures

Pasadena, Cal.

Addressing a large and apparently deeply interested audience, Prof. Hermann S. Hering delivered a lecture on Christian Science at the church edifice on Oakland avenue. J. L. Mothershead, Jr., in introducing the lecturer, said:—

The one word which meets with more response today than any other is peace. Long ago Isaiah prophesied the coming of the "Prince of Peace," and when he came to earth his advent was heralded by the God-given thought of "on earth peace, good will toward men." But when this "Prince of Peace" was fulfilling his mission he said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Jesus knew that men could never be at peace while they maintained a belief in material life. He knew that all men must lose the material belief of life before they could gain the spiritual reality, "for whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." So Jesus brought the sword of spiritual understanding to cut away that deceptive belief of materiality.

Once again that sword of Truth is being wielded. Once more men are seeing that there is no peace for material sense. Once more spiritual intelligence instead of blind belief is being employed for the salvation of mankind. And so the thought of the world is being prepared to respond to that word of love, "Peace I leave with you, my peace I give unto you," for as Jesus said later, "I have overcome the world."

The Pasadena Star.

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Great Falls, Mont.

A lecture on Christian Science, by Col. William E. Fell, was delivered at the Grand Opera House. The speaker was introduced by William C. Kaufman, who spoke as follows:—

The tendency of human nature is to remedy its ills with human inventions. The sick look for health in drugs, the poor look for supply in money, the unhappy look for happiness in material pleasures. The time comes, however, when these human sources fail, and mortals are forced to look to a spiritual source to meet their need. At this period of human experience individuals are ready for Christian Science, because they are ready to accept the truth which Jesus said would make them free,—the truth about God and man.

Christian Science teaches that the right idea of health destroys ill health, the right idea of wealth destroys poverty, and the right idea of happiness destroys unhappiness. Christ Jesus knew these truths. He had acquired them through an understanding of God as divine Life, Truth, and Love, and the conscious communion with this source. Because of his spiritual understanding of God and spiritual man, his compassionate love caused him to say to all mortals, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science is again inviting mortals to this Christ-method of healing and teaching. It is restoring primitive Christianity. The practice of Mrs. Eddy's teaching is original Christianity.—*Great Falls Leader.*

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Nashville, Tenn.

Frank K. Wanner, in presenting William D. McCracken, who lectured on Christian Science, said:—

There is no doubt whatever concerning the Biblical provisions that God forgiveth all our iniquities, healeth all our diseases, and redeemeth us from destruction. Also, that He giveth not "the spirit of fear; but of power, and of love, and of a sound mind." The adequacy of these assurances to meet all human needs was unmistakably proved through the works of Christ Jesus. Therefore it is reasonable to predict that when his teachings are scientifically and practically understood by all men, for whom his statement that the works which he did they should do also was intended, then the sacred promises of the Bible inevitably will be fulfilled, and all mankind will come in the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This is the acme of salvation,—the perfected human merging into the divine,—the goal all of us must finally attain. Every step of the direct way thereto necessarily is provable, and involves the overcoming of sin, sickness, and death.

In view of the facts that long established religious acceptances and ancestral influences have such strong holds on the general thought as to cause it consciously and unconsciously to generate prejudicial feelings toward teachings of a progressive nature, one who fairly reviews the history of the growth of Christian Science and accurately measures its present stage of progress cannot but conclude that the teaching builds strictly upon merit. Those of us who through Christian Science have actually found God an ever present help in every time of need, desire to give the public correct impressions of this demonstrable teaching; hence this lecture.

Correspondence.

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Los Angeles, Cal.

William R. Rathvon delivered three lectures on Christian Science for Second Church of Christ, Scientist. At the first lecture Miss Agnes Hedenbergh, second reader, in her introduction said:—

Mrs. Eddy did not present Christian Science to the world until she had fully tested its healing efficacy; but she says on page 330 of her book, "Science and Health with Key to the Scriptures," that until she "learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance." It is the purpose of the Christian Science board of lectureship to prepare human thought for the acceptance of this healing Truth by defining Christian Science and correcting false beliefs regarding it. These lectures are as "the voice of one

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crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Amaziah D. Davis, first reader, said in his introduction:—

Everywhere, through a right apprehension of God, Christian Science is raising the standard of obedience and love to Him whose service secures freedom from bondage to sin and sickness, opens opportunities for helpfulness to mankind, and brings to them that peace "which passeth all understanding."

Freeman R. Derby in his introduction said:—

Standing in the presence of Pilate, Jesus was asked the question "What is truth?" a question that has echoed through the centuries, engaging the attention of thoughtful persons, especially those who have sought an answer that would satisfy. Mrs. Eddy in presenting Christian Science to the world has given the answer to this question, an answer that satisfies because it is demonstrable. Christian Science is the truth, explaining the relation between God and man.

Correspondence.

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Columbia City, Ind.

There was a thoroughly representative audience, and one of large proportions as well, in attendance at the Christian Science lecture given at Tuttle's Opera House. The speaker of the evening, Bliss Knapp, was introduced by Miss De Maris Rush of this city, who said in part:—

All men are seeking happiness,—they are seeking it as water is seeking its level,—and "happy is the man," runs the proverb, "that findeth wisdom." But adown the ages since the time of Job echoes the cry, "Where shall wisdom be found? and where is the place of understanding?" with the answer: "The depth saith, It is not in me: and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. . . . Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." To Sir Galahad it was permitted to find the Holy Grail because he took the path apart from evil; as the poet has it, "because his heart was pure." So today, as always to the pure in heart and the unprejudiced, comes the revelation. "Seek, and ye shall find."

Christian Scientists have no desire to force upon any one the teachings of Christian Science. These lectures are given that the subject may be correctly presented. We are happy, however, to bring the good tidings to all who are ready to hear; for we know that as we share our blessings we receive unto ourselves an added measure. We have learned it to be a scientific fact that "love is the fulfilling of the law." The invitation at the hands of the loving Christ is the same tonight as of old: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The prophet cried, "Ho, every one that thirsteth, come ye to the waters," and the Master taught, "Blessed are they which do hunger and thirst after righteousness [after right thinking]: for they shall be filled."—*Commercial-Mail.*

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Rogers Park, Ill.

A large audience listened attentively to an address on Christian Science by Clarence C. Eaton. The introductory remarks by William M. Schellinger, chairman of the board of directors, were as follows:—

You are here by invitation of Sixteenth Church of Christ, Scientist, of Rogers Park, whose members have proved for themselves how Christian Science unfolds the goodness of God, and by its healing of the sick and its reformation of the erring has restored to this age what for ages past has been the lost element of Christianity. If the records of the Scripture concerning the healing works of Jesus be accepted as true, no one can deny that he was the most successful healer of the sick the world has ever known. It is recorded that he healed all manner of disease, and there is no record that he ever met with failure. If it is possible to understand and practise the method of healing that was practised by Jesus the Christ, then it must be admitted there is a method of healing more desirable than the employment of material means.

Christian Science is the exact and demonstrable knowledge of the words and works of Christ Jesus. Therefore it is based on the never changing, ever operative, and eternal laws of God, those laws to which the Master referred when he said: "My Father worketh hitherto, and I work. . . . The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Christian Science is built not on personality but on divine Principle, is "born, not of blood, . . . nor of the will of man, but of God." On this account it is capable of repeating, and is repeating in large measure, the works which Jesus did and said should be done by all who believe on him, or in other words, by all who understand the truth of being as God means it to be understood.

According to the Scriptures, God is and always will be the same as He was in the days of the earthly Jesus, and so His will is and always must be the same as then. If it was possible for the early Christian church to overcome sin, sickness, sorrow, and death, and to be governed by the divine will with its unselfishness, gentleness, goodness, health, holiness, and joy, it is possible today; and the fruits of Christian Science are bearing witness to this fact. Men everywhere are seeking light and truth, and so it is pleasant to know that this evening we will receive the word from one competent to give it.

Correspondence.

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Lectures to be Delivered

CANADA—Toronto (First Church): Willis F. Gross, Massey Hall, 8 p.m., Sept. 9.

CHINA—Shanghai: Virgil O. Strickler, Lyceum Theater, 9 p.m., Oct. 5.

CONNECTICUT—Mystic: Clarence W. Chadwick, Mystic Theater, 3:15 p.m., Sept. 5.

ILLINOIS—Chicago (Fourth Church): Frank Bell, Church Edifice, Harvard avenue and West Marquette road, 8 p.m., Sept. 9 and 10.

Highland Park: Frank Bell, Church Edifice, 125 Hazel avenue, 8 p.m., Sept. 7.

KANSAS—Winfield: Dr. Francis J. Fluno, Tabernacle in Island Park, 8 p.m., Sept. 7.

MAINE—Rockland: Bliss Knapp, Temple Hall, Main street, 8 p.m., Sept. 3.

Vinalhaven: Prof. Hermann S. Hering, Christian Science Hall, 8 p.m., Sept. 2.

MICHIGAN—Buchanan: Hon. Clarence A. Buskirk, Princess Theater, 3 p.m., Sept. 5.

Petoskey: Frank Bell, Church Edifice, corner Waukesha and Michigan streets, 3:30 p.m., Sept. 5.

MISSOURI—Jefferson City: Dr. Francis J. Fluno, County Court Building, 8 p.m., Sept. 9.

NEBRASKA—North Platte: Clarence W. Chadwick, Christian Church, 8:30 p.m., Aug. 26.

SASKATCHEWAN—Moose Jaw: George Shaw Cook, Majestic Theater, 3 p.m., Sept. 5.

WASHINGTON—Walla Walla: George Shaw Cook, The Keelor Grand Theater, 8:15 p.m., Sept. 10.

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Testimonies of Healing

For a long time I have contemplated giving to the world, through the columns of the *Sentinel*, an expression of my joy and gratitude for the new life which Christian Science has brought to me. An incident occurred in January, 1914, when the allness of God was so definitely proven to me that I wonder more and more that every one who witnessed the affair could not see the divine power at work.

With my little daughter, two and a half years of age, I was visiting a sister, also a Scientist, who lived on an orange ranch close into the shadow of the southern California mountains. I remember so vividly that we read together that morning a testimony written by a survivor of the Titanic wreck, and my sister said to me, "We have proven God's allness many times. I wonder what we would do if we were to face such a seeming danger!" I replied that it was the same God, who is always present no matter what the seeming, and we would surely remember that.

Later on, with the children, who were all very young, we went for a long walk through the groves. Several times we were obliged to cross a stream about ten feet wide, over little bridges, and sometimes just a plank. Although the stream was narrow, it came down the mountain with great force, and was in some places really deep, while the bed was very rocky and there were occasional falls. My little girl, being entirely fearless and of an independent nature, crossed several times alone, and I expressed fear that she might fall in. Later on I received the well deserved rebuke for my lack of trust.

On our return trip the child ran on ahead of the others with one of the little boys, and no doubt attempted to cross alone, for the boy ran back and told us that she was in the river. Instantly silencing the voice of fear that the news called forth, I stood still and waited. My sister said, "Water has no power over God's child," and I knew perfectly well that this was true. For some time after reaching the bank I failed to see the child, and then some distance down the stream the little face came to the surface and looked calmly up at me. She disappeared twice, I think, and was nearing the falls, where the water was quite deep; but each time she came to the surface there was on her face no expression of fear or physical discomfort.

My daughter was taken from the water below the falls by a young man in the crowd, but I did not witness the rescue; I was thanking God that He had carried her unharmed, and would deliver her for His own sake. Then I heard her call out, "I want my mama," and the crowd laughed, though there were white faces and fast beating hearts, and none but my sister and I were calm. All expressed wonder and amazement that the child never even struggled, and one remarked, "In another instant she would have been beyond help;" but we knew that neither time nor distance nor any other circumstance could separate her from our Father's protecting care. She experienced no ill after effects, nor did the incident impress her as being extraordinary. On our return home the day following, she said, when crossing the stream, "Mama, I'm going to tell daddy I took a ride in the river."

Christian Science was brought to my notice a few years ago by several quick healings in the family of some Scientists who had recently moved into our neighborhood. To say that I needed help that mortals could not give, would not express my almost hopeless condition. Following the birth of my baby and an operation which I barely survived, I was induced to take anti-toxin as a preventive to a so-called contagious disease to which it was thought I had been exposed. Not having the strength to throw off the poison, I became very ill, and seemed to my family and to my own thought to be gradually slipping away. The physician, who was a dear friend and had surely done all that mortal man could do, accordingly decided to put me under "typhoid treatment," and this I felt I could not survive.

God was a stranger to my ignorant thought, but slowly and surely I was made acquainted with Him as understood in Christian Science, and thereby was healed. I am truly grateful to those dear friends who patiently fed my starving sense with the bread of life, and silenced my impatient, doubting words with declarations of the truth. I have been well since then, and better than ever in my life before. My healing brought every one of my loved ones to see and accept, as their daily guide in all things, the truth as taught in Christian Science. My little girl has a demonstrable understanding of this truth, and no one but a Christian Scientist can understand what this means to a mother. I cannot express my gratitude, but I can live what I know of the truth, and gain more each day. I can give thanks that God gave the world Mrs. Eddy, and strive always to follow in the footsteps of the Master.

Not only has my healing, which was my introduction into Christian Science, been permanent, but since that time we have had many more proofs of the supremacy and permanency of Science treatment over any other method. Christian Science has been our only healing agency for over three years, and it has lifted us to a plane of thought where we are more capable of handling all problems that present themselves in our home. We hope to be found faithful in every way to the cause of Christian Science.

HAZEL BUSSERT GRUND, San Bernardino, Cal.

I can testify to the truth of my wife's statements. She was healed by Christian Science treatment when all hope of her recovery had gone. I myself have been healed of several diseased conditions, one of which was thought to be ptomaine poisoning. This attack came on in the night, and although desperately ill for about four hours, I was freed from all sense of pain, as well as the overactive condition of the bowels and the vomiting, before five o'clock in the morning. At six I arose, ate breakfast, and went to my place of business, and before noon all trace of illness had disappeared. Early in our experience with Christian Science I was healed of flatfoot in less than a day through my own understanding and my wife's treatment. I am more grateful for the freedom from fear that seemed to manifest itself so frequently, especially that of a sense of lack, and the fear that I would not always have the needed supply. I am sure we are better in every way since Christian Science became our guide, and we are indeed grateful.—H. P. GRUND.



[Translated from the German]

A sense of deep gratitude impels me to offer this testimony. I first heard of Christian Science through my brother-in-law, who called on me in Dresden at Easter, 1914, coming from Teplitz. He told me of the work accomplished through Christian Science, the teachings of which had seemed incomprehensible to me up to that time. After having been repeatedly urged to attend a Christian Science service, my wife and I did so, and at once were inspired with love for and confidence in this teaching. I thought to myself that here was indeed found the truth which makes people happy and satisfies them by giving them an understanding. My family and myself have experienced many blessings since then; also in a business way, in the measure of our apprehension of divine Love as the creator and sustainer of man and his source of supply.

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I would like to tell of a wonderful surprise which came to my son recently. He was totally blind in the right eye and half blind in the left. The physicians, after many consultations and much unsuccessful treating, gave him no hope of regaining his eyesight, and I had reached the point where I thought I would not continue to seek help for him. I could not consent to an operation, but when through Christian Science it became clear to me that there is help for all men, we talked matters over with a local Christian Science practitioner and asked her to take up treatment for the boy. After treatment had been given for several weeks, our son on Feb. 3 suddenly realized that he was able to see with the eye which formerly was blind. Filled with joy, he exclaimed at noontime: "Father, I can see with the right eye!" and proceeded to pick up the objects on the table, all of which were visible to him. This blessed experience made us all feel most happy, as it showed how our erroneous beliefs may be removed from consciousness, and gave us the assurance that God is good. I am most deeply grateful for this recognition, and feel greatly indebted to our revered Leader, Mrs. Eddy.

OSCAR REUTER, Niedersedlitz near Dresden, Germany.

[Translated from the German]

I am very happy indeed to be able to testify to the blessings which have come to me through Christian Science after an illness extending over eighteen years. When I first went to the Christian Science reading-room in order to obtain some information on the subject, I limped badly and suffered severe pain in the whole body, due in the physician's opinion to an old case of muscular rheumatism. Since the first year of my marriage I had been afflicted with dreadful headaches and had suffered from neuralgic pain. I went through three operations, two of which were considered most dangerous. In spite of these, however, I retained all my ailments, and naturally became a very unhappy woman. I was expected to submit to another extensive operation, but to this my husband would not consent, and I did not care to undergo it. I had been laid up for five weeks with pain in the hip, and neither steam baths, massage, applications, nor any of the other means employed, brought about a favorable change.

The letters which came from my brother, who is a Christian Scientist, seemed incomprehensible to me. When he came to Dresden, he took me to the Christian Science reading-room. He seemed very much distressed that I should be limping as I did and have to hold on to one piece of furniture after another in moving about. The lady who had charge of the reading-room told me as much as possible about Christian Science, we being alone, and when I left her I felt better; in fact, I was very well able to walk home. My maid, who was waiting at the entrance of the house to help me go up-stairs, could hardly believe it was I, when she saw me coming along so easily with my brother. The lameness has not returned since, and severe headaches, with which I suffered very much, disappeared with a few treatments, along with the distressing pain in the body.

I am very grateful for all the good that has come to me through Christian Science. I have come to see through this healing how glorious an understanding divine Love has given us of true being through Christian Science, and I am grateful to its Discoverer, Mrs. Eddy.

GISELA REUTER, Niedersedlitz near Dresden, Germany.

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I have thought for a long time that I would like to send to the *Sentinel* a testimony of my healing through Christian Science. Eight years ago I was taken with a chill; then acute lung trouble with severe pain under the shoulder-blades set in, followed by hemorrhage of the lungs, and to mortal sense I was a very sick person. I was in this condition for four days, when a Christian Science practitioner was wired for, and he came at once. In three days I went down-stairs to my meals. There have been no disagreeable after effects, and I have had no serious ailments since that time.

I am very grateful for the truth given to us through our dear Leader, Mrs. Eddy. I know that without it I would not be here today.—RUBY A. SAGE, Pekin, Ill.

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Before coming to Christian Science I had been very unhappy all my life. I tried hard to do right and be contented, but I drifted farther away and found nothing but discouragement. I took a wrong step which disgraced me publicly, and this experience brought the error before me as an obstacle which I thought I could never surmount. "Stripped of its coverings, what a mocking spectacle is sin!" (Science and Health, p. 241.) I thoroughly understood that there was nothing to be gained in wrong-doing and all to be lost, also that one cannot stand still but will get deeper and deeper in the mire. With this shadow about me there seemed to be nothing more to live for; but I decided to leave all behind, go to a strange city, and try again. The thought came to me so often that God would help me if I did what was right, although I knew nothing about God, for the ideas that had been given to me in Sunday school I could not accept. With the advice of my husband, who was very reasonable under the circumstances, I went to a city where I knew no one except a young lady whom I had met in a business way, to ask her to help me find work and a place to stay. To my surprise she took me in as she would have welcomed an own sister, and her method of reasoning brought me such peace and comfort that life seemed easier to live.

When I had told my story, she asked me if I was willing to do right. I answered that I was both willing and anxious, but could never go back to my husband, for we had been very unhappy together; however, if I could understand that it was right I would, though I doubted if I ever would understand. I soon realized that this young lady was living as taught by Christian Science, so I attended the services. I thought it all very beautiful, but felt that it was not for me, as I had done wrong. Nevertheless, in a short time I had "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a Bible, and was studying, for I had been told that the study of this truth (with understanding) would make me happy. When I began to understand that sin is forgiven when forsaken, a great weight was lifted from my shoulders and I had new hope. After about a year of faithful study I understood that my place was with my husband. I had read the chapter on Marriage in Science and Health many times, and I began to understand these words: "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (p. 57). As my husband had become interested in this healing truth, I knew we could help each other. Since then my husband and I have been healthier and happier than ever before. The greater difficulties have been cleared away, and even strangers remark about how well we get along together.

I am glad also to tell of the physical healing I have received in Christian Science. After the age of thirteen years I was never without medicine for bowel, kidney, and other troubles. People spoke of me as being thin and unhealthy looking, but now they speak of me as being well and healthy. It was about six years ago that I began to read Science and Health, and I had treatment for one month. I do not know exactly when the healing took place, as I was

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so interested in reading the text-book, which impressed me as being both reasonable and true.

I am very grateful to kind Christian Scientists who helped me when in need. I am also thankful for the literature, reading-rooms, Sunday services, and Wednesday evening meetings; they are all a great help to me. Words can never express my gratitude for the health, joy, and peace which right living brings, as taught by Christian Science.

GERTRUDE KRABILL, Milwaukee, Wis.

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I was first attracted to Christian Science through the healing of my sister, and was myself cured of many ills after the doctor said he would have to give up the case, as he had experimented with me as long as he dared. I was suffering from severe pains in my back and weakness of the eyes. I had a baby six weeks old, but had been unable to nurse it for some time. After having Christian Science treatment, however, I was healed of both my troubles, and the supply for the child returned also.

This was nearly nine years ago, and every year since then conditions have been growing brighter. Harmony and peace now reign in our home, whereas before there seemed to be discord and friction. Formerly my husband and I thought we could not possibly go through the summer without having one or two children down with a long spell of sickness, but I thank God that is all over now, for we knew that He does not send sickness to us, but is always present to help if we but call on Him. My husband also had numerous ailments, the worst of them being what is considered an incurable disease of the head, called catarrh of the third ear, which was affecting not only his hearing, but his mental condition as well. This trouble was overcome entirely through Christian Science treatment, and for this healing especially we are thankful to God.

Early in the spring of 1913, three of our children, as well as myself, had what was thought to be a bad cold, but which proved to be whooping-cough. We had very little trouble and were healed in a few treatments. Measles and a case of scarlet fever have been healed in from thirty-six to forty-eight hours, and many other kinds of sickness have been overcome. I am indeed thankful to God for the numberless blessings I have received, and grateful for Christian Science because I have grown to a better understanding of the Bible and of God's love for me. The rugged path has been made smooth, and when days seemed dark and dreary I turned to Him who says, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

FLORENCE M. BARZIZA, Houston, Texas.

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I wish to express my gratitude for the help I have received through Christian Science during the past twenty-four years. For six years I was a physical wreck and never free from pain. I suffered from kidney trouble and a complication of ailments, but the most severe pain was in my back. I spent one winter in a hospital. Later I gained a little, but there came a relapse, and I was able to do only the very lightest of work, while even that required every effort I was able to put forth. I took medicine and was under the care of doctors continually, but nothing had any lasting effect.

As the years went on I became unable to eat without suffering extreme pain afterward, and all my organs were said to be affected. Finally I felt I must give up the fight, for I had lost faith in every kind of doctor and was rapidly growing worse. I was then living in Nova Scotia, but a brother in the West asked me to come to his home, as he thought the climate might agree with me, and with new hope I accepted his invitation. Before a month had passed, however, I was worse than ever, for the cold air seemed to affect my lungs and a walk of six blocks left me exhausted. At this time I heard by letter of a lady who had been healed of lung trouble through Christian Science after the doctors had given her up. I had never heard of this religion, but after listening to the reading of that letter, the thought that I must try Christian Science never left me, although I was still under a doctor's care, and I finally determined to give it a trial as my last chance.

I obtained the address of a practitioner in Minneapolis, and without reading the Christian Science literature or talking with any one on the subject, I sought help. Up to the fourth treatment there was not the slightest change in my condition. The following night I retired early, as usual, and woke up about daylight with the most wonderful feeling of strength and happiness. I moved to one side very carefully, as formerly any movement had always brought pain; but this time there was not a twinge. I was startled, and made a quick jerk to see what would happen,—but still no pain. Then I jumped out of bed and went through a series of contortions of all sorts to find out if this sudden freedom from pain could be real. As it finally dawned on me that I was healed, and whole, the wave of gratitude and happiness that flooded my being was beyond the power of words to express. This happiness has continued with me ever since. It does not seem to depend on my physical well-being, but is something apart from that; it has strengthened me in every way, and enabled me to overcome difficulties of all sorts.

It is hardly necessary to add that in the twenty-four years since my healing I have never tasted medicine or consulted a doctor. I have been able to work, and have worked a whole year at a time in a mining camp without any vacation or without losing one hour. I have depended entirely on Christian Science, and it has never failed me. I am deeply thankful to God for the great blessings I have received, and grateful to Mrs. Eddy for bringing Christian Science to us. It has changed everything for me, and given me a great sense of strength, security, and happiness.

HIRAM BRIGGAN, Ione, Wash.

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[Translated from the German]

I would like to express my gratitude for all the good received through Christian Science. As the result of a difficult birth, I had sustained a rupture of the bowels, which did not heal despite immediate medical treatment, while an operation proved unsuccessful; but with a few treatments in Christian Science I was freed from this trouble. Christian Science has proved a great help to me at a time when my children were taken ill and fears were voiced all around me. The thought that God is eternal good, our ever present and only help, subdued all fear and overcame the inharmonious conditions. I am most deeply grateful for Christian Science.

FRAU MARTA STRAUCH, Hermsdorf i.M., Germany.

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I can hardly find words to express my gratitude for the benefits I have received through Christian Science. I had always thought this religion too high for my education, until I had a talk with a friend and later attended a Wednesday evening meeting and heard that if we have faith as a grain of mustard-seed, we shall remove mountains. A great peace came over me then, and I felt I had found the truth and was free. I was advised to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and did so. I cannot enumerate the burdens it has taken from me. For many years I had been subject to rheumatism, colds, nervousness, and the

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habit of chewing tobacco, also used glasses for reading; but these, as well as many minor ills, have disappeared like fog before the sun. I have not had treatment by a practitioner, but the healing came through the study of the Bible and the Christian Science text-book. I have had the truth fully demonstrated to me, and now am like a new man. I thank God for all these benefits, and am grateful to Mrs. Eddy that it was given her to reveal Christian Science to us; and how I do rejoice, and would like others to rejoice with us, for this truth is surely free to all.

ELIAS TRUST, Santa Cruz, Cal.

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About twelve years ago a skin disease developed from which I suffered terribly. I was treated by three doctors in London, England, for seven years, and by one doctor in Montreal, Canada, five years ago. This last physician told me it was an extremely rare disease and also the most painful of all skin troubles. After doing all in his power for me, he gave up the case as hopeless, saying I must make up my mind to go through life suffering from this trouble. Soon afterward my attention was called to Christian Science, and I attended a testimony meeting. I was so much impressed by what I heard that I decided to apply for Christian Science treatment. My healing was not quickly accomplished, but through treatment, and study on my own part, I am healed and regenerated, quickened to a new understanding of life in God. I have also had the joy of seeing three members of my family become earnest students of Christian Science as a result of my healing.

No words can express my thankfulness to God for all the good that has come into my life since I turned to Christian Science, or my gratitude to Mrs. Eddy for having brought the truth once again to mankind.

FRANCES G. HOOPER, Ottawa, Ontario, Canada.

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A few years before I became interested in Christian Science I assisted in caring for a brother-in-law who had what physicians said was a malignant growth. Both *materia medica* and surgery failed him, and after about two years he passed away. This pathetic case evidently left so vivid an impression upon my thought that some years later a similar growth appeared on my own body in the same locality. At the time of its appearance I had already been a student of Christian Science about a year and a half, and I feel sure that my deep interest in this teaching was the means of bringing the disorder so quickly to the surface to be destroyed. A period elapsed in which I used my understanding of the power of Truth to overcome this encroachment of error, and was successful in allaying the pain it occasioned; but in time the size of the growth attracted attention, and I then appealed to a Christian Science practitioner for treatment. In three weeks the growth had entirely disappeared, leaving me in a normal condition, and I have remained so. This healing took place twelve years ago, so I am sure it is permanent.

At another time I had an attack of acute lung trouble, so severe that the fever raged for several days. From the start the case was put in the hands of an experienced practitioner, and in seven days the disease was so thoroughly destroyed that I went back to work on the following day, and but for a little weakness felt as well as ever. I began the study of Christian Science in 1896, and since that time it has been my physician, surgeon, teacher, and guide. Divine Truth is my reliance under all circumstances.

ROBERT C. GOWDY, Los Angeles, Cal.

From Our Exchanges

[*The Christian Intelligencer*]

While many will enjoy respite from labor during part of the summer season and will seek refreshment of body, mind, and spirit in change of environment, those whose lot it is to continue the established order of their lives with no hope of a vacation need to remind themselves that there are ways of refreshment which do not require a trip and a financial outlay. A translation of the familiar gospel invitation found in Matthew, which differs somewhat from the accepted version, indicates the source of this invigoration: "Come unto me, all ye that labor and are heavy laden, and I will refresh you." A deeper sense of God's presence with us and of the vast resources of grace which are ours in Christ would serve to revive many fainting souls. It may be that the way often grows weary for the very reason that we are not marching on in the strength of the Lord. In Psalms we read, "They looked unto him, and were radiant." It may not be possible to take a trip to the mountains, but "the heavenlies in Christ" are always and instantly accessible. We may be the daily recipients of multiplied grace, so that we can say with Paul, "Wherefore we faint not; but though our outward man is decaying, our inward man is renewed day by day." And this inner renewal has a salutary effect on the "outward man." Life will be better sustained and more fruitful and satisfying in proportion as we wait on the Lord.

[*The Outlook*]

There are evidences in many parts of the world of a revival of interest in the authority of religion; not in ecclesiastical forms or theological phrases, but in the deepening feeling that men cannot live without God, and that without religion rules of morality have no vital power. Thoughtful men in all parts of the East are looking with apprehension at the decay of ethnic religions; unless some religion can take their place, they fear that the bonds which keep society together will be loosened. Man is incurably religious, and the nations of the world cannot escape the challenge of Christianity, for it is Christianity which is challenging rather than being challenged. Having tried force, wealth, comfort, scientific achievements, and been overtaken with bankruptcy, Christianity now challenges the world to test its teaching and practise its precepts. There never has been but one Saviour of the world, and against the blackness of the darkness today he stands the hope and light of the world.

[Rev. Dr. Howard N. Brown in *The Universalist Leader*]

We are now in the midst of quite a reaction against intellectualism and scientific criticism in the church. What, it is asked, has all this brought us that is really worth while? Does it not tend to make men cold blooded, and to dry up the springs of their enthusiasm and their hope? After all, faith is a great adventure into the unknown. But who makes that venture when he has become so critical and so cautious that he dares not put his foot forward till he has minutely measured and surveyed the ground where he is invited to place it?

[*The Congregationalist and Christian World*]

The educated man grows to that high quality of wisdom which can only come through the experience of life with others. "Wisdom is the principal thing," without which "knowledge puffeth up." "But love buildeth up" [Rev. Ver., marginal reading], the apostle hastens to add to that hard saying. Man exists for personal relations, in which his best powers have play and his best joys are born. The educated

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man is supremely practised in high personal transactions with God and with his fellow men. In these relations his individuality is not sacrificed but heightened. He becomes more himself as he gives more to others. In the thought of Christ,—the man of no schools but that school of sympathy and insight from which he graduated with the title of "the Son of man,"—in the thought of Christ the completely educated man is he who is most successful in obedience to the great commandments of love to God and man.

[*Western Christian Advocate*]

The old theory that property rights are superior to human rights dies hard, but it is dying fast. The low, false, unwholesome views of human nature are being swept away, and a new public conscience and sense of social responsibility has come into being in all Christian lands. This better attitude is manifestly the effect of Christ's influence upon our age. With him were no personages, only men, and his proclamation of the infinite value of the individual soul and the sympathy of God with the perfection of each of us, on which all practical religion depends, sounded the death-knell of aristocracies and every form of caste and privilege. Democracy and freedom sprang into being with his birth. And as time goes on, "drudgery and despair will be replaced by interest and hope," labor will get a new sense of free service, master and man will serve a mutual end, and the welfare of all will be paramount to the prosperity of a few.

[H. S. Wilkinson in *Pacific Christian Advocate*]

Jesus never attempted to prove the existence of God; he assumed it. His teaching presupposed that the fact of God was written on the consciences of men. He did not say God was unknowable. He claimed personal acquaintance with Him. "As the Father knoweth me, even so know I the Father." He claimed personal converse with Him. He declared that the messages he delivered were given by the Father. His word for God is usually the word "Father." He is always sure the Father hears him when he prays. He asserts that we can know the Father. God has a personal relationship to man. God is a personal God. By this is not meant that He is a magnified man. "God is a Spirit."

[*Zion's Herald*]

There may have been times when we have seemed to follow the Christ afar off; but there is the comforting thought that God looks upon what is in the heart. If there is something there that yearns for those things that are true and pure and holy, and that strives to express itself ever so feebly in our acts of every day, we may take courage. The storms of this day and the next may blow adversely, and make it seem that we are not progressing toward the goal for which we are steering; but it is for us to remember that it is the prevailing purpose of our lives that counts; if that is right, all is right. And there should be comfort enough in that thought to send us along with fresh courage, humming some little song of content.

[*The Christian Work*]

The greatest services our religion can render us are to inspire us with high and lasting motives for duty; to give us such a sense of the honor of God and of the welfare of men that evanescent work is impossible; to prompt in us a resolution to offer the best we are and have, even though others, so far from praising, condemn or assail us; and above all else to cause us to ask for no reward except that of an approving conscience on earth and an approving Father in heaven.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is $7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition" size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish and is now published with the English and Swedish versions on opposite pages.

The article by Frederick Dixon entitled "Christian Science Healing *vs.* Mental Suggestion," originally published in the *Weekly Budget* of London, England, has been translated into Norwegian, "Christian Science Helbredelse i motsætning til Mental Suggestion," and is now published in pamphlet form.

The lecture by Bicknell Young, C.S.B., "Christian Science: The New Birth," has been translated into Norwegian, "Christian Science: Gjenfødelsen," and is now published in pamphlet form with the English and Norwegian versions on opposite pages.

"The Sons of God," a lecture by Col. William E. Fell, C.S.B., has been published in pamphlet form and is now on sale at prices shown on the opposite page for our regular pamphlets.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken at less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 103 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $2.50; half calf or half morocco $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed, Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

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CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By Clarence W. Chadwick.

CAUSATION; VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLEMO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

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